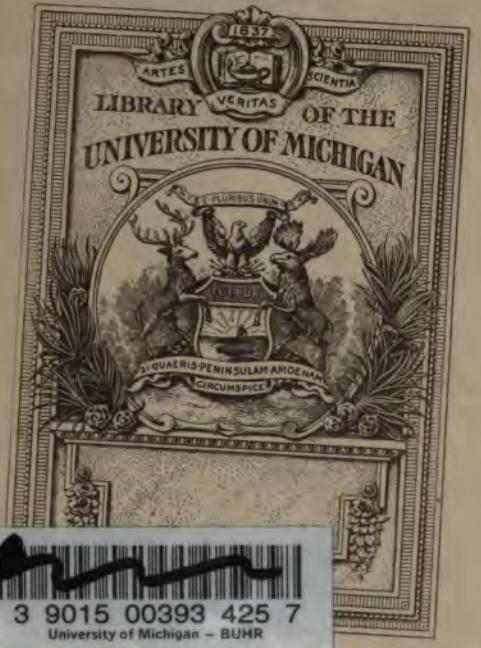

THE

# CLASSICAL JOURNAL:

FOR

MARCH AND JUNE, 1815.

VOL. XI.

Ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆις ἔφυς Μουσέων, ῥίψον ἃ μὴ νοέεις.

EPIG. INCERT.

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THE

# CLASSICAL JOURNAL;

## No. XXI.

MARCH, 1815.

## ON THE ORIGIN OF THE DRUIDS.

NO. III.

With respect to the Cimbri, many writers leave it undetermined, whether they were a Gothic or a Celtic people. That the Cimmerii occupied Asia is not unknown; and Diodorus Siculus, l. v. 309. writes, φασί τινες ἐν τοῖς παλαιοῖς χρόνοις, τοὺς τὴν Ἀσίαν ἅπασαν καταδράμοντας, ὀνομαζομένους δὲ Κιμμερίους, τούτους εἶναι, βραχὺ τοῦ χρόνου τὴν λέξιν φθείραντος, ἐν τῇ τῶν καλουμένων Κίμβρων προσηγορίᾳ, which accords with the authority of Herodotus l. i. 15. and identifies the Cimmerii with the Cimbri. But Appian calls the Cimbri Celts; certain of the Roman authors Gauls, and Pelloutier, endeavouring to reconcile these colliding opinions, delivers as a canon, "Les Getes etoient Celtes. Il suffira d'en produire une seule preuve. Les dix mille Barbares, dont Persée roi de Macedoine refusa le secours, sont appellés Getes par Appien, Thraces par Dion, Gaulois et Celtes par Diodore de Sicile, Bastarnes par Trogus Pompeius, Bastarnes et Gaulois par Tite-Live et par Polybe." Yet, as Greeks and Romans troubled themselves but little about investigating radically the origin and antiquities of other nations, whom they accounted barbarous, it was hardly to be expected that they would examine the distinction, on which we have insisted; and that the Cimbri were Goths seems probable from the weak foundation, on which they have been called Celts:—viz. the similarity of sound between their name and Cymry, as has been proved by the learned translator of Mallet: "The word Cimber is resolvable into a German word, which

means warrior; and the facility, with which the Cimbri made their way through Germany into Gaul, renders it probable, that they were rather a branch of the German people, than of a race in constant enmity with them, like the Celts.... If the Cimbri had been a Celtic people, then such of them, as were left behind in their own country, and were afterwards swallowed up among the Gothic tribes, who invaded Scandinavia, would have given a tincture of their Celtic language to that branch of the Teutonic, which was spoken in those countries, and we should have found more Celtic names of mountains, rivers, &c. in the Cimbric Chersonese, than in other Gothic settlements." It is, notwithstanding, observable, that some of these writers, and among them Cluverius, and Schedius, find themselves at a loss to account for a certain distinction, which they discover; and even Diodorus Siculus, in his time, was able to make the following observation; *χρήσιμόν ἐστι διορίσαι τὸ παρὰ πολλοῖς ἀγνοούμενον· τοὺς γὰρ ὑπὲρ Μασσαλίας κατοικοῦντας ἐν τῷ μεσογείῳ, καὶ τοὺς παρὰ τὰς Ἄλπεις, ἔτι δὲ τοὺς ἐπὶ τάδε τῶν Πυρηναίων ὄρων, Κέλτους ὀνομάζουσι· τοὺς δ' ὑπὲρ ταύτης τῆς Κελτικῆς εἰς τὰ πρὸς Νότον νεύοντα μέρη, παρά τε τὸν Ὠκεανὸν, καὶ τὸ Ἑρκύνιον ὄρος, καθεδρυμένους, καὶ πάντας τοὺς ἑξῆς μέχρι τῆς Σκυθίας, Γαλάτας προσαγορεύουσιν· οἱ δὲ Ῥωμαῖοι πάλιν πάντα ταῦτα τὰ ἔθνη συλληβδὴν μιᾷ προσηγορίᾳ περιλαμβάνουσιν, ὀνομάζοντες Γαλάτας ἅπαντας.* Is it not then strange, that the *real* difference was not duly ascertained?

Having, thus, in a small space, comprised our principal authorities for imagining the Druids as well as Goths to have been idolaters of an eastern school, although they were different people, and differed much in their rites, it remains to complete this branch of our inquiry by some almost absolute proofs. Sir Wm. Jones, speaking of the Hyperboreans, says: "From all that can be learned of their old religion and manners, they appear like the Massagetæ and some other nations usually considered as Tartars, to have been really Gothic, that is, of the Hindu race; for I confidently assume, that the Goths and Hindus had originally the same language, gave the same appellations to the stars and planets, adored the same false deities, performed the same bloody sacrifices, and professed the same notions of rewards and punishments after death." Monboddo, v. i. 411. observes: "as the Goths, and in general all the conquerors of the Roman empire, came from the ancient Scythia and Sarmatia, i. e. the north-east parts of Europe, and north-west of Asia, comprehending all the country now known by the name of Tartary, and a considerable part of Muscovy and Siberia, it is evident, that at some time or another the Gothic must have been the language of all that great tract of country," of which he proceeds to produce his proofs. Pelloutier completes the connexion: "les Medes étaient descendus des Sarmates, s'il

en faut croire Solin, ou les Sarmates des Medes, au rapport de Diodore de Sicile et de Pline. A l'égard des Perses, ils étaient certainement le même peuple que les Celtes; pour le prouver, il n'est pas besoin de se prévaloir du témoignage d'Ammien Marcellin, et de Tertullien, qui font sortir les Perses de la Scythie"—and elsewhere, following Herodotus, he says: "les Scythes convenaient eux-mêmes en quelque sorte, que leurs ancêtres avaient passé en Scythie, d'une autre contrée," so that by attending to the French writer with the necessary caution, we arrive in fact at the point, which we wish to establish. We know from Herodotus the great intercourse that subsisted between the Scythians and the Medes, and that the Scythian Nomades of Asia, being harassed in war by the Massagetæ, passed the Araxis, and settled in Cimmeria, and that previous to their time the Medes had empire over all Asia. But, how many emigrations have taken place, that have perished with human records, or perhaps never found place in them! and who can ascertain, what effect foreign communications may have had on the manners and religion of the ancients!

However, as has been remarked, no inconsiderable proofs of the eastern origin of both Druids and Goths may be adduced from a consideration of their languages. The more we inspect the remains of Druidical faith, the more shall we be induced to believe, that they adopted some private way of transmitting their tenets to posterity, and it is probable, that like Bauddhists and Brahmanas, they chose for that private way a Sacerdotal language. Mr. Davies, in his Celtic researches, admirably exhibits the structure of the Bardic letters (which is one of the arguments, that we shall oppose to Cæsar) and from his researches into the subject, confirms this conjecture; in fact, the Bardic alphabet seems to have the same philosophical arrangement as the Devanagari. Sir Wm. Jones, in like manner, remarks, "many of the Runic letters appear to have been formed of similar elements, and it has been observed, that the writing at Persepolis bears a strong resemblance to that, which the Irish call Ogham: the word Agam, in Sanskrit, means mysterious knowledge, but I dare not affirm, that the two words had a common origin, and only mean to suggest, that, if the characters be really alphabetical, they were probably secret and sacerdotal, or a mere cypher, of which the priests only had the key." On account of my ignorance of the Welsh language and corresponding dialects, I would not insist on any resemblance to be discovered between Sanskrit roots and those to be found in a Celtic dictionary; but from the authority of Mr. Davies, who has frequently found in the Asiatic Researches words evidently Celtic, and possessing the same force both in Sanskrit and in Celtic, it is inferrible, that the ancestors of both Druids and Indians

resided in a country where one parent language was in use. The ф, which occurs in the Vedas, and is still used in the Mahratta, and other dialects according in sound with the Welsh ll, the Brahminical names of various Celtic deities, and the mutual affinity of their rites, together with the confession in the Myvyrian Archæology of a race of eastern sages anterior to the Druids, if they do not *demonstrate*, at the least corroborate our position. Indeed, in a future number, some Sanskrit verses will be produced from the middle of a Welsh poem—But, if we examine, on the other hand, the Mæso-Gothic, our proofs respecting the Goths will be confirmed, and we shall be convinced of its close resemblance, in grammatical forms, to the Latin, Greek, and Sanskrita; wherefore, all the tongues thence deduced, must bear that resemblance more or less, according as they vary from, or approach to, the parent language. We shall find in it anomalies answering to βελτίων, βέλτιστος, to μείζων, μέγιστος, to minor, minimus; and in the substantive verb, we may discern the following similarity:

Mæso-Gothic } ÏM ÏS ÏST SISnM SISnψ SINA

Sanskrita, *asmi asi asti* | *svah sthah stah* | *smah stha santi.*

and consequently to the Latin and Greek, and equal analogy may be noticed in the tenses of a regular verb, for the most part. Now, Mr. Colebrooke affirms, that the Sanskrĭta "evidently draws its origin (and some steps of its progression may even now be traced) from a primæval tongue, which was gradually refined in various climates, and became Sanskrĭt in India, Pahlavi in Persia, and Greek on the shores of the Mediterranean." Monboddo, indeed, in his survey of the Greek, Teutonic and Persian languages, was reduced to admit, that "either the Greek must be derived from these other languages, or 2ndly, these other languages must be derived from the Greek, or lastly, THEY MUST ALL BE DIALECTS OF THE SAME PARENT LANGUAGE. That those other languages are not derived from the Greek is confessed by the Greeks themselves, when they admit that the Barbarians are more ancient than they." Sir Wm. Jones, in addition to the authorities cited, pronounces, "that the first race of Persians and Indians, to whom we may add the Romans and Greeks, the Goths and old Ægyptians or Æthiops, originally *spoke the same language*, and professed the same popular faith, is capable, in his opinion, of incontestable proof." In fact, from the four Mæso-Gothic gospels, preserved in the University of Upsal, in Sweden, as well as from the fragments of St. Paul's Epistle to the Romans, the Gothic appears to be a perfect language, resembling the Latin and Greek in almost every particular, and the Sanskrĭta in its roots, and the formation of its words from them. The Cophtic and the

Sahidic retain also genuine marks of having been formed on a plan not *totally* different from the Sanskrita; and the fabulous account of the children confined by Psammetichus, who, according to Diodorus Siculus and Herodotus, uttered βεκος or βεκ, seems to corroborate the idea; because the root *beksh*, in Sanskrit, signifies to eat, whence *bexka* is gluttonous, and βεκ was said in Phrygian to mean *bread;* and if the historians be correct, or the priest of Vulcan, at Memphis, did not deceive, the king need not have taken so great pains to yield the palm of antiquity to the Phrygians, inasmuch as ⲂⲒⲢ in modern Cophtic is bread, and with the article ⲠⲒ prefixed, which by De Woidè is pronounced *bi*, has a sound not much dissimilar, and might easily be mistaken for it. The Finns language, however, has been called an original and underived tongue; but from a friend, who has seen the grammar, I understand that there is in it a *real* resemblance to the Latin, and some years since, Stiernhelm, a learned Swede, discovered a number of Greek words in the great Finland Bible, printed at Abo.[1] Thus has an analogy been displayed between these and the sacred tongue of India; at which we need not be surprised, considering the almost universality of its extent at one time. Both Diogenes Laërtius,[2] and Aristotle, were then correct in classing the Druids with the Babylonish Chaldeans, the Persian Magi, and the Indians, in which they are followed by other writers: Meyrick supposes that Hugadarn brought the religion of Britain from Asia, and Maurice conceives the Druids to be descendants of a tribe of Brahmanas situated in a high northern latitude bordering on the vast range of Caucasus, which, when the Indian empire was most extended, mingled with the Celto-Scythian tribes, which were in the deserts of Grand Tartary, with whom they were gradually incorporated, though not confounded, introducing the Brahminical rites, but occasionally adopting those of the Scythian. Not to say any thing of those, who would account for the uniformity by supposing, that all received their doctrines from Noah and his descendants, it is presumed, that these observations will sufficiently show, that, independent of the records of India, the Greek writers give us reason to conclude that the Druids were of Oriental origin.

*D. G. WAIT.*

*St. John's College, Cambridge.*

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[1] It would be highly interesting to examine the tongue of the Algonkins.

[2] He says, the Magi wore white vests like the Druids.

# ETYMOLOGICAL DISQUISITIONS.

## NO. II.

*What is the true import in different languages, of the several words which are used to denote Colors?*

THE want of such an accurate nomenclature for colors as shall designate each of the numerous tints displayed on the surfaces of bodies, has long been felt by natural historians and others who have been busied in describing natural phenomena. Having lately had occasion, for a meteorological journal, to note down the various appearances of the sky in different kinds of weather, I felt the extreme difficulty of expressing with accuracy the numerous and dissimilar tints produced by the refraction of light in the clouds and haze, on different occasions. This induced me to think on the best mode of forming a systematic arrangement of terms to express the different colors. And I communicated some observations on this subject to the public in the Phil. Mag. for October and November last. In the course of this inquiry I had occasion to investigate the etymology of the terms in present use to expose the indefinite sense conveyed by the real import of the said terms, and gave some few examples. As the discovery of the etymology of these and many more words for colors may not be wholly uninteresting to the philological reader, I submit the following conjectures to the consideration of some of your learned readers, as they constitute part of the inquiries in which I am engaged.

I have placed the terms in question in the order in which they would stand in a scientific arrangement, beginning with those which are believed to be the three primitive colors, and then proceeding to the compounds. The reader will see how inadequate their etymological import is to express their physical differences; and also how variously they have been used by ancient writers to represent things of very dissimilar appearance.

The primitive colors are yellow, blue, and red. YELLOW. The A. S. Leælȝed is the past participle of the verb ȝeælan accendere; and signifies the color of fire, or of burning substances, i. e. flame color. The French *Gialne* and *Jaune*, and the Italian *Giallo*, have the same meaning and origin, as noticed by J. H. Tooke *Επ. Πτερ.* vol. 2. p. 166. The corresponding words in Latin have a similar etymology: thus, *Flavus*, a corruption of

*Flammeus*, also in use, is derived from *flamma*, from the verb φλέγειν. Few substances in nature, I believe, give in combustion a flame of a color exactly like the prismatic or primitive yellow. The flames too of different substances are of different colors, blue, purple, red, &c. The etymological import is therefore exceedingly defective. *Luteus*, properly mud or clay color, from *lutum*. In the yellow clay soils of parts of Europe, the name is very apposite. Ξανθός. This word which corresponds to our yellow seems a corruption of ἐξ ἄνθος. If so it signifies the color of flowers, surely a most indefinite name for a color. This etymology pleases me better, however, than that of some writers who derive it from ἄνθος, and say of the yellow head ἡ κομὴ ἀνθηρὴ, or who, from its being so applied to the coma flava, derive it from ξαίνειν. My etymology is supported by analogy. Compare *blue*. Like the English yellow, and like flavus and luteus, this word was used to express various tints, of which numerous examples will constitute the sequel to this inquiry. As corroborative of my derivation it should be mentioned that the month of April, when the flowers of spring come into bloom, was called ξανθικὸς in Macedonia. vid. Ξουθὸς under *ruber*. Blue. This word seems to have been derived from the A. S. verb blopan, *florere, to blow* as a flower does. A word whose import really defines as little of any particular color as ξανθός. The probable correctness of both these etymologies might be tried by an inquiry whether the prevailing color of wild flowers in the countries inhabited by the early Greeks was *yellow*, and whether in the countries of the early Saxons and Goths it was *blue*.

*T. F.*

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# ON THE PERFIDY OF THE ANCIENTS.

To the Editor of the Classical Journal.

I beg leave to submit to your consideration the following passages from which your readers may behold how customary it was for the nations of antiquity to bring against each other the charge of perfidy, and that they may also see what nations were most conspicuous for this abominable tergiversation. As I have never yet seen this subject treated on, I bring forward the subsequent passages merely with a view to stimulate those of your junior readers, who have more leisure than myself, to treat largely upon this interesting point. It is a question upon which the indefatigable reading and extensive erudition of your correspondent E. H. Barker might throw great light: and if it were

not for the sorrow with which every good man must look upon the depravity of his fellow man, I could almost hope that he will add largely to the following collection, which I now lay before the public through the medium of your Journal. I shall generally be content with quoting one or two passages in which this charge is alleged, though sometimes I may be led to transgress this boundary. Let no one, therefore, suppose that the passages here adduced are the only ones in which this stigma is cast upon such particular nation.

In early ages "Greek faith" was most excellent: hence Ausonius says "Nobiscum invenies *κατενόπλια* si libet uti Non Pœnâ sed *Græcâ fide*." Juvenal Sat. VI. 15. says "Noudum *Græcis*, jurare paratis per caput alterius." In the time of Cicero they were much degenerated in this, as in every other, point from the character of their ancestors, Cic. ad Q. fratrem I. 1. "Vetere Græciâ digni perpauci sunt Græci: *fallaces* sunt et *leves*, et diuturnâ servitute ad nimiam assentationem eruditi: omnes vias pecuniæ norunt et omnia pecuniæ causâ faciunt." Euripides makes the very same complaint of them, *πιστὸν Ἑλλὰς οὐδ' ἓν οἶδεν*. Plautus in Asin. I. 3. 47. uses, "Græcâ fide mercari," for "to purchase with ready money," as if the Greeks were not to be trusted. Virgil in Æn. II. v. 150. says of Sinon, "Ille dolis instructus et *arte Pelasgâ* Sustulit exutas vinclis ad sidera palmas." Lucan. Lib. 3. v. 298. "Ille (sc. Cæsar) ubi deseruit trepidantis mœnia Romæ, Agmine nubiferam rapido superevolat Alpem; Cumque alii famæ populi terrore paverent, Phocais in dubiis ausa est servare juventus, *Non Graiâ levitate fidem*, signataque jura Et campos non fata sequi." Juvenal makes the very same complaint in his third Satire v. 105. "Nocte dieque potest alienum sumere vultum—ibid. v. 114. Et quoniam cœpit Græcorum mentio, transi Gymnasia atque audi facinus majoris abollæ. Stoicus occidit Baream, delator amicum, Discipulumque senex, ripâ nutritus in illâ, Ad quam Gorgonei dilapsa est penna caballi."

Having thus established the charge of perfidy against the whole nation, let us next see who, where all were bad, was the worst.——The *Thessalians* were noted for their perfidy, of which there are three well known instances on record. 1st. They discovered to Xerxes the pass of Thermopylæ, B. C. 480.—2ndly. At the battle of Tanagra. B. C. 456, when in the midst of the combat they went over from the Athenians to the Lacedæmonians; and 3rdly, When Alexander, tyrant of Pheræ, seized on Pelopidas, sojourning in the enemy's camp under the promise of safety. Hence *Θετταλῶν νόμισμα, σόφισμα* were used as expressions for any unfair advantage, as in the Phœnissæ, v. 1422. "*Καί πως νοήσας Ἐτεοκλῆς, τὸ Θεσσαλὸν εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός.*" Aristophanes also in the Plutus, v. 520. "*Κερδαίνειν βουλόμενός τις Ἔμπορος ἥκων ἐκ Θετταλίας, παρὰ πλείστων ἀνδραποδιστῶν.*" Need I mention what so frequently occurs in Demosthenes, *Οἱ κατάπτυστοι καὶ ἄπιστοι Θετταλῶν.*

The *Spartans* were famed for treachery as appears from Lycophron, who calls them *αἰμύλοι*, which is explained by the Scholiast as *ψεῦσται καὶ δόλιοι*. Aristophanes in his Lysistrata, v. 629. speaks of them as men *οἷ ων οὐδὲν πιστὸν, εἰ μή περ λύκῳ κεχηνότι*, and in the Achar-

senses, v. 306. *οἷσιν οὔτε βωμὸς οὔτε πίστις, οὔθ' ὅρκος μένει.* Euripides, gladly taking an opportunity of abusing the Lacedæmonian character, says in Andromache, v. 446. "*Σπάρτης ἔνοικοι, δόλια βουλευτήρια, Ψευδῶν ἄνακτες, μηχανορράφοι κακῶν, Ἑλικτὰ κούδὲν ὑγιὲς, ἀλλὰ πᾶν πέριξ Φρονοῦντες, ἀδίκως εὐτυχεῖτ' ἀν' Ἑλλάδα. Τί δ' οὐκ ἐν ὑμῖν ἐστίν; οὐ πλεῖστοι φόνοι; Οὐκ αἰσχροκερδεῖς; Οὐ λέγοντες ἄλλα μὲν Γλώσσῃ, φρονοῦντες δ' ἄλλ' ἐφευρίσκεσθ' ἀεί; Ὅλοισθε.*" With this the opinion, which Herodotus in the 54th Chapter of the ninth book expresses, agrees, *Ἀθηναῖοι εἶχον ἄτρεμας αὐτοὺς ἵνα ἐτάχθησαν, ἐπιστάμενοι τὰ Λακεδαιμονίων φρονήματα, ὡς ἄλλα φρονεύντων καὶ ἄλλα λεγόντων.* It was a maxim of Lysander to cheat boys with dice, but men with oaths.

The *Locrians* come next before the tribunal: from the character of that people *Λοκρῶν σύνθημα* meant a fraudulent bargain.——The *Megarians*—in the Acharnensians of Aristophanes, one of the characters, preparatory to cheating the other, says, *Ἔστί μοι Μεγαρικὰ τὶς μηχανή.*

There is an old proverb *τρία κάππα κάκιστα, Κρῆτες, Καππαδόκες, Κίλικες.* These *Asiatic Greeks* were not a whit inferior to their European brethren in the princely art of breaking their faith. Livy says of them in 36. 17. "Sunt levissima hominum genera, et servituti nata." In Juvenal's Sat. 7. 14. the following lines occur: "Hoc satius, quam si dicas sub judice, Vidi Quod non vidisti: faciant equites Asiani Quanquam, et Cappadoces faciant equitesque Bithyni Altera quos nudo traducit Gallia talo." Callimachus, in his Hymn to Jove, says v. 7. *πότεροι, πάτερ, ἐψεύσαντο; Κρῆτες ἀεὶ ψεῦσται· καὶ γὰρ τάφον, ὦ ἄνα, σεῖο Κρῆτες ἐτεκτήναντο· σὺ δ' οὐ θάνες· ἔσσι γὰρ ἀεί.* Hence was derived the best specimen of the "argumentum in circulo" which ever was invented by human ingenuity.—"Callimachus asserts that the Cretans are all liars." "But Callimachus is himself a Cretan." "Therefore the Cretans are no liars." "Therefore Callimachus is not a liar," and, to make up the syllogism, "the Cretans are liars." But to return to our subject. There is a proverb equivalent to our "Set a thief to catch a thief," *Κρὴς πρὸς Αἰγινητὴν*, which will make us include the *inhabitants of Ægina* among the professors of that real *political craft*, perfidy.

The perfidy of several other nations of Asia is well known: the *Parthians* are mentioned by Horace as having this character, probably on account of the falsehood of Arsamenes and of Surena (general of Orodes their king) who put Crassus to death, B. C. 53, after Crassus had trusted himself to Surena's honor, on pretence of proposing terms of accommodation. The passage in Horace is: "Namque ego qui nullos me affirmo scribere versus Invenior Parthis mendacior—et prius orto Sole, vigil calamos, chartas et scrinia posco." Lucan of the Parthian says: "Parthoque sequente Murus erit quodcunque potest obstare sagittæ. *Illita tela dolis*, nec martem cominus inquam Ausa pati virtus: sed longè tendere nervos, Et quo ferre velint, permittere vulnera ventis."

Horace mentions the *Persian* as gifted with the inestimable quality of deceit, but I suppose he means the Parthian. In the last Ode of the 4th Book he says, " Non Getæ, Non Seres infidive Persæ."

The *Carthaginians* were also notorious for their bad faith. Lucan IV. 734. of Curio. " Ipse sub Auroræ primos excedere motus Signa jubet castris, multùm frustraque rogatus Ut *Lybicas* metuat *fraudes* infectaque semper Punica bella dolis." Horace Carm. 4. 49. " Dixitque tandem *perfidus* Hannibal." And the passage from Ausonius which I quoted above.

Addison, I think it is in his classical Tour through Italy, informs us that there is a proverb which says of the Genoese, in whose territories the Ligures anciently dwelt, that they have a sea without fish, a land without trees, and men without faith. To this latter quality Virgil frequently alludes. In his second Georgic, " Assuetumque malo Ligurem." In the 11th Æneid, " Vane Ligus, frustraque animis elate superbis, Nequidquam *patrias* tentasti *lubricus artes*, Nec fraus te incolumem *fallaci* perferet Auno." Again in the same book, " Apenninicolæ bellator filius Auni, Haud Ligurum extremus, dum *fallere* fata sinebant," as if living and deceiving were the same thing to a Ligurian. Fallaces Ligures is the epithet which Ausonius applies to them.

*St. John's College.* *A. M.*

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## NOTICE OF

C. F. Heinrichii *Observationes in Auctores veteres. Particula* 1*a. Hanoveræ.* 1794. 12*mo. pp.* 112.

This is a critical Epistle addressed to C. Guil. Mitscherlich. From what Heinrichius says in the dedication, we are led to expect an additional volume, as well as an edition of Homer:

" In varios poetas nunc prodeunt observata, quæ in posterum pluribus me aucturum esse polliceor, quando ad secundam particulam, in qua, præter alia, *epigrammata aliquot Anthologiæ Græcæ*, quæ præclara quæque a Jacobsii, viri amicissimi, tum diligentia solertiaque in egregiis, quæ nactus est, subsidiis ad usum suum rite convertendis, tum nota sagacitate ac largo eruditionis apparatu jure optimo exspectat, pertractanda mihi sumam, emittendam accedam: quod quo minus propediem fiat, Homerus meus et publica exspectatio prohibet." Page XI.

Heinrich seems to have first appeared before the public in Heerenius's *Bibliotheca antiquæ Literat. et Art.* Vol. x. where are inserted his *Adnotationes in Musæum*, and *Animadversiones in*

*Virgilii Cirin.* This critical epistle consists of Observations on passages of Pindar, pp. 1-24.; on the Elegiac Fragment of Hermesianax preserved in Athenæus L. XIII. p. 597. (with Remarks on Ruhnken's Epist. Crit. II. p. 285. seqq.) pp. 25-49.; on the Fragments of Philetas (collected and published by Kauser at Gottingen in 1793.) pp. 50-8.; on Theocritus, pp. 59-85.; on Virgil, Æn. IX. X. XI. XII. pp. 86-96. The last chapter pp. 97-112. consists of observations on Brunck's Analecta, Euripides, Propertius, Juvenal, Cicero, and Cæsar. Observations on other authors are incidentally introduced. We shall lay before our readers a few extracts, consisting principally of the Notes on Euripides.

HOMER *corrected.*

"Homer. *Il.* XXI. 252. de Achille, qui Xanthi impetu perculsus refugit, mihi in mentem venit legere μελανώτου θηρητῆρος, perquam apposito aquilæ epitheto, facto ad analogiam vocc. εὐρύνωτος, ποικιλόνωτος, χρυσόνωτος et al. Sed de hoc alibi disertius." Page 14.

EURIPIDES *illustrated and corrected.*

"*Iphig. in Aul.* 573.

ἔμολες, ὦ Πάρις, ἦ τε σύγε
βουκόλος ἀργεννᾶς ἐτράφης
Ἰδαίαις παρὰ μόσχοις,
βάρβαρα συρίζων, Φρυγίων
αὐλῶν Ὀλύμπου καλάμοις
μιμήματα πλέκων.

Ita locus interpungendus, (quod et vidit Huschkius in nuper edita *Epist. crit. ad Santenium* p. 47.) ut verba sic coeant, πλέκων μιμήματα Ὀλύμπου (ἐν) καλάμοις Φρυγίων αὐλῶν. Marklandus ex Codd. reposuit μιμ. πνέων, eleganter, etsi hac ope locus non indigeat, quippe Ὀλύμπου μιμήματα πλέκων ornate dictum pro simplici, Ὄλυμπον μιμούμενος." Page 18.

"*Iphig. in Aul.* 438. et 1036. qui locus chori multifariam impediti sic ex mente mea constituendus,

τίς ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος,
μετά τε φιλοχόρου κιθάρας,
συρίγγων θ' ὑπὸ καλαμοεσσᾶν
ἔστασεν ἰαχάν;

*Qualis hymenæus resonuit?* s. *qualis fuit hymenæus ille, qui in nuptiis Pelei resonuit?* Obvius nimirum loquendi modus, τίς ὑμέναιος ἔστασεν ἰαχὰν, pro τίς ἄρ' ἦν ὑμέναιος, ὃς ἔστασεν ἰαχάν. Sic Hom. *Il.* v. 601. οἷον δὴ θαυμάζομεν Ἕκτορα, pro οἷος δὴ Ἕκτωρ ἐστὶν, ὃν θαυμάζομεν. Sophocl. *Philoct.* 220. τίνες ἐς γῆν τήνδε κατέσχετε, h. τίνες ἐστὲ, οἱ κατέσχετε. Porro ἰαχὰν ἔστασε pro ἰάχησε, ut ἱστάναι θόρυβον (Sophocl. *Phil.* 1263.) βοὴν, et alia. Cf. Pindar.

*Pyth.* IV. 354. ἀμπνοὰν ἔστασαν, pro ἀνέπνευσαν. Respondetur quasi ad istam interrogationem v. 1062. sq. ubi ipse hymenæus commemoratur." Page 37.

"Vox μένος, inauspicato hic illata, obliterata est alibi, ap. Euripidem nempe *Iphig. in Aul.* 1280. ubi virgo generosa matri de calamitate sua conquerenti respondet,

οἰ ἐγὼ, μῆτερ, μῆτερ· ταυτὸ γὰρ
μένος εἰς ἄμφω πέπτωκε τύχης.

Sic scribendum pro μέλος—τύχης, quod omnes libros perperam obsidet." Page 51.

"*Iphig. in Aul.* v. 284. 85.

λευκήρετμον δ' ἄρη
Τάφιον ἦγεν· ὧν Μέγης
ἄνασσε.

Hæc depravata: nam sensum non habent. Lego ex mea saltem sententia verissime,

λευκήρετμον δ' ἄρη
Τάφιον εἶδον.

v. 880. ποι; τάλαιν' ἐγώ. τάλαινα δ', ἣν πατὴρ μέλλει κτανεῖν. Scribendum, sensu postulante,

τάλαιν' ἐγὼ, τάλαινα τ', ἣν πατὴρ μέλλει κτανεῖν.

v. 926. 27. ἐγὼ δ', ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς,
Χείρωνος, ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν.

Generosa Achillis professio. ἐν ἀνδρὸς possit defendi, si δόμῳ s. δώματι subaudias. Vel sic tamen malim,

ἐγὼ δ', ἐκ ἀνδρὸς εὐσεβεστάτου τραφείς.

Hom. *Il.* XV. 641.

τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείμων.

Vulgare est τρέφεσθαι ἀπό τινος. v. ad Sophocl. *Philoct.* v. 3.

v. 1076. seqq. τοτε δαί-
μονες τᾶς εὐπατρίδος
γάμον Νηρηΐδος ἔθεσαν
πρώτας, Πηλέως θ' ὑμεναίους.

Sermo est de Pelei ac Thetidis nuptiis, deorum præsentia nobilitatis. γάμον ἔθεσαν, *nuptias instruxerunt*, quod minus in deos cadit, qui nuptias *celebraverunt*. τιθέναι γάμον hunc, quem hic requirimus, significatum ferre, ex v. 722. quem Marklandus laudat, non efficitur, ubi θοίνην τιθέναι nihil est, nisi *epulas instruere*. Hinc non dubito, quin vere legatur, γάμον Νηρηΐδος ἔθυσαν. Aristoph. *Av.* 923. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ;
vide ibi Beckium et Lennep. ad Phalarid. Epp. p. 366. 2. Jam γάμον θύειν idem fere, quod supra 1057. de Nereidibus γάμους ἐχόρευσαν, *nuptias celebrarunt choreis*. cf. Sophocl. *Œd. R.* 1093. et *Antig.* 1152. cum Brunckii nota.

v. 1204. 5. ἡ δ' ἐξαμαρτοῦσ', ὑπόστροφον νεανίδα
Σπάρτῃ κομίζουσ', εὐτυχὴς γενήσεται.

De Helena. Vitiosa vero et lectio et interpunctio. Sensus enim foret, Helena, Spartæ excipiens filiam suam (Hermionen), felix erit, id quod dici non poterat. Nam nec Spartæ tunc fuit Helena, nec Hermione Troiæ. Itaque scribe

ἡ δ' ἐξαμαρτοῦσ', ὑπόστροφος, νεανίδα
Σπάρτῃ κομίζουσ', εὐτυχὴς γενήσεται,

*Ista vero, quæ peccavit, redux a Troja, filiam Spartæ amplectens, felix erit.* Nescio an eadem fuerit Heathii, ὑπότροπος corrigentis, sententia.

*Ion.* v. 29. seqq. ὦ σύγγον' ἐλθὼν λαὸν εἰς αὐτόχθονα
κλεινῶν Ἀθηνῶν———
λαβὼν βρέφος———
ἔνεγκ' ἀδελφῷ τἀμὰ πρὸς χρηστήρια.

Mendum in ultimis sensit Jacobsii sagacitas *Animadvv.* p. 171. cui emendandum visum est,

ἔνεγκε Δελφοὺς τἀμὰ πρὸς χρηστήρια.

Equidem procliviori mutatione potius optabam,

ἔνεγκ' ἀδελφοῦ τἀμὰ πρὸς χρηστήρια.

Quæ elegans oratio est, librariis non perspecta. Hom. *Il.* III. 180. δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος. Sophocl. *Phil.* 1126. χερὶ πάλλων τὰν ἐμὰν μελεοῦ τροφάν. cf. Aristoph. *Plut.* 33. Observata eadem dicendi forma ap. Romanos. vide sis Casaubon. ad Persii *Sat.* v. 40. qui vere utique emendavit,

*Artificisque tuo ducit sub pollice vultum.*

v. 194, 5. καὶ πέλας ἄλλος αὐτοῦ
πτανὸν πυρίφλεκτον αἴρει.

Hæc Ion ait, choro enarrans picturarum in templo Delphico argumenta, quarum prima repræsentabat speciem Herculis, Hydram Lernæam interficientis, opem ferente Iolao. Verba adscripta ad Iolaum spectant. πτανὸν πυρίφλεκτον αἴρει, *interficit ardentem alitem.* Quæ verba non una molestia premit. Primum hydra alata nullibi memoratur, etsi aliis hujus farinæ monstris (a serioribus tamen, ut nuperrime mirifica subtilitate ostendit Vossius in *Epistt. mytholog.* Vol. I. p. 72. seqq.) alæ attribui soleant. Tum πτανὸς adjectivum pro substantivo vix poni potest. Denique αἴρει pro ἐναίρει habet, quo offendat. 'Quid si legendum πυρσὸν πυρίφλεκτον αἴρει, *facem igne flagrantem tollit*, ut nempe in pictura, amburendi causa?' scribit ad h. l. Barnesius. Bene is, quid sensus postularet, intellexit, minus bene in corruptela persananda est versatus. Mirarer, ni antiqua lectio fuisset, δαλὸν πυρίφλεκτον αἴρει. Firmamentum emendationis præbet Apollodor. II. 5. 2. qui de eadem re, διὸ τοῦτον ἀποκτείνας ἐπεκαλέσατο καὶ αὐτὸς βοηθὸν τὸν Ἰόλαον, ὃς, μέρος τι καταπρήσας τῆς ἐγγὺς ὕλης, τοῖς δαλοῖς ἐπικαίων τὰς ἀνατολὰς τῶν ἀναφυομένων κεφαλῶν, ἐκώλυεν ἀνιέναι. Ibi Heynius Not. P. I. p. 347. laudat Anonymi verba, δαλῷ τε τὰς ἀνατολὰς τῶν κεφα-

λῶν ἀμαυρῶν. Convenit etiam illud a nobis positum cum v. 716. nostræ tragœdiæ, ἀμφιπύρους ἀνέχων πεύκας.

v. 205. πάντα τοι βλέφαρον διώκω,

*ubique persequor oculos.* Quid tandem hoc sibi vult? videtur legendum,

πάντα τοι βλεφάρῳ διώκω,

*omnia oculis persequor, perlustro.*" Pp. 99-104.

We shall now extract the Notes on JUVENAL, CICERO, and CÆSAR. The Note on Cæsar merits consideration.

## JUVENAL *corrected.*

"*Sat.* I. 163, 4.

——— *Nulli gravis est percussus Achilles*
*Aut multum quæsitus Hylas, urnamque sequutus.*

Forte legendum *undamque sequutus. Undam sequi* est *fontem rimari, petere,* ut Virg. Æn. IV. 361. *Italiam non sponte sequor,* h. *peto.* Hylas vero, quum aquam ex fonte haurire vellet, a Nymphis raptus est. Sic Theocritus XIII. 36.

κἄχεθ' Ὕλας ὁ ξανθὸς ὕδωρ ἐπιδόρπιον οἰσῶν.

Apollon. I. 1207.

τόφρα δ' Ὕλας χαλκέῃ σὺν κάλπιδι———
δίζετο κρηναίης ἱερὸν ῥόον.

Adde de eadem re Prop. I. 20. v. 23, 4.

*At comes invicti juvenis processerat ultra*
*Raram sepositi quærere fontis aquam.*"

"Sat. VI. 63. *Chironomon Ledam molli saltante Bathyllo.*

Scribendum *Chironomo.* Nam *Leda chironomos* nihili est. Contra *chironomos Bathyllus* est minus. Is *saltat Ledam* eleganter pro *saltando repræsentat Ledam,* Jovi blandientem ejusque amplexu ebriam. Paulo aliter Eurip. *Iphig. in Aul.* 1480. ἐλίσσετε Ἄρτεμιν, *saltate Dianam,* h. *saltando celebrate.* v. doctam Marklandi notam ad *Suppl.* 1205."

"*Sat.* VII. 8, 9.

*Si Pieria quadrans tibi nullus in arca*
*Ostendatur, ames nomen victumque Machæræ.*

Præstat *Pieria—in umbra,* judicante quoque Madano in *Versione Persii et Juvenalis Anglica.*"

"*Sat.* VII. 77, 8. ———*Constat leviori bellua sumtu*
*Nimirum, et capiunt plus intestina poetæ.*

Malim propter sensum *cupiunt.*"

"Sat. XI. 14. *Interea gustus elementa per omnia quærunt.*

Potius poeta dignum videtur, quod conjectavi, *alimenta: per omnia* seorsum sumendum, διὰ πάντα, *ubique.*"

"*Sat.* XII. 26. *Pars dira quidem, sed cognita multis.*

Mirum ni reliquisset poeta *fors.*" Pp. 108-110.

### CICERO *corrected.*

"*Tusc.* I. 27. *Fortasse quamquam id quoque* sc. fieri possit. Sic interpungendum puto. Vulgaris ratio sensum obscurat, si is est, quem statui. I. 30. *Itaque dubitans, hæsitans, multa adversa reverens, tanquam rate in mari immenso, nostra vehitur ratio:* sic verba constituit Wolfius in nova recensione: *ratis* tamen, quod habet Lambinus cum Davisio, exigere videtur comparatio, quæ nimis arguta exit, si *rate* locum tenet. I. 31. *Veniet tempus, et quidem celeriter, et sive retractabis, sive properabis: volat enim ætas:* lego *et sive retardabis, sive properabis,* quod oppositum suadere videtur. I. 33. Verba *vixit cum Africano* inducenda suspicor; nam sunt ἀπροσδιόνυσα. II. 17. med. *Jovem Olympium, eum ipsum, cui se exercebit, implorabit.* Sic vulgo. Valkenarius autem *Diatr. in Eurip. Fr.* p. 79. legit *Jovem, eum ipsum,* addens, 'hic sciolus forsan adscripserat *Jovem Olympium.*' IV. 37. *Zopyrus ab ipso Socrate sublevatus, quum illa* (vitia) *sibi insita, sed ratione a se dejecta diceret.* Quid sint *vitia ratione dejecta,* et qua justa Latinitate dicantur, equidem ignoro. Res ipsa flagitare videtur *ratione a se ejecta.*" Pp. 110-11.

### CÆSAR *corrected.*

"*De Bell. Gall.* VI. 14. *Druides a bello abesse consueverunt, neque tributa una cum reliquis pendunt; militiæ vacationem omniumque rerum habent immunitatem.* In his verbis vitium latet, quod nescio an alius quisquam subodoratus sit. Qua ratione dici tandem potest, Druides *omnium rerum* habere immunitatem? Antecedentia, *neque tributa cum reliquis pendunt,* simile quid hic obliteratum esse docent: nam membra orationis sibi respondent. Itaque facile suffragabuntur vv. dd. corrigenti *omniumque onerum habent immunitatem.* Notum *onera* de tributis adhiberi. *Bell. Civ.* II. 18. *Iis graviora onera injungebant.* Sic et ap. Ciceronem non semel, v. c. ad Div. XIII. 7. *Municipium maximis oneribus pressum.*" Pag. 112.

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## SIMILARITY *between the* ENGLISH *and* SWEDISH LANGUAGES.

THE learned author of the entertaining and instructive article on some points of resemblance between the English and Italian Languages, printed in the *Classical Journal, Vol. IX. p.* 117. might, while speaking of the Teutonic dialects, have mentioned the close resemblance in some particulars, between the English and Swedish tongues. Mr. Archdeacon Coxe, in his "Travels into Poland, Rus-

sia, Sweden, and Denmark," vol. iv. p. 352. ed. 8vo. 1792. relates the following circumstance:

"During my progress through this kingdom, (Sweden,) I could not avoid being struck with a surprising resemblance between the English and Swedish languages, not only in single words, but in whole phrases, so that a quick English ear may comprehend many expressions in common conversation. Among other instances of this kind, I heard the postilions cry out, 'Come, let us go;'—'let us see;'—'stand still;'—'hold your tongue;'—'go on.'[1] I naturally inquired their meaning of my interpreter, and found that they had the same signification as in our own language. They are for the most part pronounced more like the Scottish[2] than the English accent; and indeed, in general, the Swedes appeared to me as if they were talking broad Scotch."

Mr. Coxe says also in a note; "that the affinity between the Swedish and English languages was more obvious in former times, appears from an anecdote mentioned in p. 182. of this volume:" "Everinus was the first bishop of Upsal, by birth an Englishman: —the similarity of the English and Swedish languages is mentioned as the motive which first brought Everinus, and afterwards several of his countrymen, into these parts as preachers of the Gospel."

It is to be regretted, that the northern dialects are so little cultivated among our scholars. To the critic an acquaintance with German is unquestionably of great importance, as that tongue contains almost inexhaustible stores of scientific information.

*Nov.* 1814. *M.*

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## *PROLOGUS IN PHORMIONEM,*

### FABULAM AB ALUMNIS REG. SCHOL. WESTM. ACTAM, A. D. 1814.

VETERES patronos persalutat Phormio,
Nobis amatos merito semper plurimùm,
At nunc amatos maximè et meritissimè,
Quippe his adestis insperati lusibus.
Ita omnes hodie peregre eundi scilicet
Studio flagrare videramus, nonnihil

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[1] These words are thus written in the Swedish tongue: 'Kom let oss go'—'Let oss se'—'Stand still'—'Hold diu tungu'—'Go an.'

[2] "A Swedish gentleman of my acquaintance made the same remark during a tour in Scotland; that there was a much nearer resemblance between the Scotch and Swedish, than between the Swedish and English, both in words and general pronunciation. The same gentleman also informed me, that there are several obsolete Swedish words which are very common in Scotland."

Mehercle veriti fuimus, ne Terentius
Suis caritturus esset auditoribus,
Nisi hinc in oras usque Germanas forent
Athenæ nostræ transportatæ aut Gallicas.
Nimirum id unum nobis est visum mali
Intervenisse, quo minus quam ceteri
Salutis ergo gloriæque publicæ
Solidum integrumque gauderemus gaudium.
Sed quid querelas effutimus ludicras?
Et nos profecto, quod per ætatem licet,
Non esse segnes credite, seu communibus
Malis dolere, sive lætari bonis.
Arthurius hostem contudit?-quin nos quoque
Io Triumphe canimus. Letho concidit
Heros honesto? lacrymam nos nostram damus.
Nos ipsum Elizæ, nomen ipsum Regium,
Sanctumque nostri symbolum sodaliti,
*Patriæ Populique* vivere immemores vetant.
Tum nostra, placida quamvis atque umbratilis,
Non adeo studiis vita aliena est bellicis.
Non hic delicias otiosi carpimus,
Mollique terimus desidia puertiam;
Sed, militaris qualia usus flagitat,
Parere ducibus, omnia ferre incommoda,
Ultro labori sustinendo assuescere,
Nos consuetudo nostra maturè docet.
Ecquos Ibera tellus, illa Britonas
Experta fidos libertatis vindices,
Aut Pyrenæus asper, aut dives Tagus,
Tuis, Eliza, solis atque pulveris
Patientiores vidit? Ecquos omnium
Paratiores vincere, aut pulchrè mori?
His usa exemplis, his educta legibus,
His instituta disciplinis, mascula
Crescit juventus; hinc viget regni salus;
Hanc, usque seris admirandam seculis,
In sempiternis (Optimus faxit Deus)
Majores nostri collocarunt sedibus
Stabilem columnam gloriæ Britannicæ.

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## *EPILOGUS.*

### DAVUS, GETA.

Da. Salve iterum, Geta. Sed quid agis? quisnam iste paratus?
Num liber factus? Ge. Mox, nisi fallor, ero.
Da. Nempe tuâ cessisse operâ vestra omnia pulcrè
Audieram. Ge. Immo aliis; non ita, Dave, mihi.

Lætitia in communi ego solus negligor. Ergo
Prospicio ipse mihi. DA. Quid meditare? GE. Fugam.
DA. Di vortant bene! sed pedetentim. GE. Atqui omnia dudum
Corrasi, id metuens. DA. Quo fugis? GE. Hesperiam.
DA. Quid? quæso, Oceani fines quæ visitur ultra
Barbara inhumanis terra habitata viris?
GE. Immo ea, quæ, nostris quondam quæsita colonis,
Nunc unum in terris cernitur Elysium.
DA. Horrida quorum hominum vel nomina respuit auris
Attica, pene etiam lingua sonare timet.
Chaktawos, Cherokæos, Pawwawos, Chikasawos,
Michilimakinacos, Yankey-que-doodelios.
GE. Quæ virtute, fide, majestate, artibus, armis,
Consilio, eloquio, moribus, ingenio,
Nullam non longe exsuperat gens unica gentem,
Quæ sit, quæ fuerit, quæque futura siet.
Nostra venustatis si quid, si secula vatum
Aurea divinæ simplicitatis habent,
Hesperia omne tenet: neque adhuc Astræa reliquit
Hunc orbem; inque istis læta moratur agris.
DA. Atqui ibi non virgo, verum est Astræa virago;
Sæpe est, ut perhibent, ebria; sæpe pugil;
Nonnunquam quoque fur. Nec morum dicere promtum est,
Sit ratio simplex, sitne venusta magis.
Æthiopissa palam mensæ famulatur herili
In puris naturalibus, ut loquimur.
Vir braccis se bellus amat nudare decenter,
Strenuus ut choreas ex-que-peditus agat.
Quid quod ibi, quod congerere ipsis con-que-morari
Dicitur, incolumi nempe pudicitiâ,
Sponte suâ, sine fraude, torum sese audet in unum
Condere cum casto casta puella viro?
Quid noctes cœnæque Deûm? quid amœna piorum
Concilia? GE. Immo audi, quæ bona vera feram.
Agricola es? tibi mille patent, quæ libera et ante
Immetata tuis jugera bubus ares.
Auceps es? mediâ perdix vulgo errat in urbe.
Potor es? hora haustus fert ibi quæque novos.
Titillatorem Gingivæ, Phlegmotomumque,
Fellifragumque bibes, Anti-que-fogmaticum.
Aurea præterea libertas, Dave! homo servus
Nemo ibi. DA. At Æthiopes—G. Sunt ibi non homines.
Qui vult, et quod vult, et de quo vult, homo sentit;
Et cui vult audet dicere, vel facere.
Fit sponte injussus quisque indoctusque, Senator,
Mercator, Judex, Dux, Sophus, aut Medicus.

Spernuntur tirocinii legesque moræque:
  Est diploma satis cuique libido sua.
DA. Nempe senatores pistrinum et ganea mittunt;
  Optimus et Judex maximus est nebulo.
Scitè oratorem orator convincere certat?
  Largiter adversi conspuit ora viri:
Neve ea Rhetorice valeat minus, herba salivam
  Lætius effundi Nicotiana facit.
Mentiri est mercatoris laus summa; ducisque
  Cura, diarrhœæ consuluisse suæ.
Tum lusus: oculos exsculpere pollice, frontem
  Scalpere, nasum omnem mordicus abripere:
Atque necare hominem jocus est lepidissimus. At tu,
  Aurea libertas quæ siet illa, vide.
Primum, crede mihi, si te semel atra Charontis
  Ceperit Elysium navis itura tuum,
Ipsum omnes absumet opes tibi naulum: animam inde
  Debebis, nullo est quæ redimenda die:
Postremo magnos pasces in carcere mures.
  Quin age, et in melius consule, dum potis es.
Hesperiam laudet sine perditus, impius, exlex;
  Si sanus satis es, tu, Geta, ciste domi.
Sin aliter, valeas. Valeant peregrina volentes
  Littora natali præposuisse solo.

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## CLASSICAL CRITICISM.

MR. EDITOR,—If you think the enclosed letter, addressed to me by a learned friend, worthy of insertion into your Journal, it will give me pleasure to read it in that valuable publication.

*C. I. SMYTH.*

*Norwich, Dec.* 19, 1814.

Accept a few lines on the subject of that passage in Plutarch which you showed me. I will first give you a short analysis of this treatise περὶ τοῦ *EI* ἐν Δελφοῖς, begging you to remember that the character *E* in the older times of Greece represented not only the short ε, and the long one afterwards expressed by *H*, but also the diphthong *EI*; just as *O* stood both for Omicron,

Omega, and the diphthong ου; the inscription on the temple at Delphi was therefore properly the simple letter *E*.

Plutarch professes in this treatise to relate a conversation, in which he himself joined when a young man, with Ammonius the philosopher and others at Delphi, at the time when Nero stopped there in his musical tour through Greece. Ammonius introduces the subject by observing, that many of the old forms and circumstances respecting the temple and worship of Apollo at Delphi had an enigmatical and mysterious air, as if intended to stimulate curiosity, and raise friendly discussion, as among other things the inscriptions over the vestibule, *ΓΝΩΘΙ ΣΕΑΥΤΟΝ*, *ΜΗΔΕΝ ΑΓΑΝ*, and more especially *E* or *EI*. Upon this, Lamprias declares, that the account he had heard of this last mystical letter *E* appeared to him simple and satisfactory, viz. that the persons distinguished by the title of *wise men* having been originally five, and two kings, Cleobulus and Periander, having contrived by intrigue and influence to get their own names added to the list, the former five not wishing to incur the odium and hatred and danger of openly resisting their pretensions, took this method of entering their protest: they had *E*, the character for 5, placed up before the temple, as intimating that this was their proper number. Another person objects to this interpretation, as wanting authority, and nearly as ridiculous as that of certain Chaldean astronomers who lately visited the temple, and who explained the *E* to denote the sun; for as *E* was the second vowel, so the sun was the second of the planets in order from the earth, the moon being the first. He then proposes to look for the meaning of the character rather in its sense as a word than in its name or order among the letters of the alphabet. And first he thinks it may stand as a general representative of all questions put to the God, *if* being the first word of all interrogations. Thus, persons coming to consult the God, asked *if* they should conquer, *if* they should marry, &c. Or it may stand (says he) as a representative of the prayers preferred to him, this particle having an optative power, as "Oh, *if* such a thing could come to pass." Theon next suggests, that since Apollo was the patron of logic, the character might perhaps have reference to this his favorite science, the most strictly logical propositions being those of the hypothetic form beginning with *if*, and so expressing an inference which it is the boast of Man alone to apprehend. Eustrophus, an Athenian, now comes forward to plead the cause of mathematics, and thinks that *E* alludes solely to the superior power and value of the number *five*, which it denotes. This theory Plutarch tells us, that being himself then a young man, warmly devoted to the study of mathematics, he readily espoused, and joining in the conversation, proceeded to prove in detail the mystical powers of the

number *five*. It is the sum of the two first odd and even numbers, unity being properly neither even nor odd: it is the sum of the first square number added to unity, the principle of all number. To this he adds several other fanciful reasons, and among the rest, instances the prevalence of the number five in the theory of music, (of which more afterwards). He quotes Plato, as asserting that if there be a plurality of worlds, they must be limited to five; five elements, five senses bearing an analogy to each respectively. Homer divides the world into regions. Five things requisite to render body complete—point, length, breadth, thickness, and lastly, spirit, to energise upon it. Five different orders of being—gods, demons, heroes, men, and brutes. Five faculties of the soul; five first principles of things; with more stuff of the same kind. At last Ammonius, with a smile at the fanciful refinements of his young friends, hints, in a good-natured manner, that if any number had a right of consecration, it was the number seven, of which analogies might be traced more in number and more curious. He then gives it as his opinion that the character is to be considered as the verb *εἶ*, *thou art*, and designates the proper devout form of address with which the God's worshippers ought to approach him, as *γνῶθι σεαυτὸν* makes the address of the God to his votaries. *ΕΙ* (*thou art*) denotes therefore the unchangeable and eternal nature of the God, which entitle him exclusively to the attribute of existence, whereas all things else from their perishable and fleeting nature cannot in strictness be said to *be*, or to *exist permanently*. And thus the dialogue closes.

I will now transcribe the passage relating to music, with my translation and notes.

*Τῆς δὲ δὴ μάλιστα κεχαρισμένης τῷ θεῷ Μουσικῆς οὐκ οἰόμεθα τούτῳ τῷ ἀριθμῷ μετεῖναι; τὸ γὰρ πλεῖστον (ὡς ἕνι εἰπεῖν) ἔργον ἁρμονικῆς περὶ τὰς συμφωνίας ἐστίν. αὗται δ' ὅτι πέντε καὶ οὐ πλείους, ὁ λόγος ἐξελέγχει τὸν ἐν χορδαῖς καὶ τρυπήμασι ταῦτα θηρᾶν ἀλόγως τῇ αἰσθήσει βουλόμενον. πᾶσαι γὰρ ἐν λόγοις τὴν γένεσιν ἀριθμῶν λαμβάνουσιν, καὶ λόγος ἐστὶ τῆς μὲν διὰ τεττάρων ἐπίτριτος· τῆς δὲ διὰ πέντε ἡμιόλιος· διπλάσιος δὲ τῆς διὰ πασῶν· τῆς δὲ διὰ πασῶν καὶ διὰ πέντε τριπλάσιος· τῆς δὲ δὶς διὰ πασῶν τετραπλάσιος. ἣν δὲ ταύταις ἐπεισάγουσιν οἱ ἁρμονικοὶ διὰ πασῶν καὶ διὰ τεσσάρων ὀνομάζοντες, ἔξω μέτρου βαίνουσαν, οὐκ ἄξιόν ἐστι δέχεσθαι τῆς ἀκοῆς τῷ ἀλόγῳ παρὰ τὸν λόγον (ὥσπερ νόμον) χαριζομένους. Ἵνα τοίνυν ἀφῶ πέντε τετραχόρδων θέσεις, καὶ πέντε τοὺς πρώτους εἴτε τόνους ἢ τρόπους εἴτε ἁρμονίας χρὴ καλεῖν, ὧν ἐπιτάσει καὶ ὑφέσει τρεπομένων κατὰ τὸ μᾶλλον καὶ ἧττον αἱ λοιπαὶ βαρύτητές εἰσι καὶ ὀξύτητες, ἆρ' οὐχὶ πολλῶν, μᾶλλον δὲ ἀπείρων διαστημάτων ὄντων τὰ μελῳδούμενα πέντε μόνα εἰσί; δίεσις, καὶ ἡμιτόνιον, καὶ τόνος, καὶ τριημιτόνιον, καὶ δίτονον· ἄλλο δὲ οὐδὲν οὔτε μικρότερον οὔτε μεῖζον ἐν φωνῇ χωρίον, ὀξύτητι καὶ βαρύτητι περατούμενον, μελῳδητόν ἐστι.*

"But is it to be supposed that this number (five) bears no allusion

to music, the art above all others in which the god (Apollo) takes most delight? Assuredly not. For the harmonic art is, I may say, principally concerned about concords; and these concords are five, and no more, as reason clearly evinces, in opposition to those persons who, by the ear alone, without scientific rules, pretend to trace these things in the strings and holes of musical instruments. Now all concords derive their origin from the ratios of numbers;[1] and the ratio of a fourth is that of 4 to 3; that of a fifth, 3 to 2; that of an octave, 2 to 1; that of an octave compounded with a fifth, 3 to 1; and that of a double octave,[2] 4 to 1. As to the concord which the harmonists superadd to these, and denominate the octave compounded with a fourth, since it exceeds the regular measure, to admit it,[3] in compliance with the vague dictates of the ear, and in defiance of the just laws of reason and proportion, is improper.

"Not to dwell then on the five[4] dispositions of the tetrachord, and the five principal[5] modes or keys (shall we call them) or harmonies, from the intension[6] or remission of which, transposed higher or lower, the other corresponding grave and acute modes arise; are there not, I would ask, out of the many, nay infinite number of

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[1] That is, the fourth, fifth, octave, and their replicates; except that compounded of an octave and a fourth, which Plutarch, following the theory of the Pythagoreans, rejects. The Pythagoreans (says Burney, vol. 1, p. 45.) reject some concords which the ear pronounces to be concords, merely because they did not fall within the proportions which they chose to admit. The compound interval, for instance, of the eighth and fourth, though undoubtedly a concord, they would not admit as such, because its ratio, 3 to 8, is neither a multiple nor super-particular, that is, expressed by numbers differing by unity.——N. B. What Burney (p. 143.) says of Plutarch in this treatise, viz. that he asserts the fourth and fifth were frequently sounded together, and were thence called σύμφωνα, is a mistake; at least, I can find nothing like it.

[2] Which was the greatest interval in the perfect scale or system.

[3] This is levelled, I supposed, against Aristoxenus, who professed to go rather by the judgment of the ear than by rules of proportion.

[4] That is, hypaton, meson, synemmenon, diezeugmenon, and hyperbolæon, which altogether composed the great system or scale of two octaves. Burney, p. 8, 11.

[5] That is, the Dorian, Ionian, Phrygian, Æolian, and Lydian modes, which being transposed a fourth lower gave the Hypo-Dorian, Hypo-Ionian, &c.; and being transposed a fourth higher gave the Hyper-Dorian, Hyper-Ionian, &c.; the first five being called the middle or original modes, the other the five grave and the five acute modes, in all 15. Burney, p. 48.

[6] Or, in plainer words, by the sharpening and flattening of which. What follows, τρεπομένων κατὰ τὸ μᾶλλον καὶ ἧττον, I have rendered, "transposed higher or lower," as the context, I think, plainly directs. I have adopted Wyttenbach's correction of ὧν ἐπιτάσει, for ὡς ἐπιτάσει, as necessary to make sense. These dialogues are miserably corrupt.

intervals, five only that are used in melody? namely, the [1] quarter-tone, the half-tone, the tone, the minor third, and the major third; beside which there is no other greater or less distance [2] in sound limited by acuteness and gravity admissible in melody."

Taking all Dr. Burney says about the ancient theory of music for correct, I think I am clear as to the general meaning of this passage of Plutarch; and if what I have said is of any assistance, I shall be satisfied.

F———.

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## NOTICE OF

Nova Chrestomathia Tragica Græco-Latina. *Edita a* Jo. Carol. Volborth, A. M. *Inter Reg. Theol. Ord. Repet. Adscripto et Reg. Soc. Theotiscæ Goetting. Collega Extra Ord. Adscito.* Goetting. 1776. 12mo. pp. 256.

With such a title, was it the pleasure of its editor, that this neat and elegant little volume, should be decked out and bedizened. Our readers might imagine, at first sight, that it consisted of a selection from the Greek Tragic Theatre, accompanied with a Latin version. This, however, is not the case. The work is made up of the Choëphoræ, the two Electras, and the Agamemnon of Seneca, with the simple text; and it is, reader, because Seneca wrote in Latin and not in Greek, that the compound is denominated Græco-*Latina*. The title is one of those, which editors are apt to stumble upon, when they "seek after better bread than can be made of wheat;" and not widely abhorrent from the free and high-flown taste of Mundungus, who, having occasion to

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[1] Of the 3 genera the Diatonic divided the tetrachord, or fixed fourth, into one semitone and two whole tones; the chromater into two semitones and a minor third; and the enharmonic into two quarter-tones and a major third.

[2] ἐν φύσει χωρίον ἐξύτητι καὶ βαρύτητι περατούμενον. Space or distance in sound, limited by a higher or a lower tone, seems merely a paraphrastic expression equivalent to the word διάστημα interval, which he had used just before. In addition to note 5, I should have added, that Aristotle (I see in Burney) calls the modes by the same ἁρμονίαι, Prob. 49, where he says the Hypodorian mode was καθαριστικωτάτη τῶν ἁρμονιῶν. Upon the whole then, we see Plutarch instances the prevalence of the number five in music in four several particulars: namely, 1. the concords; 2. the dispositions of the tetrachords in the perfect system; 3. the modes or keys; 4. the intervals used in the three different genera.

call for his spade, cried, "Slave! bring me my upheaver of the earth."

We are told in the preface that it had been the intention of Mr. Volborth to subjoin a list of various readings, together with a short commentary. Heynè, it seems, either because he thought the editor inadequate to the task, or from a seasonable apprehension that by swelling out the volume the editor would only be out of pocket by it, succeeded in dissuading him from so doing. The latter, however, he has threatened to publish on a future occasion by itself: but we have never once chanced to hear whether or not the threat was ever made good.

The text of each play is taken, without the alteration of a single letter, respectively from Pauw, Johnson, Barnes, and Shrœder, the Delphin editor of Seneca. Mr. Volborth, we are required to believe, was blessed with a taste for English poetry as well; and was with some difficulty restrained from adding to the list the Agamemnon of Thomson. "Si quid addere licuisset, ante omnia tantorum virorum immortalibus operibus Angli, eorum sodalitio non indigni, *Thomsoni* puta, *Agamemnonem* subjunxissem, qui solus ex his fontibus fluxit."

His reason for not adding a Latin version is amusing. "Versionem Latinam ideo non adjunxi, ne, quod hoc qualicunque labore promovere volebam, iterum aut retardarem, aut, dum facilius reddere et extricare volebam videri expediendo, novis impedimentis involverem Græcæ linguæ studium. Ubi magister ipse, aut ii, qui eum audiunt, interpretantur, versiones habent vel exignam vel nullam utilitatem." And it must be confessed that there is much truth in this.

The typography is very correct: nor need we be surprised at this, when we learn that every sheet, as it came from the press, was never less than twice revised by the editor, and occasionally even thrice. The care, indeed, and attention, which he has bestowed upon this little work, are asserted by himself to have been of a nature similar to those, which parents usually dispense to a first-born son; a circumstance, which reminds us of Kuster's attachment to his Suidas; who, while engaged on that work, being one night suddenly awaked by a storm of thunder and lightning, and apprehensive for the safety of the manuscript, rose hastily, and carried it to bed with him, with the affection of a father for an only child: "Unamquamque plagulam ipse bis, interdum adeo ter, inspexi, et quidem eâ curâ, quâ primogenitum fovere solent parentes filium."

Mr. Volborth seems to have been made up of good intentions and good will. Even the printer, whose name is DIETERICH, does not escape him. Obvious as this tribute of gratitude is to every editor, yet, notwithstanding, it is usually kept back. The compliment paid by him on this occasion is sincere, and not over-rated; as every one, who is indulged with a sight of the volume, will pronounce without scruple. "Laudare officinam *Dieterici*, meum non est: facient, qui hunc nitorem, rarum in Germaniâ, cum aliarum officinarum literis comparabunt. Vellem, iterum opto, haberemus optimos Græcos Auctores omne hoc habitu indutos!" If the German printers, who have

florished since these words were written, had been pleased, or been empowered, to attend to them, the world would have had thrown upon it fewer specimens of hob-nail type, and fewer sheets of *charta cacata.*[1]

Having exempted from the accentual mark the initial vowels of each line, which, says he, "vellem non fecissem," he gives us the following plain reason for his thus wishing the deed undone. "Habent literæ" (*vocales*, he should have said,) "initiales eadem neque majora immunitatis jura, quam reliquæ." We think so too.

Arguments, Dramatis Personæ, &c. are supplied, and the plays industriously divided into Acts. To the Electra of Euripides is prefixed an *ὑπόθεσις ὑπὸ Ἰησοῦ τοῦ Βαρνεσίου.* We had at first some difficulty in recognizing the man, of whom it was said by Bentley, "that he knew about as much Greek as an Athenian cobler." *His name was so caparison'd with Greek, Who would have thought 'twas but plain Joshua?*

On the whole, such books are of much use, and have in their end "much good and wholesome discipline." It is a truth not to be contested, that many scholars, who have been possessed of a tun of advantage, where Mr. Volborth had barely a kilderkin, have proved themselves much more useless members of society than Mr. Volborth.

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## IN CARMINA EPODICA EURIPIDEA COMMENTARIUS. AUCTORE G. B.

### No. V.

Vide No. XX. p. 377.

ULTIMUS denique Cantus Euripideus ad regulam meam componendus est in Herc. F. 874. Sic lego.

*Ὀτότοτοι στέναξον (ἀποκείρεται,*
*σὸν ἄνθος πόλεως, ὁ Διὸς ἔκγονος)*
*μέλεος Ἑλλὰς ἅτε τὸν εὐεργέταν*
*ἀποβαλεῖς· ὀλεῖ μανίαις νιν Λύσσα*
*χορευθέντ' ἀναύλοις·* 5
*βέβακ' ἐν δίφροισιν·*
*κέντρον ἅρμασιν ἐνδί-*
*δωσιν ὡς ἐπ' ἀμοιβᾷ*
*νύσσας· Γοργὼ δ' ἑκατογ-*
*κεφάλαις ὀφέων ἰαχήμ-* 10
*ασι γέλασσε*
*μαρμαρωπός.*

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[1] Annales Volusî, cacata charta. *Catull.* 34. 20.

τάχυ τὸν εὐτυχῆ μετέβαλεν δαίμων
ταχὺ δὲ πρὸς πατρὸς τέκν' ἐκπνεύσεται·
ἰώ μοι 15
μέλεος, ὦ
Ζεῦ, τὸ σὸν γένος
ἄγονον αὐτίκα.
λυσσάδες ὠμοβρῶτες ἄποινα δίκ-
αι πάλιν αἰτήσουσι κακοῖς κακά· 20
ἰὼ στέγαι, κατάρχεται χορ- στρ. α'.
εύματ' ἄτερ τυπάνων
οὐ βρομίῳ κεχαρισμένα θύρσῳ·
ἰὼ, δόμος πᾶς αἵματ', οὐχὶ ἀντιστρ. α'.
τὰς Διονυσίαδας 25
ἐκ βοτρύων ἐπεκώμασε λοιβάς.
φυγῇ, τέκν', ἐξορμᾶτε δάϊον πόδα· στρ. β'.
δάϊον μέλος ἐπαυλεῖ τις·
κυναγετεῖ τέκνων διωγμὸν· οὐδ' ἄκραντ' ἀντισ. β'.
ἐν δόμοις Λύσσα βακχεύει. 30
αἶ αἶ κακῶν ἀν-
αύδητα. τὸν γερ-
αιὸν ὡς στένω
πατέρα τάν τε παιδ-
οτρόφον, ἃ μάταν 35
τέκεα γεννᾶται·
ἴδε, θύελλα σείει δῶμα, συμπίπτ-
ει στέγη· τί δρᾷς, ὦ παῖ Διός; τάρ-
αγμα Ταρτάρ-
ειον ὡς ἐπ' 40
Ἐγκελάδῳ ποτὲ Πάλλ-
ας μέλαθρ' εἰσπέμπεις·
ὦ λευκὰ γήρᾳ σώματ'. στρ. γ'.
ΧΟ. ἀνακαλεῖς με τίνα τὴν βοάν;
ΑΓ. ἄλαστα τὰν δόμοισι· ἀντιστρ. γ'.
ΧΟ. μάντιν οὐχ ἕτερον ἄζομαι· 46
ΑΓ. τεθνᾶσι παῖδες· στρ. δ'.
ΧΟ. στενάζετ', ὦ στένακτ' ἰώ.
ΑΓ. δάϊοι φόνοι,
δάϊοι δὲ τοκέων χεῖρες· 50
ΧΟ. οὐκ ἄν τις εἴποι; ἀντιστρ. δ'.
ΑΓ. τί μᾶλλον ἢ πεπόνθαμεν;
ΧΟ. πῶς παισὶν στενάκτ-
αν ἄταν πατέρος ἂν φαίνοις; 54
λέγε τίνα τρόπον ἔσυτο ἐπῳδός.
θεόθεν ἐπὶ μέλαθρα κακ-
ὰ τάδε τλήμονάς
τε παίδων τύχας.

Plane facetus est Hermannus, dum personis Chori singulis quibusque partem cantûs aliquam tribuere voluit. Istiusmodi distributio nulla

auctoritate nititur. Profecto hæc modo non omnia canit servus, qui timore perculsus in scenam intrat, et narrat oratione non continua, sed quasi per saltum, res intra ædes gestas, et quas esse gerendas suspicatur. Similiter in Oreste Phryx servus Nuncii partes agit, et verba effundit nunc Antistrophæ, nunc Epodi ad regulas composita. Uterque locus est eo nomine insignis, quod, iis exceptis, Nuncius non aliud nisi senarios canere solet: et quod ad cantum ex Hercule, id notabilius evenit, quod unicum exstat exemplum carminis in Proodum, Strophas, Mesodum, Strophas et Epodum digerendi. Nam alterum exemplum, ut quondam putaveram, moris ejusdem, postea e numero exceptionum ipse exemi. Vide *Classical Journal*, No. XIX. p. 40. In Oreste monui levissima tantum errata restare quæ prohiberent quin metri leges detegerem. Idem, ut in simili loco par erat, hic quoque monere potui. V. 2. pro πόλις reposui πολέως: cf. Tro. 820. Ἑλλάδος ἄνθος, Pers. 59. ἄνθος-αἴας, ibid. 926. Χώρας ἄνθος. V. 5. Ita Tyrwhittus optime. Vulgo ἐναύλοις. Hermannus ἐν αὐλοῖς: quod confirmare voluit Seidler. a v. supr. 871. καὶ καταυλήσω φόβῳ. verum ibi MS. καταντλήσω: et Wakefieldus φόνῳ: rectius φόνου: vide Heusdii Specim. Crit. in Platon. p. 127. V. 6. Eandem rem hic innuit Nuncius ac quam narrat in 947. qui locus est sic legendus Ἐκ τῶνδε βαίνειν ἅρμα, τεῦχος οὐκ ἔχον, Ἔφασκε· δίφρου δ' εἰσέβαινεν ἄντυγα, Κἄθεινε, κέντρῳ δῆθεν ὡς θένων, χερί. Inepte vulgo ἅρματ' οὐκ ἔχων ἔχειν. Ipse, οὐκ transposito, erui τεῦχος e τέχων. Redde τεῦχος, *apparatum*. Voculam τεῦχος in σκεύη depravatum revocavit Porsonus ad Eurip. Ion. 1198. Advers. p. 270. et in τάγγος, ad Hec. 788. V. 8. Vulgo ὡς ἐπὶ λώβᾳ νυκτός. Intelligere nequeo. Reposui ὡς ἐπ' ἀμοιβᾷ νύσσας. Anglice, *as if just at passing the post*. Vocula νύσσας in νίκης corrumpitur, ut præclare vidit Musgravius, in Iph. A. 215. ἐλίσσων περὶ νίκας. Contulit V. D. Hom. Ιλ. Ψ. 309. et conferre poterat Theocrit. Idyll. xxiv. 18. καὶ περὶ νύσσαν Ἀσφαλέως κάμπτοντα τρόχῳ σύριγγα φυλάξαι. Et nonnihil verba nuncii illustrat Hesych. v. Νύσσα, quam exponit per καμπτῆρα, ἀπὸ τοῦ ἐλθόντος κατ' αὐτὸν νύσσειν τοὺς ἵππους. V. 9. vulgo Γοργών. At Euripides usurpat Γοργώ. Vide Valck. Phœn. 458. V. 11. Ε σι λύσσα erui γέλασσε. Illud dictum nostratis *Gray*, "*Malignant Fate stood by and smiled*," cum loco Euripideo bene convenit: qui adumbratur ad imaginem Homeri Ιλ. Λ. 73. ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα: eandem expressit Scriptor Scut. Herc. 268. ἡ δ' ἄπληστον σεσάρνια scil. Ἔρις: necnon Æschyl. S. c. Th. 951. αἵδ' ἐπηλάλαξαν Ἀραὶ τὸν ὀξὺν νόμον. Et sane arbitror e loco Homeri margini appicto oriri vocem πολύστονος: quam delevi vulgo positam post δίφροισι. V. 14. Pro ἐκπνεύσετε Elmsleius ἐκπνεύσεται: qui citat in *Class. Jour.* No. xv. p. 213. Philoct. 380. Οὐ μήποτ' εἰς τὴν Σκῦρον ἐκπλεύσεις ἔχων et Aristoph. Vesp. 394. Κοῦ μήποτέ σου παρὰ τὰς κάννας οὐρήσω μήδ' ἀποπᾶρδῶ, loca scilicet oppugnatura canoni Dawesiano, facile tamen emendanda, legendo ἐκπλεύσει τυχὼν et οὐρήσομαι οὔτ' ἀποπαρδῶ. V. 19. Herm. λυσσάδες. Wakefield ὠμοβρῶτες. vulgo Λύσσα δέ σ' ὠμόβρωτος. Ibid. Ἐκ ἀποινόδικοι δίκαι κακοῖσιν ἐκπετάσσουσιν, erui ἄποινα δίκαι πάλιν αἰτήσουσι κακοῖς κακά: et MS. Steph. exhibent κακοῖς. Syntaxis ita se habet δίκαι αἰτή-

σουσιν ἄποινα τὸ γένος: ubi duplex accusativus est Græcorum more: mox κακοῖς κακὰ stare fortasse potest ἐπὶ omisso: fortasse tamen præstat κακῶν κακά. cf. Hec. 684. Œd. C. 1238. V. 21. Strophica ά detexit Hermannus et γ' Seidler. de Vers. Dochm. V. 22. Herm. τυπάνων: vulgo τυμπάνων. V. 24. De α i. e. ω et ρο permutatis monuit Albertus ad Hesychium, nisi me memoria fallit. V. 26. Seidler. inseruit ἐκ, mox transposui ἐπιχεύμασι in ἐπεκώμασε. Hoc verbum exstat in Alcest. 846. et metaphorice sanguine dicitur κατακωμάζειν in Phœn. 364. juxta emendationem meam in *Classical Journal*, No. xvii. p. 52. V. 26. Ita Musgr. pro λώβας. V. 28. Vice ἐπαυλεῖται reposui ἐπαυλεῖ τις. Etenim in sententiis tecte dictis sæpe τις corrumpitur. V. 29. τε ante τέκνων delet Herm. V. 42. μελάθρῳ τάραγμα—εἰς δόμους πέμπεις. At δόμους nascitur e v. supr. 850. εἰσπέμπεις δόμους. V. 46. Ἕτερον redde *infaustum*. Similiter ἕτερος δαίμων apud Pindar. Pyth. iii. 62. Callimach. Fragm. xci. Bentl. ad Phalar. p. 269. Lennep. Epist. xxiii. Valck. Diatrib. p. 112. Mox ἄξομαι intelligere nequeo. Restitui ἄζομαι. Amat Euripides οὐχ ἅζομαι. Cf. Alcest. 327. Orest. 1116. juxta emendationem Elmsleii ad Heracl. 600. qui citat et Eumen. 392. et ipse addo Suppl. 891. οὐδάμ' ἅζεται, ut perite restituit Pauwius. V. 52. Deest τι. V. 54. Vulgo ἀμφαίνεις, literas sejunxi: etenim apud Euripidem πῶς ἂν est *utinam* observante Valck. ad Hipp. 208.

Etsi probe scio, quam molestus aliis soleat is videri, qui sua inventa laudibus, utcunque justis, cumulaverit, ideoque in re tali prudens taceo; tamen nihil impedit quominus ipse mihi gratuler, quod a me post annos bis mille verus et vetus ordo cantibus Euripideis restitutus sit in locis illis præcipue, ubi plerique vel prave vel nihil viderint: quorum locorum numero adjungi debent quatuor systemata pro Anapæsticis irregularibus vulgo habita; verum illa revera Antistrophica libet nunc in ordinem redigere, partim, ut omnia, quæ ad Euripidis Melica spectant, ad umbilicum perduci possint, et partim, ut promissum aliquatenus absolvam datum in *Class. Jour.* No. xiv. p. 377. Quæ vero ad Sophoclem pertinent in aliud tempus mihi reservabo. Carmina Euripidea exstant in Hec. et Iph. A. sic in posterum legenda Hec. 59.

Ἄγετ' ὦ παῖδες τὴν γραῦν — προῳδός.
πρὸ δόμων ἄγετ' ὀρθοῦσαι
νῦν ὀμόδουλον, Τρῳάδες
ὑμῖν, πρόσθε δ' ἄνασσαν.

στρ. α'. — ἀντιστρ. α'.

λάβετε φέρετε πέμπετ' ἀείρατε δέμας ἐμὸν, 5
γεραιᾶς προσλαζύμεναι·
κἀγὼ σκολιῷ σκίπωνι χερὸς
διερειδομένα, σπεύσω βραδύπουν
ἴλυσιν ἄρθρων προτιθεῖσ'. 10
ὦ πότνια χθὼν, μελανοπτερύγων
μᾶτερ ὀνείρων, ὦ σκοτία νὺξ
ἀστερόπαδος, τί ποτ' αἰώρουμ'

ὄψιν εἶδον, ἂν φοβερὰν
ἔμαθον ἐδάην.
χθόνιοι θεοὶ σώσατε παῖδ', 20
ὃς, μόνον, οἴκων ἄγκυρα, τέκνων,
τὴν χιονώδη Θρῄκην κατέχει
ξείνου πατρίου φυλακαῖς
ἔσται τι νέον· γοερὸν γοερῶν
τῷ μέλος ἥξει; τοῦ ποτ' ἐμὰ φρὴν 25
ὧδ' ἀλίαστος φρίσσει τάρβει;

ἔκπαγλ' οὕτω δείμασι φάσμασιν;
ἀποπέμπομαι ἔννυχον ὄψιν, 15
ἂν περὶ παιδὸς ἐμοῦ τοῦ σωζομένου κατὰ Θρῄκην
ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων
θείας ψυχὰς Τρῳάδας ἐσίδοιμ'
ὥς μοι κρίνωσιν ὀνείρους.
εἶδον γὰρ βαλίαν ἔλαφον λύκον αἵμονι χαλᾷ
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἐν ἀλκᾷ. 30

ἐπῳδός.

καὶ τόδε δεῖμά μοι·
ἦλθ' ὑπὲρ ἄκρας
τύμβου κορυφᾶς φάντασμ'
Ἀχιλέως, ᾔτει δὲ γέρας
τῶν πολυμόχθων τινὰ Τρῳ- 35
ϊάδων· ἀπ' ἐμᾶς
οἰκτρῶς ἀπ' ἐμᾶς
πέμψατε τόδε παιδὸς,
δαίμονες, ἱκετεύω. 40

V. 6. Vulgo μου δέμας. At utramque vocem omittit MS. B. δέμας tantum MSS. 3. rectius omisissent χειρὸς in proximo versu, qua voce deleta mutavi ἐμοῦ in ἐμὸν, ut constructio esset δέμας ἐμοῦ γεραιᾶς. Vide Valck. ad Phœn. 1518. V. 13. E vulgatis ὦ στεροπὰ διὸς erui ἀστερόπαδος. Cf. verba Tibulli ii. 1. 87. *Nox jungit equos currumque sequuntur——sidera fulva choro* expressa ad imaginem Theocriteam in Idyll. ii. sub fine Χαῖρε Σεληναία λιπαρόχροε χαίρετε δ' ἄλλοι ΑΣΤΕΡΕΣ εὐκήλοιο κατ' ἄντυγα νυκτὸς ΟΠΑΔΟΙ: ubi Scholia citant Euripidis Andromedæ fragmentum quod plenius exhibet Aristophanes in Thesm. 1065. sic legendum Ὦ νὺξ ἱερᾶς αἰθέρος ἀστεροειδέα νῶτα διφρεύουσ' ὡς μακρὸν Ἵππευμα διώκεις τοῦ σεμνοτάτου δι' Ὀλύμπου: quem locum in animo fortasse habuit Plato in illo nobili loco Phædri p. 202. Bas. 2. 344. Læmar. ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς πτηνὸν ἅρμα ἐλαύνων πρῶτος πορεύεται —— τῷ δὲ ἕπεται στρατιὰ θεῶν τε καὶ δαιμονίων. V. 14. Vulgatum ἔννυχος displicet propter ἔννυχον repetitum. Reposui ἔκπαγλα cujus olim fuit gl. ἔξοχος (Hesychius enim Ἔκπαγλα—ἔξοχα) in ἔννυχος postea depravatum. V. 18. Ald. εἶδον εἶδον γάρ. MSS. nonnulli εἶδον alterum omittunt: mox dedi καὶ vice γὰρ: solennis var. lect. vid. Porson Phœn. 1495. V. 20. Vulgo παῖδ' ἐμὸν ὃς μόνος οἴκων ἄγκυρά τ' ἐμῶν. At ἐμὸν oritur e var. lect. emendatura μόνος in μόνον: unde firmatur conjectura mea legentis τέκνων vice τέμων in Append. Tro. p. 126. ubi allegavi Nostri Fragm. ab Alexandro Rhetore servatum ἄγκυρα στέγης et Iph. T. 57. Στύλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες et Sophocleum illud Ἀλλ' εἰσι μητρὶ παῖδες ἄγκυραι βίου: ubi si quis legat δόμου vice βίου huic plausus dabo. V. 24. Vulgo γοεραῖς. Reposui γοερῶν: de formulis hujus generis dixi ad Iph. T. in *Class. Journ.* N. xv. p. 144. unde emendabis Philoct. 169. στυγερὸν στυγερᾶς scil. φύσιν στυγερὰν et βιοτῆς στυγερᾶς. Cf. Hec. 154. δειλαία δειλαίου 202. δειλαία δειλαίαν. V. 25. Vulgo οὔποτ': at huc pertinet πούποτε, ante θειὰν vulgo positum, leviter mutandum in τοῦ ποτε, subaudi ἕνεκα. Hujus loci nexus plane postulat negativam particulam exulare. V. 26. Vulgo ταρβεῖ. Ipse dedi τάρβει. Cf.

φόβῳ ταρβεῖν in Herc. F. 973. Trach. 176. δεῖσαι Œd. C. 1625. φρίκη τρέμειν in Troa. 1029. V. 27. Vulgo Θείαν Ἑλένου ψυχὰν ἢ Κασάνδρας ἐσίδω Τρῳάδες. At Ἑλένου et Κασάνδρας sunt e gl. vocum ψυχὰς—Τρῳάδας. At Helenum et Cassandram dudum esse mortuos poterat aliquis ex hac fabula suspicari. V. 30. Vulgo ἀνάγκᾳ οἰκτρῶς. Porsono visæ sunt pro var. lect. ἀνάγκᾳ et ἀνοίκτως. Ipse vero ex ἀνάγκᾳ erui ἐν ἀλκᾷ: et inserui οἰκτρῶς in v. 38.

Pauca inter verba præcedentia mutavi: at pauciora restant mutanda in sequentibus: etenim legi debet tali fere modo Epodus (cujus præcedentia Antistrophicas partes disposui in Append. Tro. p. 142. ubi reponas velim per totum carmen ΠΟ. vice ΚΑΣ.) in Hec. 204 et sqq.

| στρ. δ'. | ἀντιστρ. δ'. |
|---|---|
| μόσχον γάρ μ' ὥστ' οὐρεσιθρέπταν 1 | σὲ μέν, ὦ μᾶτερ δύστανε βίου, 7 |
| δειλαία δειλαίαν ὄψει | κλαίω πανοδύρτοις θρήνοισιν, |
| χειρὸς ὑφ' ἁρπαστὰν λαιμοτόμου | τὸν ἐμὸν δὲ βίον λώβας λύμαν τ' |
| σκύμνου· γᾶς θ' ὑποπέμπομαι, | ἐν σκότῳ οὐ μετακλαύσομαι. |
| ἔνθα νεκρῶν Αἰδ- | ἀλλὰ θανεῖν μοι |
| ᾳ μέτα κείσομαι τάλαινα. 6 | ξυντυχία κύρησε κρείσσων. |

V. 1. MS. unus οὐρειθρέπταν. At οὐρεσίφοιτος et composita similia usurpantur quoties dativus pluralis cum alia voce jungitur: ὀρειβάτης et similia, si dativus singularis verbum compositum efficit. V. 4. Vulgo σκύμνον in alia sede ponitur: id mutavi et transposui. Etenim et σκύμνον et μόσχον tautologa sunt de una Polyxena dicta: e contra Neoptolemus innuitur per σκύμνον. Construe ἁρπαστὰν ὑπὸ χειρὸς σκύμνου λαιμοτόμου: ubi λαιμότομος active sumi debet. Anglice *seized by the hand of a young cut-throat*. Ibid. Vulgo ὑποπεμπομέναν σκότῳ: at e literis ultimis erui ἐν σκότῳ et eruta transposui post λύμαν τ'. V. 9. Dedi λώβας pro λώβαν. Etenim βίον λώβας, *a life of disgrace*. V. 10. MS. unus μετακλαύσομαι. Vulgo μετακλαίομαι. At sensus postulat verbum activum, et κλαύσομαι est futurum verbi κλαίω non κλαίομαι. Huic tandem Commentario de Euripideis Epodem finem facit Iph. A. v. 117. et sqq.

| στρ. α'. | ἀντιστρ. α'. |
|---|---|
| ΑΓ. "πέμπω σοι πρὸς ταῖς πρόσθεν | ΑΓ. "νυμφεῦμ' ὡς θεὶς εὖ τ' ἀόκνως τ' 11 |
| δέλτοις, ὦ Λήδας ἔρνος, | εὐναῖς σ' ἐκδώσειν, λέκτροις |
| μὴ στέλλειν τὰν σὰν ἶνιν πρὸς | ὄνομ', οὐκ ἔργον, παρέχων Ἀχιλεὺς |
| τὰν κολπώδη πτέρυγ' Εὐβοίας | οὐκ οἶδε γάμους, οὐδ' ὅτι πράσσομεν, |
| Αὐλίν τ' ἀεικλυστάν· εἰς ἄλ- 5 | οὐδ' ὅτι κείνῳ παῖδ' ἐπεφήμισα· 15 |
| λας ὥρας γὰρ | τάδε, καὶ δεινῶν 16 |
| παιδὸς θήσομεν ὑμεναίους." | δεινά γ', ἐτόλμησ' Ἀγαμέμνων." |

Agamemnonis epistolæ summam exhibent Stropha et Antistropha: inter quas eloquitur Senex servus Καὶ πῶς Ἀχιλεὺς λέκτρων ἁπλακὼν Οὐ μέγα φυσῶν ἐπαρεῖ θυμὸν Σοὶ σῇ τ' ἀλύχῳ; σήμαιν' ὅτι φῄς: idem quoque ad finem Antistrophæ duos Anapæsticos canit Οὕτως τῷ θεᾶς τὴν παῖδ' ἄλοχον Φαίσας ἦγες σφάγιον Δαναοῖς; quibus respondet Agamemnon:

στρ. β'.

οἴμοι γνώμας ἐξέσταν. 20

αἴ αἴ· πίπτω δ' εἰς ἄταν·
μὴ νῦν μήτ' ἀλσώδ-
εις ἵζου κρήνας,
μήθ' ὕπνῳ θελχθῇς.
ΠΡ. εὔφημα θροεῖ· σπεύσω, βασιλεῦ.

ΑΓ. ἀλλ' ἴθ' ἐλίσσων σὸν πόδα, γήρᾳ
μηδὲν ὑπείκων· πάντῃ δὲ πόρον 27
σχιστὸν ἀμείβων λεῦσσε φυλάσσων,
μή τις σε λάθῃ τροχάλοισιν ὄχοις
παραμειψαμένη παῖδα κομίζουσ'
ἐνθάδ' ἀπήνη· [Δαναῶν πρὸς ναῦς]

ἀντιστρ. β'.

ΠΡ. ἔσται· ΑΓ. κλῄθρων δ' ἐξόρμα. 32

πομπαῖς δ' ἴνιν ἀντήσας
πάλιν ὁρμάσεις τοὺς
χαλαργοὺς ἐπὶ Κυκλ-
ωπείους θυμέλας. 36

ΠΡ. πιστὸς δὲ, φράσας τάδε, πῶς ἔσομαι,
λέγε, παιδὶ σέθεν τῇ σῇ τ' ἀλόχῳ;

ΑΓ. σφραγῖδα φύλασσ', ἣν ἐπὶ δέλτῳ
τῇδε κομίζεις· ἴθι, λευκαίνει
τόδε φῶς· ἤδη, λάμπουσ' ἠὼς
πῦρ τε τεθρίππων τῶν δ' ἀελίου.
ξύλλαβε μόχθων. 43

θνητῶν ὄλβιος εἰς τέλος 44
οὐδεὶς, οὐδ' εὐδαίμων·
οὔπω γὰρ ἔφυ
πᾶσιν ἄλυπος.

ἐπῳδός.

Inter hæc quædam nec tamen magni momenti permutantur. V. 5. Vulgo Αὖλιν ἀκλύσταν: quæ nequeo intelligere. Reposui ἀεικλυστόν. Cyrillus Lex. MS. citatus ab Alberto ad Hesych. V. Εὔριπος, exponit vocis etymologiam παρὰ τὸ εὐρεπιστὸν καὶ ἀεὶ εἰλητὸν: et idcirco Aulis prope Euripum sita vere dici potest ἀεικλυστὸς· similiter ἀμφικλυστὸς ἀκτὴ et πέτρα exstat apud Sophoclem in Trach. 763 et 791. Ibid. τᾶς omittit MS. V. 6. Vulgo γὰρ δὴ παιδὸς δαίσομεν. At δὴ est var. lect. pro δαι unde erui θη. Redde θήσομεν differemus. E contra corrige Iph. A. 1078. legendo Γάμον Νηρῇδων ἔδαισαν (et in Antistrophico Κύκλῳ πεντήκοντα κούραι) collato v. 707. ἔδαισαν Πηλέως γάμους θεοί: vulgatum ἔθεσαν frustra tuetur Marklandus advocato 722. θοίνην—— θήσομεν. ibi enim tam ob Agamemnonis verba præeuntia tam ob amphiboliam, non alia lege servandam, legi debet θύσομεν cum MS. A. V. 11. Vulgo Νυμφείους εἰς ἀγκώνων εὐνὰς ἐνδώσειν λέκτροις. Hæc intelligere nequeo. Levis est emendatio vocum εἰς ἀγκώνων in θεὶς εὖτ' ἀόκνως: præsertim quum ευ et α, γ et τ, ο et ω, sæpe permutantur: et profecto amant probati Scriptores εὖ et aliud adverbium sic conjuncta: Vid. Elmsl. *Edinburgh Rev.* N. 37. p. 91. locis ibi citatis adde Hesiod. Εργ. 107. Iph. A. 1409. Aristoph. Eccl. 239. 255. Av. 362. Vesp. 891. 1334. Eq. 462. 797. V. 12. ἐκδώσειν est Marklandi. V. 16. Vulgantur τόδε καὶ δεινὸν in alio loco: mox hic δεινά γε τολμᾷς Ἀγάμεμνον ἄναξ. At ἄναξ oritur ex initio fabulæ: mox bene Marklandus γ' ἐτόλμας: unde erui ἐτόλμησ' i.e. ἐτόλμησα: deinde δεινὸν in δεινῶν mutavi ut constructio esset illi similis quam Hecubæ paulo ante restitui. V. 26. Nusquam alibi dicitur ἐρέσσων πόδα; semper ἐλίσσων et composita. Vid. Beck. Indicem. Hinc corrige Soph. Antig. 158. legendo μῆτιν ἐλίσσων quod et Johnsonus præcepit collato ibid. 231. et e contra in Ajac. 358. reponendo πλάταν ἐρέσσων. V. 31.

Vocem ἐνθάδε interpretabantur πρὸς ναῦς Δαναῶν: istud emblema indicavit metrum. V. 32. τάδε post ἔσται bene omittit Ald. V. 33. E vulgato ἦν γάρ νιν nullo negotio erui δ' ἶνιν: etenim δὲ et γὰρ perpetuo confunduntur, necnon ι et η. Vox ἶνις exstat ad initium στρ. α'. et quater alibi apud Euripidem: sextum locum ipse in App. Tro. p. 130. inveni e conjectura in Iph. T. 1240. quam edidit Seidlerus pro sua. V. 35. Vice χαλινοὺς reposui χαλαργοὺς ex Hesychiano Χαλαργοὺς, τὰ ἄκρα τῶν ποδῶν ἤτοι τῶν ὀνύχων ποδαργοὺς ἢ ταχύποδας. Exstat vox in Soph. El. 867. χαλαργοῖς—ἁμίλλαις. At Lexicographus et Editores vocem non satis intelligunt, quæ derivatur a Χηλὴ et Ἄργος, i. e. *equus Argivus*. Ecquis nescit Homericum Ἱππόβοτον Ἄργος? Et profecto dicitur Χηλὴ Ἀργεῖα ut Αἰτναῖα πῶλος in Œd. C. 304. et Βαρκαῖος ὄχος in El. 729. Hunc locum tentavit Blomfieldus ad S. c. Th. 489. parum feliciter, quia metri rationem non suo more perspexit. V. 35. Facillime e Κυκλώπων ἱεὶς erui Κυκλωπείους. Vid. Beck. Indicem. V. 37. Redde πιστὸς Anglice *credited*. V. 47. Vulgo τις contra metrum. Collato v. 29. Οὐκ ἐπὶ πᾶσίν σ' ἐφύτευσ' ἀγαθοῖς, Ἀγάμεμνον, Ἀτρεύς: reposui πᾶσι: quoties illæ voces permutentur, indicat Porsonus ad Prom. 354.

Nescio quo casu evenerit, ut hodie inveniam aliud carmen Epodicum, quod ad regulam nostram redigi debet. Sperabam etenim nullum exemplum hujus rei curam effugisse meam Euripideas fabulas non levi opera perlegentis. Sed εἷς ἀνὴρ οὐ πάνθ' ὁρᾷ. Exstat ille cantus, nimis diu neglectus, in Hippolyto et sic legendus est.

V. 1368 et sqq. Καὶ νῦν ὀδυνᾶν μ' ὀδύνα βαίνει.
καί μοι θάνατος παιὰν ἔλθοι.
μέθετε, τὸν τάλαν-
α προσαπόλλυτέ μ',
ὄλλυτε δυσδαίμον', ὃς ἀμφιτόμον 5
λόγχας ἔραμαι διαμοιρᾶσαι,
διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον,
τῷ πατρὸς ἐμοῦ δύστανος ἀρὰ
μιαιφόνων συγγόνων
παλαιῶν προγεννητόρων τ' 10
ἐξορίζεται κακὸν, οὐδὲ μέλλει,
ἔμολε δ' ἔμολεν ἐπ' ἔμε τί ποτε τὸν οὐδὲν
ὄντ' ἐπαίτιον· κακῶν (οἴμοι μοι τί φῶ)
τῶν δ' ἀνανδήτου βάθους πῶς ἀπαλλάξω
βιοτὰν ἐμάν· ἐνθένδε κοιμίσει' εἰς 15
Ἅιδος γε νυκτὸς δυστάλαιν' ἀνάγκα.

V. 1. Vulgo ὀδύνα. Fl. ὀδύναν. quod est vero proximum. Cf. Hec. 684. Œd. C. 1238. κακὰ κακῶν. V. 2. Ita MS. E. V. 5. Vulgo deest τ'. V. 8. Vulgo ᾧ: dedi τῷ *cui*: scil. βιότῳ quocum conjunge ἐξορίζεται. V. 9. hic τε additur et omittitur in vers. seq. ubi tamen Lasc. agnoscit post παλαιῶν. V. 14. Vulgo τοῦδ' ἀναλγήτου πάθους. At ἀνάλγητος est *immisericors* vid. Soph. Aj. 946. qui sensus est hic nullus. Reddit Monkus *unpitied*. At Chorus, Nuncius, Diana et Theseus, omnes Hippolyti miserentur. Ideoque aut

falsus est Euripides aut Monkus. Ipse dedi *ἀνανδήτου*, *infandi*. Extat vox eadem in eodem sensu apud Soph. Aj. 784. mox, collato Helen. 310. *βάθος κακῶν* reposui *βάθους* vice *πάθους*: eadem var. lect. est in Pers. 463. juxta Cod. Viteb. V. 15. Lasc. *εἴθε δέ μοι*. Inde erui *ἐνθένδε*. V. 16. *Vitiose*, ait Monkus, *exhibent* MSS. A. et Fl. *Αἴδου γε νυκτὸς δυστάλαιν' ἀνάγκα*. Immo, recte, ut metrum commonstrat, excepto *Αἴδου* quod in *Αἴδος* mutavi: Vulgo *κοιμίσειε τὸν δυσδαίμον' Ἅδου μέλαινα νύκτερός τ' ἀνάγκα*. Inter quæ profecto Euripidea sunt *μέλαινα* et *νύκτερος* de re eadem dicta. Ipse sordes istas ejeci, et erui *εἰς δόμον ἐ δυσδαίμον'*: at *δόμον* est supplementum ellipseos post *Αἴδος*.

Hactenus de Euripideis. Mox Æschylea, dein Aristophanica, postrema Lyrica Fragmenta persequar.

*Etonæ, dabam Kalend. Octob.* A. D. MDCCCXIV.

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## ETONA.

Quam, SARA *Conjuge* comitante, reviseram, *Comitiis majoribus æstivis*: à xxiv. ad xxviii. Sext. MDCCCXIV:

Quo tempore *Filiolus* noster, *Capellus*, *Etonensibus* feliciter adscriptus, et in *SCHOLARES COLLEGII REGALIS ETONENSIS* est adscitus.

*Poichè, per mia ventura, à veder torno,*
*Voi, dolci Colle, voi, chiare e fresche Acque,*
*Ben posso dir, "avventuroso il Giorno."* VER. GAM.

Magnam vim locus admonitionis habet, suavissimi pueri: nam hæc ipsa cernens, quondam mea, nunc vestra studiorum incunabula, communium memini Literarum. HADDONUS.

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O FELIX Etona, tuos dum, cara, recessus
Mente avidâ lustro, atque oculo per cuncta sequaci,
Et prata et valles, lenique meantia tractu
Vestra fluenta, quibus juvenilis turba natantûm,
Versantûmve trochum, clavâve pilam impellentûm,
Plena animis exultat et ævo læta novello;
Aut urget rapidam *Tamisina* per æquora cymbam;
Aut sepes vallesque cavas transmittere gaudent,
Aëraque, elati, conto in sublime ferente;
Dilectas Musis turres, Aulamque, Scholasque, 10

Et saliceta canora diu, juxtaque coruscas
Arces *Vindesori*, cœlo capita alta ferentes,
Et Martem Phœbo socium;—quercumque Britannam,
Cui doctæ mista est hederæ pacatior umbra;
Et *statuam* specto vestri, dulcissima, Regis,[1]
Qui Patriis doctâ non inferiora tropæis
*Pace* tulit, cunctisque decus venerabile sæclis;
*Musæum* libris veterumque novisque refertum,
Et pictis arte antiquâ mirabile chartis;
Et pulchrum, parvâ sit quanquam mole, *sacellum*, 20
Organico solitum mentem mulcere sonore,
In Superûmque animum sedes raptare volucrem,
Sacra tua hæc, sanctosque Patres; quam grata recursat
Temporis effigies lapsi, annorumque priorum,
Militiæque meæ, sub vestris, optima, signis
Prima rudimenta, et puerilis pensa laboris
Dulcia, dimidio neque tandem evanida sæclo!
" *Hic patiens operum parcoque assueta Juventus*,"[2]
Arcana[3] et qui Grammaticæ moremque loquelæ
Et res antiquas[4] rimentur, et abdita longè, 30
Annales pangant, et prisci temporis acta,[5]
Et sacra *Hebræûm* monumenta, et *Saxona* scripta[6]
Edoceant, et spes[7] vitæ finemque regendæ.
Proque *Fide* paupertatem contemnere et ignes,
Atque opprobria dira pati, cunctosque labores;
Et quicquid cari in terrâ mortalibus usquam est
Numinis incorrupto et Veri reddere amori:[8]
Et qui agri moneatque et vitæ tempora, et anni.[9]
Inde potestates herbarum ducta propago

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[1] Henrici Sexti. Godolphino collegii præposito statuente: ut et aliam in Sacello marmoream Bethamus posuit. Baconi opus.

[2] Cameræ longæ collegii inscriptum.

[3] Chekius. Crocus. Morellus. Burtonus. Uptonus. Plumtreius. Fosterus. R. Edwardus. Porsonus.

[4] Haddonus. Wottonus. Hatcherus. Dickinsonus. T. Hydius. Hearnius. Elstobius. Fr. Harius. Bryantius. Horum Hatcherus annales, seu *Biographicam Etonensem*, conscripsit ab ejus Primordiis ad Ann. 1572.

[5] Hallus; sive Aulæus.

[6] Kingius. Huntius. Lilius (extrito s) sive Insulanum velis. Græci autem Romanique non transferebant (quod infinitam pareret obscuritatem) sed mollibant Nomina propria; additis etiam suæ ipsorum linguæ terminationibus.

[7] Harrisonus; Coxius; Rousius; Halesius; Whichcotus. Pearsonus. Barrovius. Stanhopius. Gulielmus Sherlockius. Fleetwoodius. Chapmannus. E. Litteltonus. Ashtonus. H. Davisius.

[8] Allejus. Gloverus. Fullerus. Saunderus. Hullierus. Wilsonus; sive Volusenum appelles.

[9] Tusserus.

Quæ teneat:[1]—vel qui leges et jura ministrent:[2] 40
Et qui permissas rerum moderentur habenas;[3]
Aut peregrè gentis pro majestate loquantur:[4]
Quique regant classes quâ Sol utrumque revolvi
Adspicit oceanum:—latè et felicibus ausis
Qui magnis clari legionibus imperitarunt.[5]
Inde hominum mores[6] studium queis noscere et urbes,
Et nota hæc, pulchrè picta, in commune referre:
Et quos *Suada* aluit; quorum, mirante senatu,
Fulmineum eloquium visque ardentissima veri
Humani generis sanctissima Jura solebat 50
Et Pacem, et leges, libertatemque tueri.[7]
Et quos erudiit præstantes dia *Mathesis*,[8]
Et normam astrorum docuit, tractusque cometarum,
Et lucis naturam, et magni fœdera mundi.[9]
Et *Musæa Mele*, per chordas quæ citharistæ,
Harmoniam divinam, expergefacta figurant.
Inde pii *Vates*, et cœlo digna locuti,[10]
Angligenûmque lyræ qui fulsit gloria tanta,[11]
Inde novas qui vitam auctam coluere per artes;
Inde tuûm decora ampla viri qui voce togâque 60

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[1] Wardus Eliz. reginæ medicus; et reg. Jacobi. Dickinsonus. Batteius Bakerus, archiatrus.

[2] Mounteneius; philologicâ et judiciali laureâ insignis; Carolus Pratt; posteà comes Camdenus et com. plac. jud. prim. et cancellarius: meritis tamen quam titulis major. Hasæus vel Hayes. Mansfeldius, nuper Communium Placitorum judex primarius. De iis qui nunc sunt judicibus quos Etona protulit posteri loquantur. Multi et jure civili et canonico claruerunt. Cowellus. Janesius; aliique.

[3] Walpolius. Chatamus. Northius. Foxius. aliqui nunc inter vivos, apud nos, insignes.

[4] Westius; Ann. 1483. Hawkinsius; Smithius. Wottonus. Aschamus; qui dum legati munere fungeretur, contra jus gentium est interfectus.

[5] Draperus. Wellingtonum Etona inter suos recenset.

[6] H. Feilding. Coxius.

[7] Lytteltonus. Gulielmus Pitt; Chatami comes. Foxius.

[8] Savillius. Oughtredus. Aufeldus sive Ofellus. H. Jonesius; Anni 1712.

[9] Boyleius.

[10] Frearus; Anni 1517; Morellus; Martinus pluresque alii.

Dum Registrum Regale verso, credo me invenisse, ad annum 1594, eum ipsum *Joannem* Miltonum qui maximi illius Miltoni pater fuit, inter *Alumnos Etonenses in Collegium Regale Cantabrigiense* deductos. Ipsum illum *Gulielmum* Jonesium quodammodo inter suos Etonæ licet referre.

[11] Fletcheri. Wallerus. Westius. Ansteius.

[12] Graius Lyricorum nostratûm illustre decus. Alii plurimi, et plures in ævum ut auguramur perpetuò futuri, quorum strenuam pueritiam, optimisque auspiciis earum sub tutelâ incœptam juventutem Musæ Etonenses, Latii Græciæque veteris numeris et voce usæ, victuris chartis inseruere. Georgius. Sumnerus. Harius. Tighii. Pepysius. Foxius. Jamesius. aliique plurimi.

Protulerunt, monitis, curâque fovente, penatum :[1]
Quique sui *similes* alios fecere merendo :[2]
Nec gens ulla magis Britonum omnem augebit honorem
Istis, quos Etona suos agnovit alumnos.
Otia quàm vestra hæc, docta et jucunda, renident!
*Campanæque* sonum, studiis qui dividit horas
Aure trabo : sonus hic, puero mihi cognitus olim,
Quàm placet, admiscetque cadendo dulce severo!
Jamque in certamen mittunt sua *rostra Quiritum*
*Cecropidumque* umbras; circumstipante coronâ 70
Insigni: lucet quâ plurima juncta venustas
Fœmineæque decus formæ, *matrum* atque *sororum*;
Natorumque tuûm qui publica munia tractant,
Inque foro clari et castris, intusque forisque,
Densa cohors, Etona: et, quæ tua maxima laus est,
*Doctrinæ* gravitas, *mentisque* potentia rectrix.
Postquam omnem trepidi consessum, oculosque suorum
Lustravere, aliquis juvenum tunc farier infit:
Firmatisque animis ubi voci frœna soluta,
Tum vero erumpens, vibratum pectore pleno, 80
Intonat eloquium Demosthenis; aut Ciceronis
Plenior hibernis nivibus facundia captos
Labitur in sensus et inundat pectora: vel quæ
Mincius in *Thamesin* pulcherrima carmina vexit
Per maria illæsa et per tot volventia sæcla;
Enthea quæve Melesigenes modulamina fudit;
Atque Sophoclei majestas summa cothurni:
Anglaque non istis quæ cedat musa Camœnis.
Hinc *sapere* et *fari* ut possint, et rebus in arctis
Eloquio pariter patriam factisque juvare. 90
Forsitan et vestras iterum spectare *cohortes*
Inque *sacrum* montem gradientia læta licebit
Agmina; *pars* et erit nostri quoque sanguinis illic;
Et tandem *ludum* juvenilem iterare videbor.
Sed *veras* acies et erunt et sæpe fuere,
Qui post hanc speciem belli duxere, gravesque
Militiæ et longos didicerunt ferre labores,
Vulneraque et mortem, media inter prælia, passi :[3]

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[1] Smithius. Savillius. Wottonus. Rousius. Sumneri; Heathii; Cookii; Robertsius; Bernardus; Fosterus; Daviesius; et qui olim nominabuntur.

[2] Hobartus; Allestreius; Waddingtonus; Reynoldus; Hetheringtonus; Burtonus; Storerus; Poteus; Daviesius. Εὐεργέται. Aliique plurimi in omni officiorum humanorum parte optimè sentientes, scribentes, agentes.

[3] Inter hos Robertus Manneriorum stirpis: qui è vulnere mortuus brevem

*Vicit amor patriæ;* tuaque illa *exempla* verenda!
Et paci belloque paras: sed maxima *pace* 100
Laurea proveniat tibi, quæ felicis *olivæ*
Veletur foliis: donec mox aspera tandem
Sæcula in æternum positis mitescere bellis
Et *Themis* alma et pacatrix *Sapientia* mundi
Jusserit, exsurgatque annorum ille aureus ordo.
Quin et solennes referunt quum festa *Decembres*
Annua et ingeniis stimulos melioribus addunt,
Versibus et certant pueri, quæ Bacchica mos est
Antiquo insignire modo, carmenque probatum,
Cornibus insigne auratis vittisque decorum, 110
Pro veteri ritu sinuosa volumina pandit,
Et celsâ de more triumphat pensile in aulâ.
Fors etiam,—tale in spatium si vita feratur,
In decies septemque excurrat labilis annos,—
*Illa* legam nostri fuerint quæ condita *nati:*
Qui nunc prima haurit musarum *elementa,* bonisque
Artibus institui discit; mox fortè docendus
Ambrosiis dapibus *divûmque* adsuescere *mensis:*
Illa legam, tali si arrident numina voto;
Ad vestrasque redux turres, et amœna vireta 120
Fortunatorum nemorum cœtusque beatos,
Gaudebo, et *patriâ* mentem dulcedine tangar,
Advena post longum exilium; festisque dierum
Lætior, hospitio rursumque potitus amico.
At me si prius abstulerit devectior ætas,
Hæc tua spes, *uxor:* quæ nunc felicia prata
Etonæ, et ripas mecum, callesque silentes,
Multa animo volvens, peragrasti: et præmia natum
Quæ maneant, et quàm vigili debentia curæ.
Nec tibi pectus iners: nec quæ sit gratia nescis 130
Linguarum: sive *Ausoniæ* tu effata recentis
Seu recolis *Gallorum* et grandia *Teutonis* orsa,
Affine aut *Tusco* modulamen gentis *Iberæ.*
Et tibi Musa favet, suaque in penetralia duxit,
Et vocem numerosque dedit, socianda lyræque
Verba, et *maternos* præcordia ad intima sensus:
Addictumque animum excoluit *vero* atque *decenti.*
Quò magis hæc placuere tibi quæ mœnia spirant

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in terris vitam immortali gloriâ mutavit. Neque Allestreius ipse armorum laude caruit. Et Palmerus, sub primis Etonae auspiciis, in prælio Sanctalbano pro Fundatore pugnans occubuit. Adisis Harwoodii brevem sed non tenuis laboris neque minimæ laudis syllogen, cui titulus "Alumni Etoneases."

Eloquium, et mores priscorum à fonte petitos;
Et quicquid docto dignum est, sapiente, bonoque, 140
Proponunt imitandum et toto corde sequendum.
Teque igitur saltem fas sit gaudere, et ovantem
Filiolum amplecti, stadii haud sine laude peracti.
O nos felices, sors si hæc contingat utrique!
Salve, magna Parens!—nimiùm tu utcunque remota,
Tu mihi semper eris præsens, ubicunque, tuisque
Sedibus avellent nulla unquam oblivia mentem!
Hæc domus; hæc puero patria alma!—haud ulla vel arbor
Vel saxum est, si fortè tui vestigia traxit,
Cujus non mihi jucunda obversetur imago, 150
Dum memor ipse mei et Graiæ Latiæque Camœnæ.
Ergo ego te, post quinque iterum nunc lustra, reviso!
Ergo meum trado tibi nunc, veneranda, fovendum
Filiolum; ut tibi me dulces, O diva, parentes!
A studiis certè vestris non hunc alienum
Progenitum institui; neque me mea cura fefellit.
Sit felix faustumque, precor! parilique tenore
Decurrat series, et candida fila futuri!
Ut tibi sit, patriæque, et, si licet, utilis orbi;
Et prolem similem videat; sintque inde nepotes 160
Usque tui memores et fidi semper alumni.
Augurium maneat, vigeatque ea cura perennis!
Salve, O Etona!—iterum salvete, salicta,
Et nemora, et valles, et prata virentia rivis,
Sacratusque, domos placidas qui præfluis, amnis!
Salve, antiqua domus!—niteant *tua Lilia* semper,
Nec desint vigiles, juncta his tutela, *Leones!*
Vosque, duces studiorum, O vos, salvete, Magistri,
Exultansque animis, et spe vernante, *juventus!*
Nunc, Etona ferax, et in ultima sæcula, salve! 170

C. L. *Etonensis. Trostunæ; ad Villam Faustinæ.*
*Anno Salut.* MDCCCXIV. XII. A. K. SEPT.

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## THE VARIOUS MEANINGS OF THE WORD ῥαχία.

ÆSCH. PROM. V. 738. χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.

"Ῥαχία, *littus scopulosum*, Etym. M. p. 702. 51. κυρίως δὲ πᾶς ὁ πετρώδης αἰγιαλὸς ῥαχία καλεῖται, Suidas, ῥαχίαν· οἱ Ἀττικοὶ

τὴν ἀκτὴν, καὶ τὸν τόπον αὐτὸν, ᾧ προσαράττει τὸ κῦμα. Θουκυδίδης οὕτως· οἱ δὲ Ἴωνες τὴν ἄμπατιν, τὴν ἀναχώρησιν τῆς θαλάσσης." Blomfield. Eustathius, p. 1540. l. 27. Ed. Rom. has the same passage, which he quotes more fully, Τὰς δὲ ἀκτὰς καὶ ῥαχίας οἱ Ἀττικοὶ καλοῦσιν, καὶ τὸν τόπον δὲ, ᾧ προσαράττει τὸ κῦμα, ῥαχίαν λέγουσιν ὡς ἐν Ῥητορικῷ εὕρηται Λεξικῷ· καὶ ῥάχοι δὲ καὶ ῥαχίαι, παρατείνουσα καὶ τραχεῖα ἠϊόων· εὕρηνται δὲ καὶ ῥάχοι, καὶ ἀκανθώδεις καὶ τραχεῖαι ῥάβδοι. Mr. G. Burges has observed, that as Eustathius quotes Suidas by name, whenever there is any apparent contradiction between them in any passage, the preference is to be given to Suidas as the older grammarian. But with respect to this passage of Eustathius, it is manifest that he did not copy from Suidas, because Suidas is silent about the *Rhetorical Lexicon*, which Eustathius quotes, and that therefore Eustathius ought to have more credit than Suidas in this instance. Zonaras has ῥαχίας τὰς ἐκ θαλάσσης πέτρας, ἢ ῥαχία, τόπος ὑψηλός: which Phavorinus also has (though Tittman has not noticed it) but there we find ἐν τῇ θαλάσσῃ. Photius, Hesychius, Suidas, and Phavorinus have, ῥηχιάδαι ἢ ῥηχάδαι, οἱ τοὺς καταδίκους εἰς τὰς ῥαχίας βάλλοντες. Suidas has, ῥαχίας λαλίστερος ἐπὶ τῶν ἀδολέσχων, παρ' ὅσον τῇ ῥαχίᾳ συνεχῶς ἐπιβάλλοντα τὰ κύματα ψόφον ἀποτελεῖ. Again, ῥαχίαι, φραγμοὶ, ἢ δέσμαι τῶν φραγμάτων, Ἡρόδοτος, where Kuster says, "Lexicon Herodoti, ῥηχίης, φραγμοῦ, ἢ δέσμης τῶν φραγμῶν." Toup is here silent, and Wesseling produces only four passages of Herodotus, in three of which ῥηχίη is used with ἄμπατις, to which it is opposed, so that there is probably some mistake in Suidas's mention of Herodotus. I. Pollux in the Onomasticon L. 1. c. 9. segm. περὶ κλύδωνος p. 75. has, κῦμα—ἐπαναβαῖνον κατὰ ῥαχίαν: and Phavorinus has, ῥηχίῃσιν, οἷον πλημύρῃ, καὶ γὰρ καὶ ἡ ῥηχίη, οἷον πλημύρα τις, παρὰ τῷ Ἱπποκράτει. Kuster, on the passage of Suidas, quoted by Mr. Blomfield, says, "Imo contra potius Iones sic vocarunt τὴν πλημμύραν, sive *æstum maris:* Galenus in *Lex. Hippocr.* ῥηχίῃσι, οἷον πλημμύρῃσι· καὶ γὰρ ἡ ῥηχίη οἷον πλημμύρα τίς ἐστιν: Herodotus quoque L. viii. p. 319. τὴν ῥηχίην et τὴν πλημμυρίδα ἐκ παραλλήλου posuit, ut monuit etiam Portus in *Lexico Ionico;* hinc miror quo auctore Suidas contrarium asserat:" hence it should seem that Phavorinus took his Gloss from Galen's *Lex. Hippocr.* "Ῥηχίην dixit Hippocrates οἷον πλημμύραν τινὰ, h. e. *veluti quandam inundationem,* ut Galenus scribit ἐν ταῖς γλώσσαις," Gorræi *Definit. Med.* p. 552. "Ῥηχίησι, οἷον πλημμύρῃσι, *velut inundationibus* exponi Galen. in *Exeg.* ap. Hippocr. καὶ γὰρ ἡ ῥηχίη οἷον πλημμύρα τίς ἐστιν: nam et ῥηχίη *velut quædam exundatio* dicitur, ῥαχία *maris restagnatio* dicitur, et annotat Suidas ῥαχιὰν Ionibus indicare τὴν ἄμπωτιν καὶ ἀναχώρησιν τῆς θαλάσσης." Fœsii *Œconom. Hippocr.* In a *Ms.*

*Lex. Hippocr.* belonging to Dr. Parr, Galen's words are quoted, and it is added "Hippocrates nuspiam." Mr. Blomfield quoted above has cited only a part of the passage in the Etym. Mag. which I shall give more fully, ῥάχις—ἔστι δὲ ἐπὶ πέτρας καὶ ἐπὶ σώματος· καὶ ἐπὶ μὲν σώματος εἴρηται παρὰ τὸ τραχὺ, ὡς Εὐριπίδης ἐν Ἑκάβῃ ἀκανθώδη εἶπε τὴν ῥάχιν, ἢ παρὰ τὸ ἐν αὐτῇ προσράσσειν πάντα τὰ πλευρά· ἐπὶ δὲ τῆς πέτρας, παρὰ τὸ ὀξέα τινὰ ἔχειν καὶ τραχέα· κυρίως δὲ πᾶς ὁ πετρώδης αἰγιαλὸς, ῥαχίας καλεῖται· καὶ γῆ δέ τις ἐν τοῖς μετάλλοις οὕτω καλουμένη παρὰ τῷ Σοφοκλεῖ ῥαχία λέγεται ἡ τοῦ ὄρους· παρ' ἑτέροις δὲ ὁ σύνδενδρος τόπος. This passage is important, because it, in some measure from the Sophoclean use of it, serves to vindicate as a tragic word ῥαχία, of which Mr. G. Burges, in discussing this verse of the *Prometheus* in the *Classical Journal* No. 1. p. 34. says, "Porsonus potuit quoque ῥαχίαισιν obelo notare, quippe quod—vox ῥαχία apud Tragicos maximè infrequens." For we are there told that Sophocles has used it with reference to a *mountain*. In Brunck's Index no mention of the word occurs. It is however sufficient to know that Soph. used it, and that, as we have seen above, it is a genuine *Attic* word. Hesychius also has with the Etym. Mag. ῥαχία, πᾶς πετρώδης αἰγιαλὸς, where Alberti cites Photius, εὐράχαντες, ἥκοντες, ῥαχίας δὲ ἐκάλουν τοὺς τραχεῖς καὶ παρήκοντας τόπους. Here I will remark that though ἀκτὴ may be derived from ἄγνυμι, *frango* (agreeably to Eustathius p. 1540. l. 26, as it should seem, κυματώγη παρ' Ἡροδότῳ ἡ ἀκτὴ ἔνθα δηλαδὴ τὰ κύματα ἄγνυνται), and though it were to be granted, what I should not be disposed to concede, that ῥαχία is derived from ῥήγνυσθαι, as the Scholiasts on Dio Chrysostom, and Thucydides quoted below, suppose, or from ῥάσσω, as the Etym. Mag. derives it, it by no means follows that ἀκτὴ and ῥαχία both mean always simply *the coast*, though I do not deny that ῥαχία does sometimes mean *the coast* simply, but still with a reference to its *rocky nature*; for the whole tenor of the passages cited above goes to prove, that ῥαχία is πᾶς πετρώδης αἰγιαλὸς, whereas ἀκτὴ is used in a *milder* sense, and even the προβλῆτες ἀκταὶ of Homer merely express *projecting headlands*. Alberti, on Hesychius, refers us to ἀγμοὶ, ῥαχίαι, παραθραύσεις, ἀποῤῥῶγες. Hesychius never would have said, ἀγμοὶ, ἀκταὶ, κ. τ. λ. The passage of Thucydides, to which Photius and Suidas refer above, occurs in L. iv. c. 10, p. 244. Ed. Duker, αὐτοὺς νῦν μεῖναί τε, καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥαχίαν, σώζειν ἡμᾶς τε αὐτοὺς καὶ τὸ χωρίον. The Schol. has, ῥαχία ἐστὶ πετρώδης τόπος, περὶ ὃν περιῤῥήγνυται ἡ θάλασσα, καὶ ὁ κλύδων, καὶ ἡ τῆς θαλάσσης ὁρμὴ, ὅθεν τὸ νότιον ὀστῶδες, ῥάχις καλεῖται, ὡς ἀπὸ τῆς ῥαχίας τῆς πέτρας. "Herod. p. 319. τὴν πλημμύραν ῥηχίην vocat, vid. Galenum in Lex. et Fœsium, de *terra* utitur D. Halicarn." Wasse. "Cap. 9. hæc dixerat χωρία χαλεπὰ, καὶ πετρώδη πρὸς τὸ πέλαγος τετραμμένα, Schol. Æsch. *Prom.* v. 712. ῥαχίαις, θαλασσίαις πέτραις

[Schol. A. ῥαχίαις, διὰ τῶν ῥαχῶν, Schol. B. πᾶς πετρώδης αἰγιαλὸς ᾧ προσάρακτον, Schol. C. l. προσαράττει τὸ κῦμα with Eustathius and Suidas above], Schol. Morelli in Dion. Chrys. *Orat.* vii. ῥαχία, ὁ τραχὺς καὶ λιθώδης αἰγιαλὸς, καὶ ἴσως ἀπὸ τοῦ ἐκεῖσε τὸ προσκλύζον κῦμα οἱονεὶ ῥήγνυσθαι, add. Eustath. ad Homer. *Odys.* ε'. p. 1540, respicit huc Plutarch. *de Glor. Atheniens.* p. 618. ὁ παρὰ τὴν ῥαχίαν αὐτῆς τῆς Πύλου παρατάττων τοὺς Ἀθηναίους Δημοσθένης." Duker. We have in Herodotus L. viii. c. 130. p. 680. τῆς τε ῥηχίης καὶ τῆς πλημμυρίδος, where Valckenaer and Wesseling have some excellent observations. Dionysius Halic. has in Bk. iii. c. 44. ἀνακόπτων τὰς πελαγίους ῥαχίας τῆς θαλάττης, which D. C. Grimm, in the *Index Græcitatis* to his *Dionysii Hal. Archæologiæ Romanæ Synopsis, Lipsiæ* 1786. 8vo. thus interprets, *fluctus in altum surgens.* B. Castellus in his *Lexicon Medicum* Lips. 1713. 4to. has the following words, which the reader will please to compare with what is said above from Gorræus and Fœsius. "*Rhachia,* ῥαχία, Ionicè ῥηχίη, a ῥήσσω, *frango, rumpo,* dicitur *inundatio,* vel *restagnatio maris,* aut potiùs *crepido littoris petrosa, cui alliduntur fluctus.* Transfertur ab. Hippocrate ad *inundationes* humorum, et supernatantias in corpore. Gal. in *Exeg. Dict. Hipp.*"

Dio in the *Roman History* L. xxxix. c. 40. Ed. Reimar, p. 211. uses the words ἄμπωτις and ῥαχία in the Herodotean way, ἄπορον μὲν τῷ πεζῷ, ἄπορον δὲ καὶ τῷ ναυτικῷ τὴν προσβολὴν, καὶ πλημμυρῶν καὶ ἀναῤῥέων, ἔν τε τῇ ἀμπώτιδι καὶ ἐν τῇ ῥαχίᾳ ἐποίει. This is an important passage for explaining the Herodotean sense of the words. Again in L. XLI. c. 49. p. 293. πρὸς τὴν τῆς ῥαχίας δυσχέρειαν. Again in L. XLIII. c. 7. παρ' αὐτὴν τὴν ῥαχίαν, and in L. XLIX. c. 9. ἐπ' αὐτῆς τῆς ῥαχίας παρετάξατο. We have in Diodorus Siculus L. III. c. 15. p. 184. Ed. Wesseling, ἡ μὲν θάλατα πᾶσαν τὴν ῥαχίαν ἐπικλύζουσα, and in the *Lexicon Polybianum,* "ῥαχία, *impetuosa maris æstuatio ad saxa adlidens undas,* ὑπὸ τῆς ῥαχίας πρὸς ταῖς σπιλάσι καταγνύμενα σκάφη, 1, 37, 2. *scopuli a littore in mare procurrentes, saxosum promontorium,* 3, 39, 4. n."

I have expatiated thus copiously upon the word ῥαχία, because its different meanings have given some trouble to Dr. Vincent, the profound commentator upon the *Periplus of the Erythræan Sea,* and I humbly beg leave to refer him for additional matter to the observations contained in the notice of *Mr. Blomfield's Prometheus Desmotes,* which was inserted in the *British Critic.*

*E. H. BARKER.*

*Thetford,*
*Nov.* 4th, 1814.

EXTRACT FROM

# HERCULANEUM;

## *A POEM.*

To the Editor of the Classical Journal.

When you had inserted in your Journal the initial address of the poem, "Herculaneum," to its great and royal patron, you expressed a wish, that I would supply you with some lines from other parts of that poem for insertion. That I was not able to do. My own manuscript copy had been left at Palermo, where, indeed, five hundred copies had been printed. Those printed copies were, in order to be conveyed home, placed on board one of His Majesty's ships of the line, and, when that ship had returned to England, could not be recovered. In the poem these lines, which are now sent for insertion, had been preceded by more than five hundred lines. They refer to the earthquake mentioned by Tacitus, &c. as many years previous to the eruption of Vesuvius.

*Feb.* 25. 1815. *JOHN HAYTER.*

Verùm ubi flagrabant lymphati sceptra[1] Neronis,
Exanimesque metu per terras ultimus ille
Cæsar Oresteo vexabat cuncta furore,
Relliquiisque Tyranni invitis ipse peribat
Dulcis amor vitæ, nova tum quoque pestis in Urbem 5
Herculeam incumbit, tristes minitata ruinas,
Majorisque mali prænuntia. Quippe perenni
Ardet adhuc odio neque sic explebilis ira
Junonis, nomen privigni, et facta perosæ.
Ah! miseros Cives: quid prodest festa litare 10
Sacra Deo auctori? vittâque insignis ad aras
Victima? quid serta, et cantus, et vota, precesque
Thuricremæ, et sancto Numen placabile Ritu?
Longè aliâ magna hæc pietatis munera vestræ
Iracunda Jovis Conjux mercede rependit! 15
Ecce! novo fœdum visu! tremefacta pavore
Exultat cœco, et ruptis fugit hostia vinclis,
Ingeminans sonitus obscenos! nutat imago
Quassa Dei, subitòque in lapsum prona vacillat;
Auratum findit difformis rima lacunar, 20

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[1] Nonis Februarii } juxtà Tacitum. P. Marius Celsus, L. Asinius Gallus } Coss. { A. D. 62.
Senecam. L. Memmius Regulus, Paul. Verginius Rufus } Coss. { A. D. 63.

Portarumque ære et rauco clangore sonantûm
Dissiliunt bifores valvæ; spirisque reductis,
Dum trepidant raptim instabiles, titubantque Columnæ,
Pulchra inter sese capita inclinata reflectunt;
Marmor humi varium, tessellaque picta dehiscit 25
In barathrum, exhalatque acri fœtore mephitim.
Pallidus, et, frustra projecto thure, Sacerdos
Dilapsam populi in communia fata coronam
Admonet, inque adytorum ipso evanescit hiatu.
Et jam tota gravi Campania pulsa tremore 30
Concutitur, sursumque arrecto concita motu
Subvehit ingenti dorso eluctata per auras
Quæcumque aut spirant, aut vitæ exortia crescunt;
Et montes, vallesque imas, pontemque sequacem.
Tumque repentè coacta suis per inane referri 35
Ponderibus complere locum recidiva priorem
Tentat; sed discors rerum, et turbata regressu
Hæret congeries, nec justo limite constat;
Hinc, reditûs incerta, in partem fluctuat omnem,
Pendulaque exagitatur, et undique mobilis errat. 40
Hinc Titaniacam pugnantia corpora rixam
Intendunt, aciesque furit, collataque signa,
Dissimilemque unâ, et similem certamine iniquo
Materiem cognata elementa, adversaque miscent,
Et temere accendunt brutos sine more tumultus. 45
Aspera nimirum cum lævibus, humida siccis,
Frigoribus calor, et præduris mollia bellant,
Alta humili. Valles adgesta cacumina tollunt
Exertæ: victam submergunt flumina rupem,
Aut liquido mutant dumosos gurgite colles. 50
Alliso chalybi quam extundit arena, vapores,
Et piceo rutilare igni scintilla bitumen
Cogit, et ad cœlum fœdos expromit odores.
Quin etiam montes ipsi lapithæa minantur
Prælia, et infandum, avulsis radicibus, ausi 55
Congressum diro properant certare duello
Cominus. Interjecta ruunt simul omnia vasto
Monstrorum incessu contrita; ferusque minutim
Discerpit conflictus, et interclusa resolvens
Funditus excidit. Vestigia nulla supersunt. 60
Jam terrena sonant intus penetralia, et altos
Nunc ægrè ducunt gemitus; nunc murmure surdo
Ploranti similis vox exaudita tremiscit:
Nunc et clamores acuit: nunc tota fragore,
Mugituque fremit terraï concava fornix. 65
Quàque aditu propiore patent Acherontia regna,

Et manes, tetrum Hirpinus videt accola fontem
Ampsancti cessare lacûs. Non ille protervùm
Emicat assueto lusu: non toxica vivus
Efflat; non tactas sponte effervescit in auras; 70
Stat siccata palus, arcano exhausta meatu.
Hæc quoque Pompeiam strages populatur, et urbi
Excidium intentat, conquassatamque revellens
In præceps agit; aut miris pendentia torquet
Omnia vel librata modis, disjunctaque frangit. 75
Stabat ad angustas Sarni vastissima fauces
Petra: hanc Alcides rupto fornace Vesevi
Ejectam statuit, quæ rivi limine in ipso
Ostiaque, et portum speculâ munibat, et armis.
Jam divulsa solo, et discissi littoris orâ 80
Cum Divi superimpositis altaribus exit
Sede suâ; et medio longè natat insula ponto:
Interea muros divexans subruit arcis
Herculeæ, sævitque malum. Ceu navis in alto,
Diversi quoties permixto turbine venti 85
Bacchantur, rapiuntque incertam, et utrinque repellunt;
Nec mare, nec remos, aut vela, auditve magistrum,
Sed peritura vagatur, et impete fertur inani;
Expugnata velut cùm mœnia transilit hostis
Nocte latens, pugnæ indocilem, et caliginis urget 90
Obsessum timor inconsultus; ovilia furtim
Ut lupus aggreditur quondam, aut vis fulva leonis;
Et stupet attonitus formidine Pastor inermi;
Haud aliter totâ trepidatur in urbe, nec usquam
Certa quies: spes nulla subest, fuga nulla laborum; 95
Sed variis pallens terroribus incola captæ
Mentis inops discurrit, et huc versatur, et illuc:
Quas latebras! quam poscat opem! quo numine præsens
Devoto capiti demum tutela supersit!
Supplicibus jam nulla altaria, nulla Deorum 100
Majestas, non signa manent veneranda catervis:
Non profugus vovet illibata piacula flamen,
Nec pæana canit luctûs: jam crimina gentis,
Infectamque luem quæ pulvinaria lustrant?
Auguriis, lituoque timet divinus aruspex 105
Secreta, et sortes aperire; sed omine mussat;
Nec carpenda piæ reddit solatia curæ.
Gnara mali, quamquam haud ollis prudentia terræ
Arcanas præscire vices, notasque vereri;
Acriùs occulto primordia febris odorant 110
Quadrupedantum armenta, et primi conscia motûs

Certatim horrisonis questum clamoribus edunt,
Compedibusque exuta ultro per septa, per herbas,
Diffugiunt. Ululant latratu rauca sagaci
Ora canum : spargit glebarum equus eruta frusta, 115
Vaticinâque fugâ, et lamentis hinnit acutis.
Miratur portu, et claustris erumpere fluctus
Nauta, improvisâque rates affligere syrti,
Et refluos iterum celeri glomerarier æstu,
Nec quo more solent crispari leniter undæ, 120
Æquora dum mollis blandi movet aura Favonî,
Et placida æterno risu tumet Amphitrite,
Contortò videt, et furibundo vortice ferri.
Ipsa sinu navis medio, quà littora distant
Longiùs, et latet haud dimensæ fundus arenæ, 125
Terrestri resilit motu, pulsâque carinâ,
Per costas horret, tabulataque, perque rudentes.

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## NOTICE OF

### De l'emploi des Conjonctions *Suivies des modes conjonctifs dans la* langue grecque. 8*vo*. *Paris; Black and Parry, London.*

IN his preface, the anonymous writer gives a short account of the labors of Budæus, Vigerus, Devarius, Hoogeveen, Zeunius, Fischer, Kuster, Dawes, Valckenaer, Brunck, Wolff, Matthiæ, &c. with the causes of the mistakes of some of these celebrated grammarians on the subject of his work. What he says respecting the last of them, Hermann, is so striking, that we shall gratify our readers with it:

" L'heureuse étoile de l'ouvrage de Vigier l'a fait tomber, en dernier lieu, entre les mains de M. Hermann, dont le premier soin a été de le purger d'une foule d'erreurs de l'auteur et des précédens éditeurs; mais je trouve déjà ce premier défaut à son ouvrage, d'avoir laissé dans le texte des taches dont on ne voit le redressement qu'à la fin du volume, et puis, dans l'exposition des principes philosophiques, il a tout fondé sur la philosophie de Kant, et distingue tout par la raison pure ou a priori et l'empirisme. Il résulte de cela, un inconvénient très grave, c'est que, si on a affaire à un

esprit recalcitrant à la philosophie en question, (et les systêmes de philosophie n'ont jamais qu'un temps ;) il révoque en doute, ou même taxe d'erreur, les principes de la syntaxe, par conséquent la syntaxe même. C'est le sort qu'a eu dans notre langue, un excellent livre, devenu inutile par le renversement de la philosophie qui lui servoit de base. Je veux parler du traité de l'existence de Dieu par M. de Fénélon, dont la partie métaphysique, étant toute Cartésienne, a éprouvé le sort de Descartes. Du reste, je rends plus que personne hommage à l'esprit critique, au savoir profond de M. Hermann ; je voudrois seulement, qu'il puisât la philosophie de la langue, dans la langue même, et non point dans Kant ; et qu'au lieu de nous rendre sans cesse les rêveries de Vigier et de Zeune, pour les combattre ensuite, il mît tout à fait de côté le bon père et ses acolythes, et nous donnât une Syntaxe qui ne fût pas de pièces et de morceaux."

Of the work itself we can only, at present, observe that, however the classical reader may occasionally hesitate, and sometimes object, he will be pleased with the originality of it. We will go farther in its commendation : he will find in it materials for thought, recollection, and investigation ; and we shall be surprised if he does not find his curiosity gratified, and his knowledge increased, by the observations, which it will suggest to his own mind.

We will quote one passage on the use of a tense in French, Latin, and Greek ; and we recommend the principles of it to those who write Latin.[1]

" Le parfait du conjonctif actuel, πεποιήκω, *fecerim*, signifie que *j'aie fait* ; c'est le parfait actuel du conjonctif soumis et postérieur au même tems dans l'indicatif ; il est à la fois futur et passé, et presque identique avec le *futurum exactum* des Latins. Je dis presque, parcequ'il ne peut l'être que sous la dépendance de la conjonction, au lieu que le *futurum exactum* peut être affirmatif : *j'aurai fait, fecero ;* au lieu que *fecerim*, signifiant *que j'aie* ou *j'aurai fait*, est toujours subordonné. Cette confusion des deux tems est dejà bien remarquable en Latin par la forme même, où *fecero* et *fecerim* n'ont que cette seule personne qui les distingue, les autres étant semblables, *feceris, fecerit, fecerimus, feceritis, fecerint*. Dans l'usage même on voit des exemples nombreux de *fecerim* pour *fecero*. (Voyez Sanctius, Minerva, L. I. c. 13.)

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[1] It has been observed, and we believe with some truth, that the Latin tenses have a greater similarity with the French, than with the English tenses, and that consequently the French have a more natural facility in writing Latin.

Cette ressemblance, ou plutôt cette confusion de tems, a excité une contestation entre les Grammairiens modernes, pour déterminer à quel mode il faut attribuer le *futurum exactum* FECERO. Priscian et Perizonius en font un *conjonctif*. Ursinus s'appuye de l'autorité de Varron pour le ranger dans *l'indicatif*. On trouve toute cette dispute à l'endroit cité de la *Minerve* de Sanctius.

En François notre *j'aurai fait* ne peut pas devenir conjonctif sans se changer en *j'aie fait*: *j'aurai fait cela quand vous viendrez*: *il faut que j'aie fait cela quand vous viendrez.*

Mais l'usage de ce tems est rare chez les Grecs, parceque *l'Aoriste conjonctif* est la forme dont ils se servent plus communément pour exprimer le *futurum exactum* soumis à la conjonction. On trouve néanmoins des exemples de l'autre tems.

Démosthènes au commencement du discours περὶ παραπρεσβείας· Τὸ, χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν, δέδοικα μή τινα λήθην ἢ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποιήκῃ, où l'on pourroit mettre τινὰ ἐμποιήσῃ. *Je crains que le long temps qui s'est écoulé depuis l'ambassade, n'ait causé l'oubli de ses prévarications, ou n'y ait accoutumé.* Ibidem pag. 345.

Συνηγόρει .... ὡς δέοι .... νόμον θήσειν καὶ γράφειν μηδενὶ τῶν Ἑλλήνων ὑμᾶς βοηθήσειν, ὃς ἂν μὴ πρότερος ὑμῖν βεβοηθηκὼς ᾖ. *Son conseil étoit qu'on portât une loi pour ne secourir aucun des Grecs qui ne nous auroit pas secouru le premier.*

*L'aoriste du conjonctif* est, comme nous venons de le dire, l'expression du *futurum exactum* soumis à la conjonction.

Les grammairiens modernes lui reconnoissent cette signification après les adverbes de temps ὅταν, ἐπειδὰν, ἐπήν· mais il me semble qu'ils la restreignent trop, et que toute conjonction copulative lui laisse cette valeur. Voici ce qu'en dit Apollonius, *de Syntaxi*, p. 270.

Ἐὰν μάθω, εἰ ἀνύσαιμι μαθεῖν. Ἐὰν δράμω, εἰ ἀνύσαιμι δραμεῖν, ἔνγε μὲν τῷ, ἐὰν τρέχω, ἐὰν ἐν παρατάσει γένωμαι τοῦ τρέχειν. Αὐτοὶ γὰρ οἱ σύνδεσμοι τὸ ὡς ἐσόμενον σημαίνουσιν εἰς συντέλειαν ἢ εἰς παράτασιν· ἐὰν μάθω. *Si j'aurai appris, si didicero.* Ἐὰν δράμω, *si j'aurai couru, si cucurrero*; tandis que ἐὰν τρέχω signifie, *si je courrai.* Les mêmes conjonctions marquent donc ce qui est futur soit dans son accomplissement, soit dans sa durée.

Ces *conjonctions* sont ordinairement alors accompagnées de ἄν· mais ce n'est pas pour caractériser le temps que l' ἂν se trouve là, c'est par la propriété du *conjonctif*, qui réclame généralement cette particule, emploi que les grammairiens distinguent sous le nom d'indéfini ἀοριστολογικός: l'autre s'appelle potentiel δυνητικός. Ἵνα, conjonction copulative, ne prend jamais ἂν et ne retire pas au temps sa valeur. [1]

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[1] Ἵνα joint à ἂν, signifie *ubi*, qui est sa première signification comme adverbe. Aristophane, *Plutus*, vers. 1151.

Il est constant que nous ne pourrons pas toujours en françois rendre par le même temps l'idée que celui-ci nous offre en grec, mais de pareilles nuances peuvent varier chez les différens peuples. Les Latins mêmes, plus rapprochés, font un usage du *futurum exactum* qui nous est interdit, et que nous remplaçons par le *futur* simple ou le présent; *Græculus esuriens ad cœlum jusseris, ibit. Ordonnerez-vous à un grec d'aller au ciel, il ira.* Térence a dit; *Ut si inde te exemerim* (pour *exemero*) *ego pro te molam. Si je t'arrache de là, je tournerai la meule à ta place* Les paroles de l'Evangile qu'on lit au canon de la messe, font en grec et en latin un usage du *futurum exactum* que nous ne saurions transmettre dans notre langue. *Ταῦτα ὁσάκις ἂν ποιήσητε, εἰς τὴν ἐμὴν ἀνάμνησιν ποιήσετε. Hæc quotiescumque feceritis, in mei memoriam facietis.* Nous ne saurions dire: *Toutes les fois que vous aurez fait ces choses, vous les ferez ensouvenir de moi.*

Il semble que lorsque deux *futurs* étoient dans un rapport correlatif, tellement que l'un dût suivre l'autre ou l'accompagner, les anciens employoient l'un des deux comme *futurum exactum*, pour marquer une antériorité ou réelle ou fictive; je dis fictive, car dans le dernier exemple la simultanéité est évidente, mais ils admettoient dans l'action une antériorité de raison sur la commémoration. Ils auroient pu rendre cette phrase: *Dès que j'irai à Paris, je vous emmènerai: ubi Lutetiam profectus ero, te una ducam*, par la dépendance de votre départ au mien.

Il y a deux manières d'employer le *futurum exactum*, ou après la conjonction, de manière que l'affirmation appartienne au *futur*

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Πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ.
*La patrie est le lieu ou l'on se trouve bien.*

*Œdipe à Colone*, vers. 405.

Τούτου χάριν τοίνυν σε προσθέσθαι πέλας,
Χώρας θέλουσι' μηδ' ἵν' ἂν σαυτοῦ κρατοῖς.

C'est donc une erreur de Brunck, d'avoir dit sur le vers. 188. de l'*Œdipe à Colone*, Ἵνα ἄν, ὡς ἄν, ὅπως ἄν, *cum subjunctivo passim obvia sunt ut significantia.* Ἵνα ἄν, dans le vers mentionné, veut dire *ubi*, le voici:

Ἄγε νῦν σὺ μέ, παῖ, ἵν' ἂν εὐσεβίας
Ἐπιβαίνοντες, τὸ μὲν εἴπωμεν,
Τὸ δ' ἀκούσωμεν,
Καὶ μὴ χρείᾳ πολεμῶμεν.

*Conduisez moi donc, ô ma fille! en un lieu où nous puissions nous entretenir sans irrévérence, et ne résistons pas à la nécessité.* Cet ἵνα, *ubi*, tant en grec qu'en latin, s'emploie comme conjonction pour *dès que; Hæc ubi dicta dedit. Ubi semel quis pejeraverit, ei credi postea non oportet.* C'est de la même manière qu'il faut expliquer l' ἵνα du vers. 1230, des *Nuées* d'Aristophane.

Καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεοὺς,
Ἵν' ἂν κελεύσω 'γώ σε.
*Voudras-tu me jurer, dès que je t'en aurai sommé.*

simple, *quand je serai venu vous partirez.* Alors les Grecs emploient, comme nous venons de le voir, *l'aoriste du conjonctif:* ou c'est le *futur* simple qui est subordonné et le *futurum exactum* affirmatif, *quand vous viendrez, je serai parti.* Les Grecs ne sauroient alors se servir du conjonctif qui n'affirme jamais; ils emploient une périphrase à la manière de nos verbes auxiliaires, ἀπεληλυθὼς ἔσομαι. *Δείξαντες ὅ, τι παντὶ ὑπάρχει, καὶ ὅ, τι τινὶ ὑπάρχει, δεδειχότες ἐσόμεθα:* Aristote *in Topicis. Ayant montré ce qui convient à tous, j'aurai montré ce qui convient à chacun.* On trouve dans Démosthènes, à la fin du discours περὶ παραπρεσβείας, un exemple où les deux formes de *futurum exactum* sont réunies. *Τοὺς ὁτιοῦν ἂν Φιλίππῳ ποιήσοντας ἀνῃρηκότες ἔσεσθε ἐκ τῆς πόλεως, ἂν τούτους ἀνέλητε. Vous aurez enlevé à Philippe ceux qui sont disposés à tout faire pour lui, si vous chassez ceux-ci de la république.*

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## A PERSIAN SONNET.

To the Editor of the Classical Journal.

Annexed is a short *ghazl* or sonnet, extracted from the *Divàn* of *Abd'al Wasea Jebeli.* This poet florished under the great Sultan *Sanjar*, who began to reign in the year 501 of the Mohammedan era, or *Hegira*, corresponding to the year of Christ 1107. *Dowlet Shah* in his *Tezkerreh* or Biographical History, does not hesitate to rank *Abd'al Wasea* among the most excellent poets of his age, which had produced several of high reputation. He was originally, as we learn from this work, of *Gharjestan*, (غرجستان) but resided much at *Herat* and *Ghaznin.* His compositions, however admired, have been reckoned obscure and difficult. That which I subjoin is, probably, one of the easiest in his *Divàn* or Collection of Sonnets. Yet it has seemed necessary to offer explanations of a few passages. Considerable pains have been bestowed in ornamenting the manuscript copy of his poems now before me; it is an octavo volume, beautifully written in the *Talik* hand, each page being ruled with gold lines, the title page, and every division between the numerous poems, richly illuminated.

*Feb.* 23*d*, 1815. *V. P.*

غزل از ديوان عبد الواسع جبلي

I. من دوش ملك و دولت جمشيد داشتم
كفتي كه ناز و نعمت جاويد داشتم

II. طبع من از نشاط چو ناهید بود زانک
رامشکري لطیف چو ناهید داشتم

III. پیشم ستاده بود پري‌زادهٔ بچاي
کویي بدست خاتم جمشید داشتم

VI. در مجلس از پیاله و ساقي و شمع و مي
پروین و ماه و زهره و خورشید داشتم

V. نومید شد حسود چو من یافتم ظفر
بر هر مراد کز فلک امیّد داشتم

I. "Yesterday I enjoyed the power and prosperity of *Jemshìd*,
It might be said that I had ensured the possession of perpetual delight."

II. "I was exhilarated with pleasure like *Nahìd*,
For I enjoyed the society of a fair minstrel charming as *Nahìd*."

III. "Before me stood a damsel lovely as the offspring of an angel.
It might be asserted that I possessed the wonderful seal of *Jemshìd*."

IV. "In my banquet the cup and the beauteous cup-bearer; the taper and the wine
Are to me as the Pleiades, and the Moon; as Venus and the Sun."

V. "My envious rival was confounded and became hopeless when I obtained the victory,
And thus possessed every blessing which I had desired from Fortune."

In the first distich our poet, as if scarcely yet recovered from the intoxication of recent pleasure, declares that he had been happy as King *Jemshid* in all the plenitude of his glory: and might have almost said in the words of Horace "Persarum vigui rege beatior." The ancient Sovereign of Persia, *Jemshìd* (or *Jamsheed)* is confounded by the eastern writers with King Solomon, in many respects, and to both is attributed the possession of a seal ring, which, by its marvellous power, conferred on the wearer unlimited authority over angels and dæmons, fairies and genii of every description. These preternatural beings are said to have assisted in the construction of that magnificent palace at Persepolis, which, even in ruins, all travellers have agreed in celebrating as equally beautiful and stupendous, and which among other

names bears that of its supposed founder, and is often called the *Takht-i-Jemshid,* (تخت جمشید) or "King Jemshìd's Throne."

The second distich presents an extraordinary instance of double elision in one word زانک a compound formed of از ان که signifying "for this reason," "because of," "on this account," &c. It often occurs in *Abd'al Wasea's* poems, and the works of other old writers. We find in this distich, likewise, the name of *Nahìd* twice mentioned: this, or *Anahìd* as it is frequently written, (اناهید) is the Persian Venus, both as a planet and a goddess. Hence the Νῄθ and 'Αναϊτὶς, or 'Ανεῖτις of the Greeks. See Plutarch, Strabo, Agathias, &c. She appears also as the Persian Diana, or Artemis, according to the learned Reland (Diss.de Vet.Ling.Pers.) "Veteres Græci Numen illud Persicum Anaitidos i. e. *Veneris,* modò et *Dianam* modò *Venerem* dixerunt." But the illustrious Hyde of Oxford (in his Hist. Relig. Vet. Pers. cap. 3.) says on this subject "Quamvis enim *Artemis* solùm sumta sit *Diana,* tamen *Artemis Anaitis* est *Venus:* nam quotiescunque *Artemis* memoratur *Persica,* sic distinguenda subintelligitur, et quidem *Anahheid* seu 'Αναϊτις quod est Persicum *Artemidis* nomen planè *Venerem* significat; idque est *Planetæ Veneris* solum et unicum ubique receptum nomen." The Ægyptian goddess Νῄθ, mentioned in the Timæus of Plato, corresponds to the Αθηνᾶ (or Minerva) of the Greeks; and on the words of Plato, as Reland observes, Hesychius seems to have founded his "Νῄθη, 'Αθηνᾶ παρ' Αἰγυπτίοις." "Quid si dicamus," adds Reland, "Νῄθ esse *Anaitida?* Nomen certe idem est et exprimit Persicum ناهید." But this subject would lead far beyond my present limits, and many Antiquaries of profound erudition have already devoted to it several pages of their respective works. Still, in explanation of *Abd'al Wasea's* allusion, it is necessary to inform the reader, that as personified by the Persians, *Nahìd* (or *Zohrah)* the planet Venus, holds in her hands a lute or harp, with the melody of which she charms the celestial spheres. To her the poet compares his fair, but terrestrial, musician.

In the third couplet, we find the compound epithet *Peri-zadeh,* "born of an angel," or rather "*Fairy,*" for the word *Peri* پری (which the Arabians, not having in their alphabet the letter *p,* write *Feri)* is that gentle, beautiful and benevolent creature of imagination, respecting which Sir William Ouseley has offered some remarks in his "Persian Miscellanies." The classical reader will easily discover this epithet in *Parysatis,* the name of several illustrious Persian females, (see Plutarch, Ctesias, &c.) In the second line of this couplet the poet alludes to that seal-ring of which the miraculous powers have been already noticed in my observations on the first verse.

The planet Venus is mentioned in the fourth distich by the Arabic name, *Zohrah.*

*V. P.*

# JO. AD. NODELL
## Epistola Critica
## AD ILLUSTRISSIMUM VIRUM
## C. G. HEYNE,
### M. BRITANNIÆ REGI A CONSILIIS AULICIS. CET. CET.
ACCEDUNT PAUCA ALIA CRITICA.

*Κρίσις ἐστὶ Πάλλαδος δῶρον μέγα.*
*Ἄνευ γὰρ αὐτῆς πάντα γίνεται σκότος.*

SUMMO HEYNIO
JO. AD. NODELL
*χαίρειν καὶ εὐπράττειν!*

No. II.—Vide *No.* XIX. *p.* 156.

LUCIANUS Charon, seu Contemp. V. I. p. 336. ἐν τοσούτῳ δ' ἐπαιρέθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι.—Est notum illud Claudiani,

——————Tolluntur in altum,
Ut lapsu graviore ruant.

Ib. p. 338, in fine οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἣν καὶ πέσῃ, ἀψόφητι κείσεται, μόγις καὶ τοῖς γείτοσι ἐξακουσθέντος τοῦ πτώματος.—Cicero in Catil. *ita cadant, ut ne vicini quidem proximi sentiant.*

Necyom. p. 310. καὶ ἀπὸ τῆς στοᾶς καταμαρτυρηθέντα.—quid hic faciat Zenonis porticus, quum vix videam, corrigere gestio σκιᾶς ex præcedentibus.

P. 872. V. I. Ed. Reitz. lego τὴν χεῖρα τούτους, p. 510. V. II. ἀνθ' ὅτου πάλαι οὐ θεοὺς εἶναι δικαιώσαντες αὐτοὺς, cet.

Puto scriptum fuisse antiquitus, πάλαι οὔτ' εἶναι δικαιώσαντες αὐτοὺς, cet.

Quum antea ne vitâ quidem dignos illos censeretis, nunc deorum habetis numero, eisque, quos velut victimas mactandas putabatis, nunc victimas defertis.—Sic quidem locus mihi quidem multo videtur venustior.

V. I. p. 245, in lepida illa captorum a Vulcano Martis et Veneris descriptione, Vulcanus, postquam dolosa illa retia collocaverat εἰργάζετο ἀπελθὼν ἐπὶ τὸν κάμινον, quod verum vix puto, ac videtur adeo Lucianus, Homerum pro more respiciens, scripsisse εἵσατο ἀπελθεῖν, *simulabat* se abire, quo securos magis redderet amantes, sic enim ille Odyss. θ. 283.

Αὖταρ δὴ πάντα δόλον περὶ δώματα χεῦεν,
Εἵσατ' ἴμεν ἐς Λημνόν, ἐϋκτίμενον πτολίεθρον,
Ἦ οἱ γαιάων πολὺ φιλτάτη ἐστὶν ἁπασῶν·
Οὐδ' ἀλαοσκοπιὴν εἶχεν χρυσήνιος Ἄρης, κ. τ. λ.

De Dea Syria, p. 463. V. III. miror, nihil monitum ab interpretibus, quum vehementer metro repugnet, ut habetur, inscriptio

Τοὺς φάλλους Διόνυσος ἐμῇ μητρυιῇ ἀνέθηκα.

an scribendum,

Τοὺς φάλλους Διόνυσος ἐμῇ μητρυί' ἀνέθηκα.

HERODOTUS IV. 9. μιξοπάρθενόν τινα ἐχιδνὰν διφυέα.— Tollendum τὸ διφυέα interpretamenti loco adscriptum, qualia nonnulla glossemata apud Herodotum superesse, monet ὁ πάνυ Valcken. ad Eurip. Phœn. 1030.

LIBANIUS, V. I. p. 439. Ed. Reisk. οἷς ἤγε τὰς προσδοκίας. An ἤγε est ab ἄγω, *frango?* quorum spem fregit.

Ib. p. 421. Οὐκ ἀναμένων χρησμοὺς ἄνωθεν. Suspectam sibi vocem ultimam in Δωδόνοθεν mutare cupiebat Reiskius. Mihi placebat ἄλλοθεν, *a se ipso, non ab aliis,* χρησμοὺς *exspectabat Julianus.* V. sequentia.

SOPHOCLES Œdip. in Col. vs. 839.

Μὴ ἐπίτασσε ἃ μὴ κρατεῖς,

Emendo ὧν μὴ κρατεῖς ex Adoniaz. vs. 90.

πασσάμενος ἐπίτασσε.

PHILOSTR. Vita Apoll. II. 30.—παρὰ τοὺς ἄνδρας, οὓς σὺ ὥρμηκας. Excidit, puto, ὡς, ut olim fuerit ὡς οὓς σὺ ὥρμηκας, *ad* quos tu tendis. V. præter alios Ernest. ad Xenoph. Memor. II. 7, 2.

PAULUS Apost. 1. ad Corinth. xiii. 12.—βλέπομεν γὰρ ἄρτι δι' εἰσόπτρου ἐν αἰνίγματι. Num respicit vaticinandi apud priscos genus per κάτοπτρον? seu ἐνοπτρομάντειαν? de quo Casaubon. ad Spanhami Julian. c. 7. Adde Pausan. p. 517. Ed. Kuhnii, quo respexit fors Lucianus V. H. 1. T. II. p. 91. Ed. Reitz. de κατόπτρῳ illo mirifico in Luna.

TERENTIUS Eunuch. III. 5. 36.—Cum isto a Jove hic petito exemplo, nescio num quis contulerit, qui comparari omnino meretur, geminum germanum Achillis Tatii locum L. I. p. 8. ubi postquam Apollinis in Daphnen amorem cantatum audiverit, ita ad se ipsum Clitophon, ἰδοὺ καὶ Ἀπόλλων ἐρᾷ κἀκεῖνος παρθένου, καὶ ἐρῶν οὐκ αἰσχύνεται, ἀλλὰ διώκει τὴν παρθένον. σὺ δὲ ὀκνεῖς καὶ αἰδῇ καὶ ἀκαίρως σωφρονεῖς; μὴ κρείττων εἶ τοῦ θεοῦ. Cum quorum ultimis conf. Aristoph. Nub. vs. 1076. atque ibi Bergl. V. et Burm. ad Anth. Lat. I. p. 4. et conf. egregius Luciani locus in Necyom. non procul initio. V. et Eurip. Hip. vs. 451, et illic Valcken. recta autem Ion apud Eurip. in Tragœdia cognomine vs. 436. νουθετητέος δέ μοι

Φοῖβος κ. τ. λ.

recte quoque Aristoph. in Nubibus, vs. 901.

πῶς δῆτα δίκης οὔσης (παρὰ τοῖσι θεοῖσιν) ὁ Ζεὺς
Οὐκ ἀπόλωλεν τὸν πατέρ' αὑτοῦ
Δήσας;

Cui Aristophanis quæstioni respondebit Euthyphron apud Platonem in dialogi cognomine p. 11. in fine. Conf. omnino Plato de Rep. II. p. 248. V. vi. Ed. Lip. et p. 272. Egregie item poetarum de Deis fabulas reprehendit Plutarch. in Pericle sub finem. sed v. omnino ill. Grotius de V. R. C. II. 13. et qui illic laudantur veteres, et id. ib. IV. 4.

Andria I. 3. 98. *percussit illico animum.* plane ita Aristoph. in Ranis vs. 53. ἐξαίφνης πόθος——τὴν καρδίαν ἐπάταξε.

Adelph. IV. 7. 21. *Sic vita est hominum, quasi cum ludas tesseris.* Locus plane geminus Platonis est apud Plutarch. περὶ εὐθυμίας, p. 930 ed. Steph. conf. omnino Uptonus ad Arriani Diss. II. 5. initio, et omnino, quem laudat *Gatak.* ad Anton. VII. 38.

Ib. I. 2. 61. Nec nihil, neque omnia sunt hæc quæ dicit.

Auctor libelli de eloquutione, qui Demetrius Phalereus vulgo audit, p. 148. Ed. Glasg. καὶ λέγει μέντοι ἴσως, οὐ μὲν ἅπαν.

LIVIUS, XIV. 3. 3. *præcerptam* ejus rei lætitiam invenerunt. An *præceptam.* V. Heinsius ad Ovid. Herod. XVII. 307.

II. 3. 5.—Jam tum, æquato jure omnium, licentiam quærentes, libertatem aliorum in suam vertisse servitutem, inter se conquerebantur. Conferri meretur geminus germanus Herodiani locus II. 14. de urbanis militibus sub initia imperii Pertinacis, κωλυόμενοι γὰρ ἁρπάζειν τε καὶ ὑβρίζειν, εἴς τε τὸ εὔτακτον, καὶ κόσμιον ἀνακαλούμενοι, τὸ πρᾶον καὶ ἥμερον τῆς ἀρχῆς ὕβριν αὐτῶν καὶ ἀτιμίαν, καθαίρεσίν τε τῆς ἀνέτου ἐξουσίας νομίζοντες, τὴν τῆς ἀρχῆς οὐκ ἔφερον εὐταξίαν. ubi Xiphilini similis locus in notis potest videri.

XXII. 45. Cum quatuor militum legionibus universis, *pugnari* potuisse, apparuisse eo, quod M. Minucius, absente Fabio, prospere pugnasset. Ita editur, nullo, ut mihi quidem videtur, sensu. Scribendum arbitror *depugnari* eadem vi, qua modo dixit *debellari*, de qua potestate præpositionis *de* in compositis v. præter alios Dresenius ad Josephum Iscanum de B. T. I. 281. et reperitur *depugnare* hoc sensu apud ipsum Livium VII. 26. 8.

VI. 19. 7. Ut ipse suis oneratus viribus ruat. Hic quum nihil mutandum doceret Drakenb. uti potuisset noto illo Horatii, '*Suis et ipsa Roma viribus ruit.*'

VIRGIL. I. Æn. 203. '*forsan et hæc olim meminisse juvabit.*'

Conferunt vulgo Homerum Od. O. 397. Respexit vero Virgilius, atque expressit adeo, ut mihi quidem videtur, alium Homeri Od. μ'. 212, ubi Ulysses, commemorato itidem, quod a Cyclope subierant, periculo, socios hortaturus addit——καί που τῶνδε μνήσεσθαι ἐέω.

Æn. I. 348.—Ille Sichæum Impius *ante aras.*

Erat nimirum Sichæus, sive Iarbas sacerdos Herculis. V. Justin. XVIII. 4. in fine.

IV. 324.———cui me moribundam deseris, hospes?

Hoc solum nomen quoniam de conjuge restat. Similis plane locus est Senecæ H. F. A. 2. ubi geminum germanum Taciti locum dabit Gronov. Conf. Valcken. ad Eurip. Phœn. vs. 415.

IV. 105.——*Illi* (sensit enim simulata mente locutam,....)
Sic contra est ingressa Venus.

Unde pendet *illi?* num ἀνακόλουθον statuendum?

VI. 125.———Facilis descensus Averni, cet. Conf. Æschyl. p. 157. Ed. Victor.

I. 319.———dederatque comam diffundere ventis.

Xenoph. Eph. I. p. 3. Ed. Cocchii Florentini—κομὴ ξανθὴ, ἡ πολλὴ καθειμένη, ὀλίγη πεπλεγμένη πρὸς τὴν τῶν ἀνέμων φορὰν κινουμένη.

III. 530. V. Notas meas Crit. p. 77. Pertinet huc, de Peloro, Hannibalis gubernatore, narratio apud Valer. Max. IX. 8. s. 3. etc. Pompon. Melam. II. 7.

II. 689.———Respice nos, *hoc tantum.*

Formulam *hoc tantum* illustrat Claudianus. R. P. III. 297.

——supplex, dejectaque, vestris
Advolvor genibus, liceat cognoscere sortem.
*Hoc tantum.*

I. 325. præter allata mihi in Not. Crit. p. 77. compara Shakespearii locum in fabula quæ *Tempestas* inscribitur.

IV. 256—8.—Novi, cui hi tres versus spurii videantur.

VII. 790.——Respicit hunc locum Lactant. Inst. Div. I. 33.

I. 662.————sub noctem cura recursat.

Commentarii loco sunt hæc Heliodori Æthiop. I. 2. Ἀνακινούσης κ. τ. λ.

I. 403.—*Ambrosias comas* recte ab Homero sumtas indicat Heynius h. c.——ipsum unguentum ἀμβρόσιον reperias Il. ψ. 186.

IV. 85.————infandum si *fallere* possit *amorem.*

Lucian. V. I. Ed. Bened. Nigrino, p. 25, in fine, ἐξαπατᾷ, dicit, τὴν νόσον.

III. 291.————Protinus aërias Phæacum *abscondimus* arces.

Prorsus similiter Lucianus V. H. L. II. p. 133. Ed. Reitz. V. II.—ἐπειδ' ἀπεκρύψαμεν αὐτούς ——Recte enim illic vertitur; 'ubi vero eos e conspectu amisimus.'——atque adeo nihili est correctio M. de S. qui suspicari se ait scribendum ἀπεκρούσαμεν.

II. 556.—Dii, si qua est pietas quæ talia curet,
Persolvant grates dignas.

Auctor Octav. v. 911. -Nullum pietas nunc numen habet, nec sunt superi. Qui quum hunc locum forte respexerit, *Pietas* majuscula litera videtur scribendum.

VI. 190.—Vix ea fatus erat, geminæ quum forte columbæ etc.

Hinc profecit egregius Veterum imitator *M. de Florian, Numa* L. IX. cujus hæc sunt, "*comme j'achevois ces mots, deux colombes traversant les airs viennent se poser devant moi. J'observe les oiseaux de Venus, et je les suis avec confiance. Les deux colombes, sans se quitter, tantôt rasent la terre d'un vol rapide, tantôt s'arrêtent sur le gazon, en y cherchant leur nourriture. Mais elles ne s'éloignent jamais assez pour que mon œil les perde un instant. Enfin je découvre de loin ta chaumiere. Je vois les colombes se poser sur ce toit, Là, elles semblent se plaindre, roucoulent tristement, et prenant aussitôt leur vol, elles disparoissent à mes yeux.*

VIII. 572.—At vos, O Superi, cet.

Elegantissimè hæc expressit disertissimus *Thomas Jumonville*, ch. I.

O Dieu, s'écria-'t-elle, arbitre des humains,
Toi, qui du haut des cieux, gouvernes les destins,
Sois sensible à mes cris, aux larmes d'une mère,
Veille sur mes enfans dans cet autre hemisphère,
De leurs pas menaces sur ces bords étrangers,
Que ta main protectrice écarte les dangers.
Si tu permets qu'un jour la France les revoye,
Dieu puissant, à mon cœur reserve cette joie.

Ne m'ouvre point encor les portes du tombeau,
De mes jours presque éteints, conserve le flambeau,
Mais si le sort cruel, outrageant ma vieillesse,
D'un sinistre avenir menace ma tendresse,
O Dieu, que mes malheurs te puissent attendrir,
Que j 'obtienne aujourd'hui la faveur de mourir,
Tandis que, jouissant d'une heureuse ignorance,
Mon cœur nourrit encor la flatteuse espérance,
Tandis qu', O ! mes chers fils, je vous vois, je vous sens,
Que je vous serre encor dans mes embrassemens.

CICERO ad Att. IX. 7.—Mirandum enim in modum Cnæus noster Syllani regni similitudinem concupivit. εἰδὼς σοι λέγω. Scribo εἰδότι σοὶ λέγω, quod postulare videntur sequentia "nihil ille unquam minus obscure tulit."

Tusc. Quæst. III. 2. Est enim gloria—consentiens laus bonorum, incorrupta vox bene judicantium de virtute. Ea virtuti resonat tanquam imago. Recte Ernestus "vocis sive virtutis resonantis." *imago* enim est echo, seu sonus voci respondens, ut Horatio *montis imago*, sonus e monte repercussus. Non igitur erat quod Ciceronem reprehenderet, quasi *similitudines naturâ dispares* hoc loco conjunxisset. Cl. Meiners, Geschichte des Verfalls der Sitten, etc. der Römer in den ersten jahrhunderten nach Christi Geburt, p. 294. aliud potius metaphoræ disparis junctæ exemplum petere potuisset Vir Cl. ex II. de oratore initio c. 45. "tantum est flumen—verborum, ut mihi non solum *incendere* judicem, sed ipse *ardere* videaris"– Nisi illic *fulmen* corrigendum cum Cl. Arntzenio ad Arat. p. 65.—Elias Sapient. Sirachi c. 48. dicitur προφήτης ὡς πῦρ, cujus sermo ὡς λαμπὰς ἐκαίετο.

Actio I. in Verrem c. 15.——Rarum est, inquit Ernestus, Senatores etiam extra Senatum, et in rebus extra Senatum patres conscriptos appellari. Atqui in Senatu et curia dicta est Catuli sententia, quam refert Cicero.

Pro C. Rabirio c. 4.——Tarquinii superbissimi regis etc. Non Tarquinii sunt illa, sed Tulli Hostilii. V. Livium.

Pro Plancio c. 5. sub finem——Ædiles quicunque erunt, *idem* mihi sunt *judices* parati——Patet, sermonem esse de ludis, unde *ludi* pro *judices* conjiciebat Ernestus, quæ tamen mutatio, quum difficile intellectu sit, quomodo facta fuerit, ego *ludiones* suspicabar scribendum.

Pro Archia c. 10.——Quid noster ille magnus etc.—Comparandus Plutarchus Pomp. c. 42. Ed. Hutteni, qui majus quid habet.

De Orat. II. 56. sub finem scribendum puto. Sed hoc præceptum *prætermittendarum* est facetiarum, quum his nihil opus sit.

Tusc. Quæst. I. 43.—corrige, durius Diogenes, *etsi idem* sentiens, sed ut Cynicus etc.

——II. 4. scribo, "Et a tali *quidem* inductus (vel *ductus*, quod malebat Ernestus) exordio"——pro *quodam*, sub finem enim præcedentis capitis ipsum se disputationem, ut habita erat, enarraturum dixit.

Ib. II. 25——"a dolore *deductus* est."—Bentleii conjectura *dedoctus*

blanditur Ernesto. Mihi refutari videtur a seq. quænam eum causa de sententia *deduxisset.*

Ib. III. 3. initio " At et morbi perniciosiores pluresque sunt animi quam corporis. *Hi enim ipsi* odiosi, quod ad animum pertinent, eumque sollicitant." Quum vix recte satis hæc cohærere videantur, leni manu emendandum puto, " hique eo ipso odiosi, quod " cet.

Ib. III. 14. Nimirum hæc est illa præstans cet.—Compara notum illud Horatii,

Nil admirari prope res est una, Numici,
Solaque, quæ possit facere et servare beatum.

Ib. c. 16, initio——" quod tam obtundat *levetque* ægritudinem." ——quum in MSS. duobus sit *elevetque*, suspicari quis possit, in eâdem similitudine continuatum fuisse, atque adeo scriptum *hebetetque.*

Ib. c. id. in fine. " Si vero aliquid etiam, tum plane luctum omnem absterseris." Torquet admodum eruditos hic locus. Equidem interpretor. " Si vero aliquid etiam addideris (voluptatem forte Veneream, quam eleganti silentio nominare noluit) luctum omnem absterseris." In hanc autem me opinionem induxit nobilis ille Epicuri de grege porcus qui scenam suam voluptuariam sic fere instruere solet, ut commemoratis reliquis hic nominatis adjiciat τὴν ἐξ Ἀφροδίτης ἡδονήν. Confirmari hæc interpretandi ratio videtur duobus locis ipsius Ciceronis de Fin. II. 8. et quæ sequuntur illa, quibus detractis, clamat Epicurus, " nescire se quid sit bonum." Præcipue vero ejusdem libri c. 10. initio, eam autem (voluptatem) ita persequitur, quæ palato percipiatur, quæ auribus: *cetera addit, quæ si appelles, honos præfandus sit.* Adde de Fin. II. 20. " *cetera addebat,* quibus demtis negabat Epicurus" cet. Ceterum hæc interpretatio eo magis mihi blanditur, quod suo illam calculo comprobabat Cl. I. Schraderus, eruditæ Frisiæ non ita pridem maximum decus, præceptor meus æstimatissimus, cui mea omnia me debere profiteor lubentissime. Quem præstantissimum sane in hoc doctrinæ genere virum, et si quis alius, *modestissimum* a Viro quodam clarissimo nollem appellatum SUPERBUM VITILIGATOREM IN EMENDATIONUM LIBRIS. Longe certe aliter de eo judicabit Ill. Heynius in epistola ad me, "Schradero," inquiens, "velim, significes, diligi eum et amari a me mirifice, tenerique me maxima ejus admiratione." et Valcken. ὁ πάνυ in Fragmentis Callimacheis, opere postumo edito a Cl. Luzacio (quem fatalis Leidæ calamitas abstulit) p. 8. ubi hæc " Nihil in illo opere (Emendationum libro) duraturo publici reverens et posteritatis scripsit nostras ille nisi lenta meditatione sæpe retractatum: incertis tamen conjecturis periclitati bene monenti non auscultarunt." Sed Vir ille celeberrimus, nescio quare *Schradero* videtur iniquior, ut et Cl. Burmanno Sec. quem *acerbum magis quam festivum* dicit fuisse in Anthologia Latina magni Ruhnkenii *reprehensorem,* quum tamen Burmannus nusquam in toto illo opere non nisi cum laude Ruhnkenii meminerit. Sed hæc ἐν παρόδῳ, —redeamus in viam.

Ib. c. 19.——Hedrychum incendamus, quum unguenti nomen sit Hedrychus an *inungamus* scriptum fuit olim?——an obstat structura audacior?

DE DIVINAT. I. 23. " Magos (quod genus doctorum habebatur in Persis)" cet.—Parenthesis hæc glossam sapere videtur tum

alias ob caussas, tum quod magi paulo ante sine ulla interpretatione jam fuerunt positi.

Ib. II. 66. Sub finem——*Externa somnia* in quibus hæret Ernestus, opposita videntur *nostris*, ipsius videlicet Marci, et Quinti fratris.

Pro domo c. 52.——postemque teneatis. Apposita ab Ernesto nota refellitur Ovidii loco Fast. I. 600. et notatis illic a Neapoli.

Philip. II. 4.——"Omne autem crimen tuum est," cet. Male me habet illud *tuum*, atque adeo delendum credo.——Si quid, inquit, criminis admisi in ea epistola, id in eo est, quod, cet. conf. notum illud Ovidianum,

Unum in me scelus est, quod te, scelerate, recepi.

Nisi ita capiendum "Unicum crimen, quod ex illis literis mihi objicis, quod in iis bene de te existimarim, nunc autem secus, mirerisque adeo inconstantiam."

C. 10.——initio—"nihil prætermisi—*quin*—avocarem." Puto *quo*.

Philip. V. 17.——"Legibus enim annalibus *cum* grandiorem ætatem ad consulatum *constituebant*, adolescentiæ temeritatem *vere bantur*." Intelligi hæc posse non nego; concinnius tamen puto *qui* pro *cum*.——ad notata mihi in N. C. p. 90. addantur hæc——V. Cl. Barthel. in Itin. Anach. V. VI. p. 6.——Ed. Bip. Non igitur mutem vulgatum ὁρᾶτε apud Dion. Chrysost. V. I. p. 77. Ed. Reisk. in fine, pro quo ἀκηκόατε reponebat Koehlerus, ἆσθμα ἑῴων (in tenebris) Lucianus V. III. p. 314. pro quo male ἑῷον conjicit Solanus. Conf. Brunck. ad. Aristoph. Ran. v. 815.

Epist. I. 105. N. C. p. 91. Sic Tecmessa apud Sophocl. Ai. μαστιγ. v. 514.

Ἐμοὶ γὰρ οὐκ ἔτ' ἐστίν, εἰς ὅ, τι βλέπω
Πλὴν σοῦ.

Eod. L. Ep. 2. 42. N. C. p. 92.——Eodem sensu ἐξημέρωσαι reperitur apud Herodot. I. 26. et ἡμέρωσαι apud Polyenum Strateg. VII. 6. 7.

A. P. v. 408. Natura fuerit laudabile carmen an arte,
Quæsitum est,

sumsisse videri potest a Simylo in Stobæo Grotii p. 228. in fine. Festus—*Fatantur*, multa fantur—forte *fatuantur*. V. Justin. XLIII. 8.

C. NEPOS Miltiad. c. 6.——'Nunc autem effusi atque obsoleti.'—adsentior Valcken. ad Eurip. Phœn. v. 157. addita vocula scribenti atque *ea* obsoleti.

Alcib. c. 2. "Socerum habuit Hipponicum, omnium *Græcæ linguæ eloquentiâ* ditissimum." Lambinus "omnium Græcorum divitissimum," quod vulgata parum Latina, nec a quoquam Hipponici eloquentia laudata fuerit, qui contra ditissimus Plutarcho, Lysiæ, Isocrati audiat.——Rationem probo, non conjecturam, sed emendandum suspicor ad sensum Lambini, "Omnium *Græcâ linguâ loquentium* ditissimum."——*Græcâ linguâ loquentes* sunt *Græci* Cornelio Miltiade iii. 2. et Dione c. I. in fine.

Silius Ital. V. 32. N. C. p. 148.——*Mors cadaver* Cicer. pro Mil. c. 32. *funus* pro *cadavere* Sulpic. Sev. H. S. ii. 49.

VALER. FL. Arg. ii. 490.——

Neque enim tam *lata* videbam
*Pectora*, Neptunus nostram quum conderet urbem.

Solent enim Neptuno comparari robusti hominis *pectora*. V. Lucian. quo modo Hist. conscr. T. iii. p. 348. Ed. Schmidii Homer. β. Il. v. 429. et Theocr. Id. 24. 78. i, 130. N. C. p 83. Atque adeo ἐυγκαλύψασθαι nude positum notat *pudore suffundi* apud Philostr. V. Apoll. p. 44. sub finem, ubi v. notas, et ἐγκαλύπτεσθαι apud Liban. pro Aristoph. p. 436. V. i. Ed. Reisk. συγκαλύπτεσθαι apud eumd.

Ib. 390. Huc etiam pertinebit Haman, qui post honores Mardocheo habitos, ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς Esth. vi. 12. ubi *operto capite* dat Castellio. Agamem. apud Eurip. Iphig. in Aul. v. 1550. ubi celebrem illam Timanthis tabulam commemorat Barnes.

OVID. VIII. v. 3. N. C. p. 98, ad Lips. De M. R. IV. d. v. p. 189.

V. 43. N. C. p. 100. conf. quos magno numero laudat Cl. Albert. ad Hesych. in γνῶναι, συνουσιάσαι Sch. Hesych. ἁγνοιαν exponit καθαρότητα, ubi ἁγνειαν corrigere gestiunt. frustra. αγνοιαν enim de præscripta Vestalibus 30 annorum castitate posuit Plutarch. in Numa p 66.

Am. II. 4. 2. N. C. p. 104. Conf. Sap. Sirachi 31. 25. 26. et Epist. ad Romanos vii. 19.

M. IV. 226. N. C. p. 107. Macrob. S. i. p. 227. Ed. Zeunii et ibi Pontanus. Dresen. ad Jos. Iscan. B. T. i. 513. Unde Ἥλιος παν δ ρκης dicitur Tzetze in Homer. v. 73.

F. II. 769. N. C. p. 108.——Egregia descriptio adfectus similis, sed in Amicitia reperitur in libro Belgico elegantissimo Getland p. 247. Conf. Chariton ii. 27. in fine et vi. p. 108.—ἀνατυποῦσθαι καὶ ζωγραφεῖν τῇ διανοίᾳ τὸν μὴ παρόντα, hoc vocarunt Græci recentiores V Olearius ad Philost. v. Apoll. iv. 25. Plutarch. in Erot. p. 1357. Ed. Steph. Xenoph. in Symp. V. iv. p. 454. Ἀρχὴ δὲ αὐτοῦ (τοῦ ἔρωτος) ἄνθος σώματος ἐρχόμενον εἰς ὀφθαλμοὺς, καὶ δι' αὐτῶν ἐπὶ τὴν ψυχὴν ῥέον. ὁδοὶ γὰρ κάλλους οἱ ὀφθαλμοί. Max. Tyr. Diss. xxv. p. 7. vii. et Musæus de H. L. v. 94.

PROPERT. II. 7. 25. *Sera pœna* quænam erit? An dona ab Agamemnone Achilli simul cum Briseide? Mallem equidem *sumtu*, et interpretari, postquam magnâ Græcorum strage, quam, ipso non pugnante, acceperant, satis pœnarum ab Agamemnone cepisset Achilles, redditaque esset ipsi Briseis.

III. 3. 47. Comparent elegantiarum poeticarum studiosi cultissimum Santenium nostrum in Elegia de Vita Rust.

Aut leges, Natura, tuas scrutatur, et alto
Ætherias animo tentat adire plagas.
Quis Deus hanc mundi moderamine temperet arcem?
Consulto, an casu, fulmina missa tonent?
Quæ lex astra regat, quo Delia luceat igne?
Currere vel Titan quod videatur iter. cet.

III. 9.—59.—Contulisse juvabit Cl. Burm. Sec. in El. de luxu, cet. cujus hæc sunt:

Nunc ubi Civiles, invictaque dextera magni
Arminii, atque animis Cariovalda ferox ?

STATIUS II. S. 6. 90. N. C. p. 110.———Atque ita locum accepit Ill. Grotius, ut liquet ex imitatione, quæ reperitur in Adamo Exule p. 64. repetiti editionis.

———Licet et hoc fuerat Viri,
Superare luctus, nec malis *tergum dare*.

Nisi Vir Summus in animo habuit illa Antigones apud Senecam Phœn. v. 188.

Et hoc decebat roboris tanti virum,
Non esse sub dolore, nec victum malis
*Terga dare*.

Id. Seneca Œd. v. 86.

Haud est virile, *terga* Fortunæ *dare*.

Theb. I. 303. N. C. 123.—Comp. Meursius ad Plautum Merc. v. 2. 86, et Interpp. ad Curt. viii. 9. 327. Athen. p. 553.

Ib. III. 96. N. C. p. 124———Seneca Thyest. v. 747.

———————abjecit feris
Lanianda forsan corpora, atque *igne arcuit*.

Ib. v. 454.

———dubium cui dexter Apollo
*Oraque* Cyrrhæâ satiarit largius undâ.

Barclaius, memorante Barthio, pro *oraque*, scribebat *pectora*; ipse *dexter* pro *dexterior* positum contendit, quod cum vix concoquam, corrigere malim,

———dubium, cui *pectus* Apollo, etc.

Potest aliquis ad *Apollo* adscripsisse *dexter*, atque is fuisse fons erroris, jam Scholiastâ antiquioris.

CATULLUS Epist. P. et Th. v. 198. N. C. p. 65.———*Veritas caussæ* est apud Ciceronem ad Div. xiii. 57———Exempla alia habet Ernesti clavis in v.

TIBULL. II. 6. 36. Broukh. II. 3, 54. Heynii

———*Auratas* disposuitque *vias*.

Nescio, numquis notaverit ὁδοὺς in eadem re dixisse Pindarum Pyth. Od. IX. οἰμοὺς in loricâ memorat Homerus Il. λ. 24.

II. 5. 125. Exprimit hunc locum Martial. IV. 45. 4.

APPULEIUS M. VI. p. 123. Ed. Bip. "Si quis a fugâ retrahere" cet. Imitatus videtur elegantissimum illum Moschi ἔρωτα δραπέτην.

Ib. IX. 190. Sed nimirum nihil——cet. Expressa possunt videri ex notis illis Virgilii

Heu! nihil invitis fas quemquam fidere Divis.

Ib VIII. 185. Depictos credas monachos Romanensium mendicos.

Ib. IX. 193. Narrata fabula ansam forte dedit notæ cantilenæ,
Un tonnelier vieux et jaloux, &c.

Ib. X. 225. Heu medicorum ignaræ mentes! quid, cet.—adhærere Virgilio videtur Æn. IV.

Heu! vatum ignaræ mentes. cet.

SENECA Herc. Œt. v. 861.

Hæc, hæc, renatum prima quæ *poscit* diem,
Œta eligatur.

Lege *prodit*, id est, *ostendit*. Virg. Æn. II. 800.

Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem.

Ubi V. Heyn. et ad Ecl. viii. 30.

Ib. v. 1794——pravâ interpunctione laborat locus, ita interpungendus.

Pellex supersum, supplicia de quâ exigat.
Ne parare possem, fecit hic gnatus *mihi*
Uterum timendum—

Forte et insuper *meum* corrigendum est.

Ib. v. 1884——Scribendum *Phœbi* cum Heinsio.

Hippol. v. 247——*cara* ubera ; an *data*.

Octav. v. 211——nec Junonis
Iam timet iras, cujus gener est,
Qui fuit hostis.

Adhæret Ovidii illis iii. Trist. 5. 42.

Junonis gener est, qui prius hostis erat.

Ib. v. 463—corrigo *invectus* pro *inultus* cum Raphelengio.

V. 744. Num emendandum
Sic movent *lætum diem*
Pulsata palmis pectora et fusæ comæ.

Ut sensus sit, miraris post festum adeo et lætum diem vidisse te dira adeo somnia ; sed planctus illi et sparsæ comæ movent (turbant) diei lætitiam. Vulgatum quidem non capio.

V. 900——Recte Delrium probat Gronovius *reticet* scribentem.

CLAUDIANUS Laus Sevenæ v. 89. N. C. p. 140——Sallust. B. C. c. 49. initio.

BOETHIUS de consol. Philos. p. 123. Ed. Vallini, qua sola utor : locus est pessime habitus, nec melius expositus in notis "quæ tamen (hominum facta) ille ab æterno cuncta prospiciens, providentiæ cernit intuitus, et suis quæque meritis prædestinata disponit, *πάντ' ἰφορᾷ, καὶ πάντ' ἐπακούει.*"

Ubi Græca illa ad providentiam, seu providentiæ intuitum pertinent ; atque adeo in notis laudatur Boethius, qui *Deo* potius quam *Soli* tribuerit magnificum illud Homeri dictum.—Atqui nemo non, monitus certe, videt, Homerum hoc non modo solem respicere, sed et leviter correctum ad Anapæstica referendum esse, scribendumque adeo, *disponit*.

*πάντ' ἰφορᾷν, καὶ πάντ' ἐπακούειν,*
Purum claro lumine Phœbum
Melliflui canit oris Homerus.
Qui tamen etc.

Cæsar VI. B. G. sub finem quæ habet, Druidarum disciplinam memoriæ non chartæ mandari, ne discipuli scriptis confisi diligentiam in discendo ac memoriam remittant, cum iis omnino conf. Plato in Phædro p. 380. V. x. Ed. Bip.

Nemes. III. 46. ex Ed. Burm. N. C. p. 85. conf. Philostr. V. Apoll. vi. 27. *οἷδε ἀρπαζόμενοι ξύλα. κ. τ. λ.* Sallust. B. C. c. 59—Ceteri, ut quemque fors armaverat. cet. Cicero Verr. IV. 48.

MAMERTINUS Paneg. c. 10. "*Reip. pœnas*, cet. Habet a Cicer. Cat. 1, 2.

Auctor Cons. ad Liv. v. 53—an?

Quidve pudicitiâ tantum *involvisse* bonorum,
Ultima sit laudes inter ut illa tuas.

Tot alias virtutes pudicitiæ involvisse, ei adjunxisse.

V. 70—an?

Exigit officium funeris, ecce, soror.

Siquidem Octavia non diu post Agrippam obiit. V. Simsonum in Chronico.

V. 103. puto scribendum,

Te queritur, casusque malos, *inversaque fata*.

Turbato fatorum ordine filium ante se mortuum. tum recte subjungetur pentameter,

Accusatque annos, ut diuturna, suos.

Quin tamen versus Gangræi etiam, nescio unde petitæ, lectioni recte convenit.

RUTILIUS R. I. 79.

Te, Dea, te celebrat Romanus ubique recessus,
Pacificoque *gerit* libera colla jugo.

Puto *terit*, ut colla boum *trita* apud Ovid. XV. 124, 126.

MANILIUS I. 37.

Sentirentque Deum *gentes*, *quam maximus esset*.

Quum versum hunc, cum plurimis aliis, spurium diceret Bentl. non erat tamen quod loquendi genus, *sentirent Deum quam maximus esset*, ne Latinum quidem judicaret; geminum enim et germanum est hoc ipsius. CICER. pro Deiotaro c. 9. "quis tuum patrem ante, *quis esset*, quam cujus gener esset, audivit?"——Neque adeo necessaria videtur Stobæi correctio, *qua* reponentis.

Locus est vexatissimus LUCÆ Evang. II. 2. ubi nihil difficultatis erit, si verba illa "Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου" a glossatore aliquo ad marginem adscripta, deinde in textum irrepsisse, statuas.

Agmen claudat egregius veterum imitator, poeta Germanus elegantissimus, Alxinger, Bliomberis L. S. 12.

*Bald* Wiest du diezer warnung denken,
Doeb dieres *bald* ist leider schom zu spät.

Conf. Ovid. XVIII. 179.

*Pene* manu, quod amo, tanta est vicinia, tango;
Sæpe sed heu! lacrimas hoc mihi *pene* movet.

et antiquo Batavorum candore non minus, quam eleganti doctrinâ insignis H. noster de Bosch. Diebthunde p. 200.

——v. 710. Comp. Virgilii illud de Cassandra.

Lumina, nam teneras arcebant vincula palmas.

L. VI. 5. Adhæret Homero Il. χ. 370. seqq.

L. VII. 107. Virgil.

Me, me, adsum, qui feci, in me convertite ferrum.

Atque adeo totum hoc episodion ab Euryalo Nisoque Virgilianis desumtum est.

L. VIII. 8. Virgil.

O vere Phrygiæ, neque *enim Phryges, ita per altum, cet.*

v. 12, Id.

Hoc Ithacus velit, et magno mercentur Atridæ.

Quem eumdem Maronis locum egregie exprimebat Cl. Schraderus in carmine Panegyrico ad Gulielmum V.

Hoc Groninga velit, nostro quæ Marte recepta
Cladibus a nostris ducere gestit opes.

Et cet. Arentz.

Hoc Groninga velit, meritis ut honoribus auctos. etc.

Præiverat, ut semper, omnis *veræ* poeseos pater Homerus Il. α'. 255.

——— ἤ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες.

729. Color sumtus est ab Homero Il. τ'. 302. conf. H. de Bosch libri laudati p. 187.

S. 26. Est Homericum,

Ὧδε δέ τις εἴπεσκεν, ἰδὼν ἐς πλησίον ἄλλον.

S. 34. Virg.

Vivite felices, quibus est fortuna peracta
Jam sua; nos alia ex aliis in fata vocamur.

S. 38. Episodion hoc debetur Apollon. Rhod. Argon. et Valerio Flacco.

L. IX. 25. Conf. Homer. Il. A. 80.

L. II. 49. Comp. Certamen Sagittarum apud Virg. Æn. V.

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## METRUM ÆSCHYLI PROMETHEO RESTAURATUM.

Hi versus, qui vulgò habentur pro monostrophicis, nunc primum[1] κατὰ στροφήν τε καὶ ἀντιστροφὴν vulgantur ordinati. Ita quidem dispescendos esse in prælectionibus suis summonuit Euripidis Hippolyti Editor, Jacobus Henricus Monk; quanquam, si amico credendum est, metrum priùs subodoratus est Petrus Elmsley. Utcunque id sit, paulum hîc loci refert: quid enim probabilius quàm eandem utrisque hujus rei suspicionem incidisse? Litem facilè amovebit Blomfieldius, clitellas dorso caballi, cujus sint, in proximâ editione hujus fabulæ, imponendo.

1814. *N. A.*

PROM. VINCT. 591. EDIT. BLOMF.

ὑπὸ δὲ κηρύπλαστος ὀτοβεῖ δόναξ στροφ.
ἀχέτας
ὑπνοδόταν νόμον.
ὦ πόποι, πόποι,
πᾶ μ' ἄγουσιν πλάναι; 595

[1] Vide *Class. Journ.* No. VIII. p. 460.—ED.

τί μ', ὦ Κρόνιε παῖ,
τί ποτε, ταῖσδ' ἐνέζευξας εὐρὼν
ἁμαρτοῦσαν ἐν πημοναῖσιν;
ἔ, ἔ.
οἰστρηλάτῳ δὲ δείματι δειλαίαν 600
παράκοπον ὧδε τείρεις; πυρὶ φλέξον,
ἢ χθονὶ κάλυψον,
ἢ ποντίοις δάκεσι δὸς βορὰν, μηδέ μοι
φθονήσῃς εὐγμάτων, ἄναξ.
ἄδην με πολύπλανοι πλάναι 605
γεγυμνάκασιν, οὐδ' ἔχω
μαθεῖν ὅπα πημονὰς ἀλύξω.
κλύεις φθέγματα τᾶς βούκερω παρθένου;

πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; ἀντιστ.
εἰπέ μοι 610
τᾷ μογερᾷ, τίς ὤν,
τίς ἄρα μ', ὦ τάλας,
τὰν ταλαίπωρον ὧδ'
ἔτυμα προσθροεῖς,
θεόσυτον δὲ νόσον ὠνόμασας, ἃ 615
μαραίνει με χρίουσα κέντροις;
ἔ, ἔ.
σκιρτημάτων δὲ νήστισιν αἰκίαις
λαβροσυτος ἦλθον ὧδ' ἐν ἐπικότοισι
μήδεσι δαμεῖσα. 620
δυσδαιμόνων δὲ τίνες, οἴ, ἔ, ἔ. οἴ' ἐγὼ,
μογοῦσιν; ἀλλά μοι τορῶς
τέκμηρον ὅ τι μ' ἐπαμμένει
παθεῖν· τί μῆχαρ, ἢ τί φάρ-
μακον νόσου, δεῖξον, εἴπερ οἶσθα· 625
θρόει, φράζε τε τᾷ δυσπλάνῳ παρθένῳ.

594. Pro ἰὼ, ἰὼ, πόποι, πόποι, dedi ὦ πόποι, πόποι, metro id, vel tale aliquod, postulante. Perpetua in MStis harum interjectionum, quas vocant, confusio est.

595. Editiones πᾶ μ' ἄγουσι τηλέπλαγκτοι πλ. Vocem τηλέπλαγκτοι, quæ fortasse ex πολύπλαγκτοι in v. 605. effluxit, ejeci, metro respuente. Dedi etiam ἄγουσιν pro ἄγουσι, ob eandem causam.

596. Blomfieldius τί πότε μ'. Delevi πότε, quod etiam deest in Med. K. L. M. 1. Coll. 1. 2.

598. Qui in v. 617. φοιταλέοισιν malunt retinere, hîc legant, si placet, ἐν πημοναῖσιν τηλεπλάνοισιν;

599. In hâc fabulâ ἒ et οἴ ubique edidit Blomfieldius, δασέως scilicet. In Sept. c. Theb. utramque, in Persis priorem, scripsit sine aspirato. Sine aspirato semper Porsonus. Hæc sanè levis admodùm momenti sunt. Non tamen is sum, qui credam utramque formam adhibuisse Tragicos. Judicet pro se lector. Quod ad me attinet, plerasque has interjectiones, more Latinorum, aspirato instruxerim. Sic Latinum *hei mihi!* nihil aliud est quàm Græcum *οἴ μοι*. In Sept.

c. Theb. 977. scripserim ἔ, ἔ pro ἠὲ, ἠὲ, ubi ἠὲ semel tantum Ald. Rob. Barocc. notante Blomfieldio. Infra in v. 625. dedi οἴ, ἔ, ἔ. οἴ ἐγὼ, *qualia, heu! heu! qualia ego*, quod magis emphaticum. In Hecub. 156. pro οἴ ἐγὼ μελέα lege οἴ 'γὼ μελέα.

603. Frustra Burneius et tres MSti ποντίοισιν. Ceteri rectè ποντίοις.

605. Rectè Ald. Turn. C.D.G. πολύπλανοι. Vulgò πολύπλαγτοι. Mox in 608 mutavi φθέγμα in φθέγματα, quod MStorum est. Metrum est, quemadmodum suspicatus est Burneius, Antispasticum Trimetrum. Non video cur hic versus Choro tribuatur. Porsonus obelo fixit vocem βούκερω. Quamobrem verò non adeò perspicuum est. An, quod probabile est ex accentu, veteres Græci dixere βούκερος, a veteri nominativo κέρος (vide Pors. Præf. ad Hecub. p. ix.), seriores βούκερως, ideoque in Choricis, saltem Æschyleis, vetus forma reponenda est? In Odyss. κ'. 158. varia lectio ὑψίκερον præbet pro vulgatâ ὑψίκερων. Euripides Helen. 388. habet etiam χρυσοκέρωτα, de cervo itidem. Sophoclis tamen exemplaria habent ὑψίκερω ταύρου, Trachin. 507. ipsius Æschyli μελάγκερων [ταῦρον], Agam. 1129. et Herodoti, in loco, qui magis ad rem est, τὸ γὰρ τῆς Ἴσιος ἄγαλμα ἐὸν γυναικήϊον, βούκερώς ἐστι, κατάπερ Ἕλληνες τὴν Ἰοῦν γράφουσι. Verum hanc quæstionem illis, qui in Græcis literis ex professo artem critieam exercere solent, resolvendam reliuquemus. Nos, quod ad has minutias attinet, tanquam piscis in sicco agimus.

619. Metrum hîc postulat θεόσυτον pro θεόσσυτον. Sic in v. 623. dedi λαβρόσυτος pro λαβρόσσυτος. Supra 289. κραιπνόσυτον primus correxit Bentleius.

620. Vide supra ad v. 598.

623. Vulgata lectio est λαβρόσσυτοι ἦλθον ἐπικότοι | σιν μήδεσιν δαμεῖσα. Dedi ἐπικότοις et μήδεσι, levi mutatione; et explevi metrum inserendo ex conjecturâ voces δὲ ἐν. Supra 433. ἐν πόνοισι δαμέντα. Excidit ἐν a versu 432. in D. Vide Blomfieldium. Qui δὲ probabunt, conferant vv. 447. 601. 616. 714. qui non, aliter corrigant.

625. Supra 599. Vix me persuasum habeo voces οἴ' ἔ, ἔ, Creticum efficere posse. Nihil melius habeo.

628. τί μὴ χρὴ Blomf. τί με † χρὴ Porson. τί με χρή. τί με χρὴ Robort. τί μαι χρὴ quidam MSS. Elmsleius,[1] τί μῆχαρ, τί φ. κ. τ. λ. unde erui, quod metrum admodum solicitat, τί μῆχαρ, ἢ τί φ. κ. τ. λ. τὸ πᾶν μῆχαρ οὔριος Ζεύς. Æschyl. Supp. 609. βαῖόν τι μῆχαρ ἐν κακοῖς. Lycophr. Cassand. 568. Iterum apud Æschylum occurrit hæc vox, teste Auctore Appendicis ad Scapulæ Lexicon.

630. φράζε Blomfieldius cum vulgatis. φράζε τε M. 1. Seld. Barocc. quod dedi. φράζε δὲ Ald. quæ lectio fugit Blomfieldium, ut et Schützium.

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[1] Ex hâc conjecturâ crediderim Elmsleium non novisse hæc Chorica ita disponenda esse, tunc temporis ubi lectionem primùm excogitavit. Hoc facit ad Græcarum Literarum apud Cantabrigienses Professorem Regium.

# ON THE HEBREW BIBLE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE article by T. Y.[1] on the Hebrew Bible, proposes a scheme which possesses an almost equal share of advantages and deficiencies. Of the absolute necessity of reading with the vowel points, I never was convinced: for Cappellus has demonstrated that they are not coeval with the letters, but are additions, made at a much later period: at the same time they certainly have their advantages. To the student they are extremely useful, and they much assist the more advanced scholar: perhaps, also, in many instances they may lead as a clue to recover the right reading, and therefore may be reckoned as a separate, though by no means an absolute authority, either for or against a proposed emendation. If my memory does not fail me, this is the opinion of Bishop Horsley, delivered in the Preface to his admirable translation of Hosea; and he there mentions, that an alteration of the points frequently affords a clear and consistent sense, where it was before deficient and obscure. The same doctrine is also countenanced by H. C. A. Haenlein,[2] who makes a very ingenious correction in Ps. iv. 7. by reading נֵס הָעָלִין וְאוֹר instead of נְסֵה־עָלֵינוּ אוֹר.

In addition to the plan proposed by your Correspondent, might it not be as well to retain all the vowel points, together with dagesch: and to omit all the accents except Athnahh? The first verses of Genesis will then present the following appearance:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ
וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם:

T. Y. has produced several examples, which clearly show the utility of retaining the several points he has named; but are not all the vowels of equal importance in this point of view? Thus in the first aorist of the verb קָטַל *occidit*, we find the letters קטל pointed three different ways,

קָטַל } *Kal.*
קִטֵּל } *Piel.*
קֻטַּל } *Pual.*

Again in נָגַשׁ *accessit*, we find,

נָגַשׁ } *Kal.*
נִגַּשׁ } *Niphal.*

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[1] *Class. Jour.* vol. viii. p. 114 et seq. (No. XV.)

[2] Observationes Crit. atque exeget. ad loca quædam Vet. Test. Spec. Prim. continens observat. ad Psalm. 8vo. Götting. sine anno. p. 3. et seqq.

Many other examples might be easily collected, e. g. זָמַר *putavit*, זֶמֶר *camelopardalus*; זָעַם *sprevit*, זַעַם *indignatio*; זָעַף *iratus fuit*, זָעֵף *sævus*, זַעַף *ira*; זָקַן *senex*, זָקָן *barba*.

The reader will remark that this does not draw after it, as a necessary consequence, that the points were divinely appointed, nor that they existed in the early and primeval Hebrew; the contrary seems certain from the circumstance that the Samaritan alphabet has ever been, and still is, destitute of vowel points.

The truth seems to be, as T. Y. has well stated it, that in the Eastern dialects there were originally only three points, expressing vowels. The learned Michaëlis has well argued, that in the time of Mohammed, when the Arabs borrowed their characters from the Syrians, in Syriac there were only three vowels. This appears from the circumstance, that in Arabic there are only three, fatha, damma, and kesre, which are still to be met with in the ancient writing called *Cufic*, in which the oldest MSS. of the Koran are written: and the Sabean, or Galilean, alphabet has only three marks, which are connected with the consonants, as in the Ethiopic dialect:[1] the same also, according to Fessler,[2] was the case in the primeval Arabic alphabet, used by the Homerites, and termed مسند: from these were derived the Cufic, and from them proceeded the free and beautiful characters in use at the present day.

These three vowels were sufficient for Syriac writing, till the Syriac writers affected to copy, with scrupulous exactitude, Greek proper names. The ancient vowels were merely points, as T. Y. conceives the Hebrew to have originally been, but about the fifth century the Greek forms were adopted; and the vowels then presented the following appearance: ̣ *pethocho*; ̣ *revotso*; ̣ *chevotso*; ̣ *zekofo*; ̣ *etsotso*. It was also about this time that the Syriac vowels were settled to five in number, which have been since retained. The Syrians of the Nestorian sect use neither the Greek nor the Syriac forms of the vowels, but employ instead certain diacritic points. The Western Syrians, the Monophysites, and the Maronites use both forms indifferently, with the needless addition of diacritic points.[3]

I shall be glad if these few hints should meet with the approbation of your learned correspondent T. Y. and your other learned readers. I may then possibly be animated to execute a project which I have long meditated; namely, to submit to your notice an Essay on the origin and progress of the Oriental alphabets: the fulfilment of this plan, however, must depend wholly upon the degree of leisure I may possess, and also upon my obtaining several works by

[1] Michaël. Gram. Syr. 1784, p. 22. [2] Inst. LL. OO. 8vo. Wratislav. 1787, pt. ii. p. 66. [3] Michaëlis Grammat. Syr. pp. 22—25.

the late Professor Michaëlis, which from the references I see made to them by Fessler, and similar writers, seem essential to my undertaking, but which I have never been able to procure.

*Nov.* 12, 1814. *M.*

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## NOTICE OF

*Fortsetzung und Ergänzungen zu Christian Gotlieb Jöchers allgemeinem* GELEHRTEN-LEXICO, *Worin die Schriftsteller aller Stände nach ihren Vornehmsten Lebensumständen und Schriften beschrieben Werden. Angefangen von Johann. Christoph. Adelung und vom Buchstaben* K. *fortgesetzt von Heinrich Wilhelm Rotermund, Pastor an der Domkirche zu Bremen. Dritter und Vierter Bände.* Bremen, 1813. 4to.

Continuation and Enlargement of Christian Gotlieb Jœcher's Universal Lexicon of Learned Men, wherein an account is given of Authors of all descriptions, with the most remarkable Occurrences of their Lives, and a Catalogue of their Works. Begun by J. C. ADELUNG, and continued from the letter K (inclusive) by H. W. ROTERMUND, Minister of the High Church of Bremen. Vols. III. and IV. containing the letters K. L. M.

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THE original plan of this voluminous monument of literary industry was laid many years ago by the person whose name still appears on the title-page. Jœcher's "*Gelehrten Lexico*" has long formed a necessary appendage to all the public and private libraries on the Continent: it has found its way but rarely however to this country.

Among other valuable bequests, which will render the name of the learned and enlightened ADELUNG venerable in future times, was the share which he had in preparing materials for the republication of Jœcher's original work on a more comprehensive plan. Adelung commenced his task with that zeal and industry for which he was so eminently distinguished among his literary contemporaries: at the period

of his death he had completed two ponderous quartos, comprehending nine letters of the alphabet.

The universal regret which the interruption to the continuation of the work had justly occasioned in the literary world, induced the Rev. Mr. Rotermund, of Bremen, to take upon himself the task of resuming the execution of Adelung's stupendous project. In a modest and well-written preface, he states his qualifications for the office which he has assumed, and slightly alludes to the almost insurmountable obstacles which opposed the progress of his work. In the first place, the convulsed state of Germany, and, indeed, of all Europe, rendered all literary and scientific intercourse both tedious and precarious: the transmission of materials, therefore, for the literary biography of authors who have more recently paid the debt of nature, was next to impossible. In the next place, while busily occupied in preparing his MSS. for the press, Mr. Rotermund had the misfortune, as he expresses it, to be declared a French subject, by Bonaparte's impudent annexation of the Hanse Towns to France. From this instant he was under the necessity of sending every sheet of his MSS. to Paris, to undergo the revision of Bonaparte's police. The vexatious delays occasioned by this unnecessary exercise of despotic power would have disheartened any author but Mr. Rotermund. He persevered, however, with that zealous and patient industry for which his countrymen are distinguished; and at length he was able to put forth the two large quartos now before us. These contain the letters K. L. and M.; and are remarkable for that accuracy and precision of detail, which can alone render such a work an authoritative record. We have perused, with much pleasure, the notices of the lives and writings of the learned Englishmen which these volumes supply, and we find nothing of which to complain. Those who wish to satisfy themselves of Mr. Rotermund's laborious and scrupulous accuracy, may turn to the names of *Lloyd* and *Mainwaring*, under which they will find recorded, in a concise and elegant manner, the biographies of all the English worthies of those names respectively, to which are subjoined catalogues of their works, indicating the best editions, &c. The life of the Champion of the Reformation, MARTIN LUTHER, also adorns these volumes; and exhibits a masterly specimen of the resources which Mr Rotermund possesses for the discharge of the important duties of an impartial biographer.

We cannot conclude this short notice of a very valuable and useful work without recommending it to the protection of the learned of all countries; and most sincerely do we wish that the worthy Editor may live not only to complete his Herculean task, but to enjoy many years of subsequent literary fame and honors.

# GABRIEL SIONITA.

## POLYGLOTT OF PARIS.

GABRIEL SIONITA, a learned Maronite, was the laborious coadjutor of the high-spirited *Le Jay* in the publication of the magnificent POLYGLOTT OF PARIS. To him was assigned the transcription and correction of the *Syriac* and *Arabic* versions in that work, the translation of each version into Latin, and the difficult and wearisome task of affixing the vowel points to the text of those versions. It ought not to excite surprise therefore, if, in the execution of engagements requiring incredible pains and attention, some degree of incorrectness should be discoverable. Michaelis, in his *Introduction to the New Testament*, (Marsh's Michaelis, vol. ii. part 1. sect. 2. chap. 7.) has treated him with merciless severity; but the more candid scholar will be inclined to adopt the milder sentiments of our Walton (in Bib. Polyglott. Proleg. 13.) "Hæc vero editio Gab. Sionitæ licet merito ab omnibus suspicienda sit (præclaram enim utilissimamque operam virum magnum nauasse omnibus tam linguarum quam Scripturæ studiosis, maleuolus et maxime ingratus esset, qui non agnosceret, imo immortales ipsi gratias ab omnibus deberi concedimus) negari tamen non potest, multos et graves defectus ac næuos in Editione ista occurrere, tam ex MSS. librorum, quibus usus est Sionita, lacunis, quas aliquando ex proprio ingenio, non ex codice MS. suppleuit, et aliquando vt inuenit reliquit, quam ex operarum erratis quæ nimis frequenter occurrunt, tum ex Versione Lat. quæ cum Syr. ubique non exacte quadrat."

In 1647 Christian Ravis published a small work, which he dedicated to Archbishop Usher, and entitled "*A* GENERALL GRAMMER *for the ready attaining of the Ebrew, Samaritan, Calde, Syriac, Arabic, and the Ethiopic Languages.*" To this work he appended what he quaintly termed a "*Sesquidecury, or a number of Fifteen Adoptive Epistles,*" from various learned correspondents. Amongst these is one from Gabriel Sionita respecting the Parisian Polyglott, which affords some curious information, and will probably be deemed interesting by many of the readers of the *Classical Journal*. The following is a copy:

"MONSIEUR RAVY,

"D'autant que le bruit semé par quelques personnes mal informées, ou mal affectionnées, que la longueur de l'ouvrage de la Bible provient de ma negligence, est parvenu à vos oreilles; Je vous supplie tant pour vostre satisfaction, qu' afinque vous preniez ma defence contre ceux qui se plaisent à detracter d'autruy sans cog-

noissance de cause, aggréer que je vous informe brièvement de la peine et difficulté dudit ouvrage: Que quand vous les aurez bien considerées, je m'assure que ne trouverez pas qu'il y aye tant de longueur comme l'on s'imagine, ou du moins que la faute, si aucune y en a, ne me doit pas estre imputée.

"Vous devez donques sçavoir qu'en la composition dudit ouvrage je commence par l'apposition des accents ou voyelles tant au Syriaque qu' à l'Arabe (car en ces deux langues et leurs versions en Latin consiste mon travail) chose nouvelle et à la verité fort utile et necessaire, sans laquelle il n'y auroit que les personnes parfaitement intelligentes en ces langues qui peussent les lire; mais fort penible et beaucoup plus longue que s'il falloit escrire les textes mesmes.

"En mettant les voyelles, j'y metz aussi les Versets, et ensemble regarde, s'il y a des fautes ou difficultez. Et pour ceque je n' ay qu'un exemplaire de chasque langue, et l'un et l'autre sont souventes fois fautifs, je suis contraint de les conférer de mot à mot avec l'Hebreu, le Grec, le Latin, et l'un avec l'autre, c'est à dire, avec quatre ou cinq differents textes, ce qui ne se peut faire sans beaucoup de peine et de temps; d'autant que c'est lire la Bible quatre ou cinq fois, et la transcrire deux fois, à cause des voyelles que j'adjouste, comme j'ay dit.

"Après avoir mis les voyelles et les Versets, et esbauché les difficultez, je viens à la version, en la quelle il me faut peser tous les mots l'un après l'autre: tant pourceque mon travail n'est point sur une Histoire prophane là où il suffit rendre le sens à plus-prez mais sur la Bible, és mots de laquelle (comme bien sçavez) consiste la plus part des differents qui se trouvent parmy la Chrestienté: Que pourceque je travaille sur des Manuscrits, lesquels pour n'avoir jamais esté imprimés et estre bien souvent fautifs, il les faut exactement collationner de mot à mot avec tous les susdits textes, et sur les passages difficiles lire des Commentaires. Ce qui ne se peut faire sans une grande longueur et peine incroyable.

"La version estant faitte (c'est à dire après avoir escrit de ma main quatre fois la Bible, sçavoir l'Arabe, le Syriaque, et leurs deux versions, avec la peine que je vous ay exposé) l'on vient à l'impression, la quelle je corrige deux fois, qui est lire huict fois toute la Bible, à sçavoir deux fois l'Arabe, deux fois le Syriaque, et autant chacune des deux versions Latines. Et d'autant que la lecture doit estre bien exacte afin d'y corriger les fautes, je metz à chaque page plus de deux heures pour les deux corrections. De sorte qu'il n'y a page mise au net de la façon que je vous ay dit et imprimée, qui ne me couste du moins six heures de temps.

"Or vous noterez, Monsieur, s'il vous plaist, qu'il y a desia six gros Volumes de faits, contenant chacun l'un portant l'autre, environ sept cents pages, et que tous ces six Volumes je les ay escrits

et composés dans l'espace de six ans. Car combien qu'il y aye huict ans que j'ay commencé, il en faut pourtant deduire pour le moins deux, lesquels m'ont esté emportez par les frequentes maladies, ou par la lecture que j'ay esté obligé de faire dans le College Royal, de laquelle j'avois esté cy devant dispensé, ou par la longue et vaine poursuite de ma pension laquelle m'a esté depuis le commencement de l'année 1637, retranchee des deux tiers et reduite à la somme de mil livres.

"Vous noterez aussi que l' impression de la grande Bible d'Anvers n'a esté faitte qu'en douze ans, encore qu'elle ne contienne que la moitié de celle-cy, et n'aye rien dedans qui n'eust esté long-temps devant imprimé en divers endroits. Pareillement en l'edition du Pentateuche en Arabe seul et sans voyelles, avec le Latin de la Vulgate, imprimé depuis dixhuict mois a Rome, l'on a employé plus de quinze ans: et moy qu'il n'y a que huict ou plustost six ans que j'ay commencé, j'ay par la grace de Dieu faict toute la Bible, excepté les petits prophetes et deux des grands.

"Maintenant je vous supplie, Monsieur, de considérer, et par vostre prudence et équité juger quels des deux a plus juste raison de se pleindre de l'autre, le public de moy, ou moy du public."

"Je sçay bien, Monsieur, quel est l'origine de ces faux bruits; mais, par Salomon j'apprends estre autant apropos taire quelque fois la verité qu' impertinent forger des calomnies."

"Vostre tres-humble serviteur,

"GABRIEL SIONITE."

After experiencing much ill treatment, and even suffering imprisonment, this learned man retired from Paris, oppressed with melancholy, and died in 1648. He was the Author of an *Arabic Grammar* in 1616; and published an edition of the *Geographia Nubiensis* printed at Paris in 1619, in 4to.

*Macclesfield*, Nov. 22nd, 1814. *J. T.*

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ON THE

# GREEK AND LATIN ACCENTS.

NO. I.

HAVING in some former papers, on the lyrical metres of Anacreon, considered the subject of rhythm, the parent of metre, I now propose to treat of tone, the parent of accent. By tone I mean the pitch of voice, or its place in the scale and gamut. As both tone and rhythm relate equally to song (πρὸς ᾠδὴν) and are the

chief constituents of all music, so are they both comprehended in the general term prosody, according to just etymology; although, by a fortune common to languages, prosody is usually restricted by Latin grammarians to quantity or metre, and by Greek grammarians to tone or accent. Agreeably to this idea, that tone and rhythm are no less the elements of the Greek and Latin languages than those of music, Dionysius of Halicarnassus says, that the science of common speech is in a manner the science of music, and that the one differs from the other in degree only, but not in quality. *Μουσικὴ γάρ τις ἦν καὶ ἡ τῶν πολιτικῶν λόγων ἐπιστήμη, τῷ ποσῷ διαλλάττουσα τῆς ἐνῳδαῖς καὶ ὀργάνοις, οὐχὶ τῷ ποιῷ.* De Structura Orationis, Upton's Ed. p. 74. To the same purpose also Cicero says, that there is a latent music even in speaking; est in dicendo etiam quidam cantus obscurior. Orator. c. 57. The chief difference between speaking and singing is, according to Euclid, in the movement of the voice, which is either *κίνησις συνεχής τε καὶ λογική*, *continued*, that is, waving up and down by imperceptible degrees, and used in talking, or *διαστηματική τε καὶ μελῳδική*, *discrete*, that is, proceeding by sensible intervals, and used in singing. Introductio Harmonica, P. 1.

This being the case, it will not, I think, be disputed, that the ancient Greeks made use of accents in their speech, since tone as much as rhythm seems to have been interwoven in the first texture, and most early formation of it. But it is quite another question whether, making use of accents in their speech, they made also use of signs and characters for them in their writings, and were familiar with the present system of accentual notation: in most matters the thing signified has long preceded the invention of the sign. Thus languages were spoken before they were written; and, even after the introduction of writing, the division of sentences into periods, colons, and commas, was taught and practised, before the art of punctuation, which now succeeds to their titles and represents their office, was in existence. In the same manner, the practice of music has every where preceded the notation of it; and it is only of late years, I believe, that dancing (one of the most early recreations, and a religious institution among many nations,) has been honored with a set of characters, by which ballet masters can express and perpetuate the figures and flexions of this pleasing, and, as it is sometimes rendered, affecting and instructive art.

I am not aware that Aristotle has any where made mention of any signs or characters for accents, nor do I think that in his rhetoric, where he makes mention of tones, he alludes at all to syllabic accents: he is speaking rather of the general tone of voice, in reference to the whole sentence in delivery. This is evident from his division of the tones, not into the acute, grave, and cir-

cumflex, but into the acute, grave, and middle. His words are, *Καὶ πῶς (δεῖ χρῆσθαι πρὸς ἕκαστον πάθος) τοῖς τόνοις, οἷον ὀξείᾳ, καὶ βαρείᾳ, καὶ μέσῃ.* l. 3. c. 1. s. 2. Cicero explains this matter more fully: Aliud vocis genus iracundia sibi sumat, acutum etc.; aliud metus, demissum etc.; nam voces, ut chordæ, sunt intentæ, quæ ad quemque tactum respondent, acuta, gravis, cita, tarda, magna, parva: quas tamen inter omnes est suo quæque in genere *mediocris.* De Oratore. 3. s. 217. I will just observe that, if my construction is right, the editors of the Herculanensia have unwarrantably translated *μέσῃ* in the sense of the circumflex. P. 111. Indeed the learned advocate for accents, Dr. Foster, admits the comparative novelty of accentual marks, and proves incontestably, from a passage in Aristotle, that they must have been unknown in his time. See Foster on Accents. P. 172.

Aristophanes of Byzantium is almost universally acknowledged to be the inventor of accentual marks; but it is a question of much more intricacy, to ascertain at what precise time these accentual marks became generally adopted. It is probable that this, like all other useful inventions, made its way at first gradually and imperceptibly. It seems first to have been introduced at schools, and to have been applied there to the writings of Homer.

Montfaucon observes, that all the most ancient manuscripts, that he has met with, are written in capitals, without accents and spirits;[1] that accents and spirits were generally introduced into manuscripts about the seventh century;[2] and that he never saw a manuscript, in the small character, which *professed* to be older than the ninth century.[3]

Upon the whole, Montfaucon gives it as his opinion that accents and spirits were introduced into general use about the seventh century.[4] With submission, however, to so great an authority, I cannot help thinking that both the small character and accents and spirits were adopted into common use at a much earlier period, and have on their side the sanction of much higher antiquity than he has assigned to them. I have three reasons for this dissent, each of which appears to me pretty convincing:—First, Dr. Foster has shown that Trypho, who wrote in the time of Augustus, and that Athenæus, Ammonius, and other Greek writers of the first centuries, frequently vouch the copies of Æschylus, Sophocles, Eupolis, Homer, Thucydides, Demosthenes and Xenophon, as authorities to determine disputes and doubts in the matter of accents. Secondly, St. Jerom, who lived in the 4th century, says in his preface to the Book of Job, Habeant qui volunt *veteres libros* vel in membranis purpureis, auro argentoque descriptis, vel *uncialibus*, ut vulgo aiunt, literis, *onera* magis exarata, quam

[1] Palæographia, p. 184. [2] Ib. p. 223. [3] Ib. p. 263. [4] Ib. p. 223.

codices.[1] Here we see that St. Jerom indulges himself with a sneer at gaudy and *bulky* manuscripts in purple vellum, limned with gold and silver and in *capital letters*, and characterizes them farther by the title of *old*, a title which most assuredly could not belong to them, unless, at the same time, there had been others in use of a different and more modern fashion. From this sneer at the *capitals* in particular, it may at least be concluded, that the more modern manuscripts then in use were exempt from this specific ground of reprehension.

The modern manuscripts of his day, thus contrasted with the old, were written probably in the present small character. This small character seems to have been an improvement, dictated by economy, producing a saving both of parchment and of labor to the transcriber. In like manner, at the present day, it is only in a small type that cheap editions of printed books can be afforded. It is probable, too, that the small character was accompanied with accentual marks, spirits, and stops; as, I believe, there is not an instance of a manuscript in the small character without them. No wonder therefore that St. Jerom should prefer the modern copies, which had the humble but solid recommendation of superior utility, to the cost and splendor of the *old-fashioned* manuscripts, and that, with little mercy towards antiquarian bibliomania, he should stigmatize these as lumber. My third reason of dissent from Montfaucon is founded on the inscription at Resina, which, if it be genuine, is conclusive, as it cannot be of a later date than the middle of the first century. In this inscription we find the following line written in small characters, and with accents and spirits;

ὡς ἓν σο (*sic*) φὸν βούλευμα τὰς πολλὰς χεῖρας νικᾶ.[2]

The facts stated by Montfaucon, as the result of his extensive acquaintance with manuscripts, may be admitted on his authority; but it appears to me, that these do not warrant the conclusion that he has drawn from them. It by no means follows, that because there are no manuscripts now extant in small characters, of a date anterior to the ninth century, no such ever existed. In the same way it might be proved that no poet preceded Homer and Hesiod, because there is no poem now extant that has claim to prior antiquity. Perhaps one or two thousand years hence, the only surviving monuments of the press of the present century may be reprints in black letter, and sumptuous and elegant editions in beautiful types. But it would be unsafe to conclude thence, that

[1] Palæographia, p. 5. [2] Foster on Accents, p. 399.

the black letter continued in common use till the present period; or that during the nineteenth century no such conveniences were known as cheap editions, in vile paper and vile types. The probability is, that Greek manuscripts in small characters, resembling our cheap and trivial editions, have been the first to yield to the destructive hand of time. These, like the mass of common subjects, have fallen silently and neglected into dust, while their aristocratic cotemporaries, decorated with all that love and cost could bestow on them, are still preserved in cloisters, halls, colleges, and palaces, and in the repositories of the collector, like kings and princes embalmed in mausoleums. I cannot help thinking also, that some of the superb manuscripts now extant are in the nature of our reprints, and fac-similes of more ancient copies made wholly to gratify the taste of the many luxurious and magnificent antiquaries of former ages. The delights of a study are so numerous and uncloying; they are such a resource to men without employ against the heaviness of vacant hours, and to men of business so refreshing and tranquillizing, that the race of book-lovers has always been found, wherever there has been found a high degree of civilization. Ancient Greece was renowned for her public libraries; and among the Romans in Cicero's time there were bibliomaniacs, or, as he calls them, gluttons of books, helluones librorum. Cicero himself was no small epicure in this way; and a passage in one of his letters to Atticus shows a rage for books, not inferior to that of the most enthusiastic modern collector: Libros tuos conserva, et noli desperare eos me meos facere posse; quod si assequor, supero Crassum divitiis, atque omnium vicos et prata contemno. l. 1. ep. 3. At a later period, Herodes Atticus carried his passion for antiquity so far as to revive, in an inscription on some columns in his Triopean villa, the letters of the *old* Greek alphabet. This is a conceit precisely of the kind, and differing only in degree, which I suspect has taken place in many manuscripts. These are written, not indeed in imitation of the old Greek alphabet, but of that which succeeded it: they are either exact copies of such works, as were composed originally in the characters, that prevailed between the archonship of Euclides, 402 years before Christ, and the age of Aristophanes the grammarian, and are therefore faithful and interesting records of the mode of writing practised during that interval the most pregnant with illustrious authors; or they are copies of such works as were composed subsequently to the introduction of accents and of the small character, and are therefore mere imitations of the preceding mode, costly monuments of love and veneration for ancient usages. Perhaps, in particular, the sumptuous manuscript of Dioscorides, made at the command of Juliana Augusta, as described by Mont-

faucon,[1] and the famous Alexandrine manuscript of the Bible may be considered as examples in support of the preceding supposition. It is this predilection for ancient orthography that St. Jerom, in the passage above cited, appears to ridicule.

I cannot, however, consider this passion for ancient orthography as altogether useless; on the contrary, to adopt the very mode of writing used by the authors themselves is often the best way to interpret their text. The works of the Ancients, as they appear to us at present, have undergone a sort of translation; and a retranslation, or a restoration of them to their original form, would suggest many different readings, and some obvious emendations. Dr. Taylor has made this observation before me, and has shown, by several happy conjectural readings, to what purposes it may be applied. "A man," says this ingenious and learned critic, "that sits down to Homer, must read him in his own alphabet, and not scrutinize his text by powers and characters, by those helps and conveniences of language, which were introduced after his age, and of which it is not possible he should have any idea."[2] What he says of Homer is applicable, if not equally, at least in a great degree, to every Greek writer who preceded Aristophanes the grammarian. This is a field which has not perhaps been sufficiently cultivated by modern critics, although their attention has been called to it by one of the ancient scholiasts on the Phœnissæ of Euripides, v. 688: this scholiast, by recurrence to ancient orthography, resolves σοὶ ἔκγονοι into σῷ ἐκγόνῳ. A single book of Homer printed according to his own alphabet, is a desideratum that has often been called for, and is anxiously expected. Whenever such a work is executed, I should hope to see it extended into a palæographical compendium by repeating the text in three columns, each column exhibiting a different alphabet. This would give the reader, at one view, a complete series of the progressive improvements in Grecian orthography through its most material changes, from the simplicity of the first ages to its final perfection.

There seem to have been three principal æras in Grecian orthography. The first may be called the Pelasgic, or Old Attic, which continued in use, with the Athenians at least, in all their public acts, till the archonship of Euclides. This alphabet consisted only of sixteen letters, exclusive perhaps of the digamma, a letter that, perhaps also, was never universally adopted, and certainly, at an early period, became obsolete in many dialects. The lines were written in capitals, without distinction of words, and without stops, spirits, or accents. The second æra may be called the Ionic, and prevailed from the time of Euclides to that of Aristo-

[1] Palæographia, p. 89. [2] Elements of Civil Law, p. 555.

phanes the grammarian, a period of two hundred years. This alphabet consisted of the same number of letters as the present; but retained for the most part the characteristics of the former alphabet, as to want of distinction of words, and want of stops, spirits, and accents. I say for the most part, because I am aware that stops were sometimes introduced into works written in this alphabet; and that Aristotle expressly alludes to some species of punctuation used in his time, when he says, that the close of a period ought to be rendered sensible to the reader, not by the aid of a scribe, nor by punctuation, but by its own cadence. *Δεῖ δήλην εἶναι τὴν τελευτὴν, μὴ διὰ τὸν γραφέα, μηδὲ διὰ τὴν παραγραφὴν, ἀλλὰ διὰ τὸν ῥυθμόν* Rhet. l. 3. c. 4. It is to this passage probably that Cicero alludes, when he says, *Veteres* illi non librariorum *notis*, sed verborum et sententiarum *modo* interpunctas clausulas in orationibus esse voluerunt. De Oratore, l. 3. But that this practice was by no means universal may be concluded from the omission of stops, not only in ancient inscriptions, but also in the most ancient manuscripts. The third and last æra may be called the modern: this is chiefly distinguished by the introduction of accents and spirits, and of a more exact punctuation. It is still further distinguished by the disuse of capitals, whose massy forms have gradually given way to the small running character, on account of its ease and conveniency. I have something to say on the Homeric alphabet, and also on the Homeric language, which may throw perhaps some light on the projected restoration of the primitive text, and may show, in some new particulars, how much the original has been modernized in its passage through successive ages; but this, as foreign to my present subject, I must reserve for another and distinct paper.

Before I enter farther on the subject of Greek accents, I will make a digression to Latin accents. It is not perhaps entirely to caprice, that the different sense, which prosody has in Latin from what it has in Greek grammars, is imputable. The position of the Latin accents is so simple and regular as to require no artificial assistance, and is comprised very neatly in this short sentence of Quintilian. Trium (ultimarum syllabarum) media longa, aut acuta, aut flexa erit; eodem loco brevis utique gravem habebit sonum, ideoque positam ante se, id est, ab ultimâ tertiam, acuit. Est autem in *omni* voce utique *acuta*, sed nunquam plus unâ, nec ultima unquam, ideoque in dissyllabis prior. L. ix. c. 5.

The chief exception from this general rule is in the case of the enclitic particles, que, dem, etc. and of adverbs and prepositions. For in words like musáque, hujúsce, ibídem, Servius informs us, contra usum Latinum, syllabis ultimis, quibus particulæ adjunguntur, accentus tribuitur. Æn. i. v. 120. The same grammarian likewise informs us, that the Vocatives, Ovídi, Domíti, Mercúri,

have their accent on the penultima, though short, but assigns for it as a reason, that they are put for the nominatives, Ovidius, &c.; the nominatives and vocatives having been originally similar. Æn. i. v. 455. Aulus Gellius indeed tells us, that Nigidius commanded the vocative, Vāléri, to be distinguished from the genitive Valĕri, by placing the accent in the first case on the first syllable, and in the second case on the penultima. Noctes Att. p. 365. In other words for the sake of distinction, Nigidius accented the vocative according to the general rule of the Latins, and the genitive according to the Greek fashion. Servius says that exinde is accented on the antepenultima, although the penultima is long, in order that it may be shown, that it is altogether but *one* word. Æn. vi. v. 743. That is, the final word inde may be considered as an enclitic, deprived of its own accent, and throwing it back on the preceding particle ex. Nímirum, alíquando, dúntaxat, déorsum, déinde, exádversum, and other like words conform to the same principle, and are to be accented on the antepenultima, in the opinion of many grammarians. See Aulus Gellius, l. 7. c. 7. Quintilian observes l. 1. c. 5. that some grammarians accented circùm the preposition, and quantùm and qualè, when comparatives, on the last syllable, to distinguish the preposition from the substantive circum, and quantum and quale from the same words used interrogatively, but he does not appear to approve intirely of these subtleties and novelties.

With these, and a few other exceptions, the general rules for Latin accents, as given above by Quintilian, are invariable. It could not therefore be necessary to call in the assistance of peculiar characters to denote the place of accents: and having no occasion to use the accentual signs for this purpose, the Latins have applied them to another, namely to denote quantity. The perfect coincidence of accent and quantity on all long penultimas in Latin orthoepy, induced probably this notation; for, if I wish to show that the penultima of Hannibālis is to be pronounced long, as in the following fragment of a licentious trochaic titrameter, preserved in Aulus Gellius,

—Qui propter Annibālis copias consederant,

I cannot do so more effectually than by placing over it an acute accent. I believe it may be roundly asserted, that in no Latin inscriptions and in no ancient manuscripts are any acute accents to be found, denoting prosody in the Greek sense. Acute accents in Latin are seldom, I believe, characteristic of tone, but mostly of some *other* quality. The *grave* alone are employed for the expression of oxytons after the Greek manner, which I shall explain hereafter; and these therefore, but these alone, are made subservient to the notation of tone, in Latin orthography.

The Pisan inscription of the Augustan age has acute accents on

several *long* vowels, but does not afford a single instance of a *short* syllable accented. The same may be said of the two Latin inscriptions given in Foster on Accents p. 400, and, with a single exception, of the following one also, taken from the Oxford Marbles edited by the late Dr. Chandler.

Although its age is uncertain, it appears to have claims to antiquity from the classical use of quamvis for quantumvis, and from the general purity and terseness of the style; to save trouble I transcribe it in common characters instead of capitals—

Si pietáte aliquem redimi fatále fuisset,
Marsidia stabilis prima redémpta forem.
Quam vis Mater eram nátárum prole decórā, *(sic)*
Nam geminás habui, cárus eratqūe nepos.
Septuáginta super messés nátálibus égi,
Summa senectútis præmia pássa cremor.
Quod si non cinerés Agáthemeris immátura
Auxisset nostrós, Máter et ipsa foret,
Tunc ego nóbilior cúnctárum sorte *fuissem,*
*Nominibus multis invidiosa Parens.*

The words in italics I have added myself, as a modern finish to a mutilated antique.

The same inscription may be found without accents in the Marmora Oxoniensia by Dr. Prideaux, p. 143.

It is observable here that Agáthemeris has an accent on the short syllable, which ought to have been placed regularly on the following long syllable. It may be considered perhaps as a mistake of the original engraver, of the learned transcriber, or of the printer. Cellarius indeed asserts, that accents are admissible on short syllables. Nec semper *longis* syllabis adjecti hi apices sunt, sed aliquando etiam *brevibus;* he then gives us examples from Gruterus, p. 410, 8.; Flávius, sibí ét suís, and p. 411, 1.; Tectorúm operum; Orthographia Latina, p. 126., ed. 1768. But Flavius is made a dactyl by Juvenal, 4. 37.

Cum jam semianimum laceraret Flavius orbem,

and is therefore rightly marked. All the other instances, being accented on the *final* syllable, fall under another predicament, which will be mentioned afterwards.

It is observable also, that only the syllables long by nature have accents in the preceding examples, and that they are not affixed to those long merely by *position;* nor are átri and lúctu in the Pisan inscription, nor redémpta and cúnctarum, in the inscription above given, exceptions; since all these, though long by position, are long by nature also, being derived from āter, lūgeo, redēmitus, cō-junctus. But why pássa is accented, which, as derived from pătior, seems to have its penultima long only by position,

I cannot very well explain. I am aware however, that participles do not invariably follow the quantity of their principals. Aulus Gellius mentions in particular that ăctus from ăgo is long, and decides upon this ground, that ăctito is also to be pronounced with an a long. On the contrary dĭco, formerly written deico, makes dĭctus, not deictus, whence dĭctito with the first I short by nature, not deictito with a diphthong or long I. Lib. 9. c. 6. These are difficulties, which we moderns escape altogether in our mode of pronunciation, making, as we do, no difference between vowels long by position, and long by nature. The object apparently of the preceding notation is to remove these difficulties, and to inform the reader, not only which among doubtful vowels are to be pronounced long, but also which among vowels, long by position, are long by nature also, and to be pronounced accordingly. It seems to be much more easy to account for the introduction of accents, than it is for their frequent omission. Why, for instance, in the preceding inscription, has fatăle only one accent, while nâtârum has two? Why again is Máter accented in the 8th line, but unaccented in the third? Are all these incongruities to be considered as oversights and omissions of the engraver? Still, however, it is observable, that the Latin acute accents in the preceding examples, although they do not uniformly occur, yet, whenever they do occur, uniformly denote *quantity*, except *sometimes* on the *final* syllables, for a reason hereafter to be assigned. Another reason why prosody with the Latin grammarians came to signify quantity and not tone, is, that in the lower ages of the Roman empire, accentus was used as a generic term, comprehending *all* marks and signs whatever that belong to orthography. Thus Priscian says plainly, sunt autem accentus *decem*, acutus accentus, gravis, circumflexus, longa linea, brevis virgula, hyphen, *(diastole)* apostrophos, dasea, psile. In Putschio, 1287. I have inserted diastole which is omitted in Putschius, an insertion which both the complement, and the subsequent text make necessary. Diomedes too, remarking that Parens admits of two senses, asks this question; de quibus quid dici potest, nisi quod *accentus* fit arbiter, *discernens* utriusque significatûs differentiam? In Putschio, 429. Now in point of tone Părens and Pārens are alike, and are both accented on the first syllable. It is only in quantity that they differ; here therefore again, accent can signify nothing but quantity. In a similar sense Victorinus says, *Longus* autem *accentus* transversâ I literâ notatur, vel sic jacenti—; *Brevis* sursum spectat, ut ˘. In Putschio, 1943. At last, not to multiply authorities needlessly, Beda says, *accentus* duo sunt, *correptus*, et *productus*. In Putschio, 2358.

It is evident from what has been said, and from the examples produced, that the Romans not only in the middle ages, but at an early period, made use of accents to denote quantity, or long syllabe

bles. If Walchius had been aware of this, he might have spared the following observation: Eo loco notulæ hæ sunt positæ, ut causam, cur adpareant, *nullam* videamus, quum neque *pronunciationi*, neque intelligentiæ ac perspicuitati possint inservire. Histor. Lat. Ling. p. 282. I will ask for what other reason, than to determine the power of doubtful vowels, are Patrónó and Cléméns thus accented in inscriptions? It is the accents here, that show, that Patrónó is to be *pronounced*, as if it were written in Greek letters, πατρανω, and not as πατρονο. If therefore it is an error, as Dr. Foster contends,[1] to write Famâ in the ablative with an accent on the final long syllable, it is an error of long standing, and as old as the Pisan inscription, except that a circumflex has been substituted for an acute. But Dr. Foster is not content to stigmatize this orthography as an error, but goes farther, and makes it a question whether this orthography was ever practised, asking somewhat angrily, whether "any syllable was ever by this acute mark denoted long in the sense of any scholar, or of any persons, except the blundering carvers and engravers, who did not know the different application of the *apex of time*, and accentual character of tone?"[2] In a matter of so much subtility and uncertainty it is imprudent to be so dogmatical, but the misfortune is, that in grammatical as well as in some other differences, the spirit of controversy seems to rage in proportion as the subject is worthless or obscure. The reproof passed by Quintilian on the critics of his time may be applied to many modern critics. In veteribus libris reperta mutare imperiti solent, et dum *librariorum* inscitiam insectari volunt, *suam* profitentur. But these blundering engravers and librarians are still more deserving of the Doctor's reproach on another account, and that is, that not a single work of theirs can be found, in which the vaunted *apex of time* makes its appearance, and that they have not left behind them an inscription, nor a manuscript, which can be vouched in support of the learned Doctor's Theory. Next in order, Cardinal Noris is arraigned before the Dr.'s tribunal, and is accused of sadly perplexing himself, and of mis-quoting Quintilian, in saying, "*Apicem* ceu *accentum* addi solitum," where Quintilian says only, "*Apicè* distinguitur!"[3] Now it happens, that the learned Doctor is himself the mis-interpreter, in asserting (p. 117) that the apex mentioned by Quintilian is a horizontal line. Quintilian says no such thing. The word apex, which he makes use of like the word accent, is a generic term, and just as applicable to marks of tone as to those of time. This is evident from Quintilian himself, who in another place certainly uses apex to denote a contraction or circumflex, where he represents it as an accentual barbarism to contract the Latin trisyllable Atreus, acuted in the Latin manner on

[1] On Accents, p. 85. [2] Ib. p. 118. [3] Ib. p. 118.

the antepenultima into the dissyllable Atreŭs, circumflexed on the last, after the Greek fashion. Aut flexa pro gravi ponitur, ut *apice* circumducta sequente, quam ex duabus syllabis in unam cogentes, et deinde flectentes, dupliciter peccant. L. i. c. 5. That is, a circumflex is misplaced for a grave, as where a circumflex is placed over the following or latter part of the word, which those who contract from two syllables into one, and then circumflect, commit a double fault. That apex by no means necessarily means a horizontal line, Apuleius also may convince us, who describes the enigmatic hieroglyphic words contained in certain sacred volumes, as being partim *nodosis* et in modum rotæ *tortuosis, capriolatimque* condensis *apicibus* a curiosâ profanorum lectione munita. p. 386. Delph. Ed. 4to. Nor does Scaurus, whom the Doctor also vouches, declare, that the *apex* is a horizontal line. He says simply, *Apices* ibi poni debent ubi eisdem literis alia atque alia vis designatur, ut venit, et vênit; aret, et âret; legit et lêgit. In Putschio, p. 2264. As far as the printed books can be relied on as faithful transcripts of old manuscripts, it appears that the apex here introduced is not a horizontal line, but a circumflex.

I do not deny, that almost all the Latin grammarians in Putschius with one voice acknowledge, that the horizontal line is the characteristic of the long syllable, but as the same authors acknowledge also ten marks of notation, some of which, as the Dasea and Psile, are wholly foreign to the Latin tongue, we may conclude, that in their enumeration of these marks, they were desirous of inculcating the whole science of this branch of orthography, according to the Greek prototype, rather than according to the method of accentuation adopted by the Latins, and accommodated and confined to the wants of their own language. To have introduced the Greek notation of accents into a language so uniform in its tones as the Latin, would have been a superfluous care; and as all the marks in orthography are purely arbitrary and conventional, the Latin writers converted the Greek acute accent to another purpose, namely to denote quantity, and assigned also to the horizontal line a distinct office. This horizontal line seems to have been applied in the hemistich of the preceding inscription, cārus erātquē Nepos instead of an ὑφ' ἓν, or hyphen, to denote that by force of the enclitic que, erātquē is to be read as one word. I suspect however that the original mark engraved or intended was this, ‿‿, the proper ancient hyphen, and that either the connecting semicircle may have been obliterated, or perhaps the elevation of the t may have obstructed the engraver in the completion of the character. Why the word decorā in the same inscription has also a horizontal line over the last syllable, others must determine, for I know not. One thing is certain, that the horizontal line here, being over a *short* syllable, is *not the apex of time* according to Dr. Foster's position,

whatever else it may be; but more generally, in later times at least, the horizontal line has been applied to denote abbreviations, of which a remarkable instance is afforded in this distich, being the conclusion of an epitaph on Hector, to be found in Mr. Gaisford's Catalogus Manuscriptorum, p. 64.

Qm. raptū pr infelix, auoque repesū
Condidit, et meres accumulavit humo.

In an extended form,

Quem raptum pater infelix, auroque repensum
Condidit, et mœrens etc.

Dr. Foster asks triumphantly, p. 86, "Why then should we not print and write famā, instead of famâ?" For this plain reason, because every body knows that famâ can only be the ablative case, but famā would represent famam according to general usage, and would be understood to represent the ablative case, by those merely, who had read Dr. Foster, and had the benefit of being made acquainted with his great orthographical improvement.

As the Greeks themselves did not always use the horizontal line to denote quantity, but occasionally to distinguish proper names;[1] and, as in the case of letters used to express numbers, they applied even the acute accent without any reference to tone, so the Latin writers are equally justifiable in making similar changes, and in adopting the Greek acute accent as a mark of quantity. For this adaptation of the Greek accents to their own purposes, they are no more to blame, than for their conversion of the Greek sign of interrogation into a semicolon; or than Dr. Bentley is to blame for making use of Greek accents to mark his metrical divisions of the verses of Terence.

The truth is, that there is little in common between the Greek and Latin accents, (I mean the accentual marks,) save the name; and if we give, therefore, to the Latin accentual marks the power of the Greek accentual marks, we shall fall into perpetual mistakes. This retention of old names, when in process of time they have lost their original import, is of frequent occurrence, and affords a wide field for etymological enquiries. Thus Harmony, which among the Ancients signified only two or more notes, bearing relation to each other, in succession, now signifies with us simultaneous music, or music in parts; a paragraph, which we have seen, in Aristotle's time, signified a stop, now signifies the sentence concluded by it; and artillery, which originally signified archery, now signifies its tremendous substitute, upon the same ground of allusion as a hand-gun was called a bow-bored, arco-bugio, or

[1] Montfaucon's Palæographia, p. 321.

archibuse, whence the French and our arquebuse. The longer the line of descent, the fainter in general is the resemblance to the original stock. I have endeavoured in the preceding pages to trace the genealogy of Latin accents, and to show how, by degrees, a word, which originally seems to have been restricted to the sense of tone, came at last to denote quantity.

I will now endeavour to show that the Latins had reason on their side, in thus preferring to note the *quantity* of their syllables, upon the ground that a knowledge of quantity in the Latin language almost uniformly determined the seat of the accent. With the Latins, therefore, one notation served the double purpose of determining both tone and quantity: an example will set this in a clear light. The following sentence, accented according to tone, gives us a very imperfect notion of the quantity of the greater part of the syllables:—

Quánquam té, Márce fíli, ánnum jám audiéntem Cratíppum, ídque Athénis, abundáre oportet præcéptis institutísque Philosophiæ, proptêr súmmam ét doctôris auctoritâtem ét úrbis.

Let the same sentence be accented according to quantity, upon every vowel long *by nature*, and we gain a knowledge not only of the quantity of *every* syllable, but of the *regular* tones to each word, as these in Latin are almost uniformly governed by the quantity of the penultimate. Thus,

Quanquam Té, Marce Fíli, annum jám audientem Cratippum, idque Athénis, abundáre oportet præcéptis institútísque Philosophiæ, proptêr summam et doctóris auctoritátem, et urbis.

The seat of tone in institutisque and propter is not indeed discoverable by this notation, as the tone in these words is irregular, and governed by principles distinct from quantity. But the principal advantage of this mode of notation is, that it abridges labor, and not only gives double information, but does so in the simplest manner, and with much fewer marks. Even the mark of a circumflex is not required; for every accented penultima, not followed by an accented final syllable, is understood from its position to have the power of a circumflex. Accordingly, I do not remember to have seen a single instance of a circumflex in any Latin inscription with which I am acquainted. This consideration will make us sensible, that the dispute among the Ancients which I have before alluded to, whether certain vowels in the penultima of words were long by nature or by position only, was not an idle frivolous speculation. On the contrary, the right pronunciation of a great portion of their language depended wholly on the determination of this question. Thus pássa, in the preceding inscription, having an a long by nature in the penultima, as demonstrated by the acute accent, was pronounced like the a in the penultima of Messâla (according to old orthography messâala;) but if the a

in the penultima of passa had been short by nature and long only by position, it would have been pronounced like a in ager, that is with the sound of the single a, instead of that of the ancient diphthong a a. In the first case, too, its accent has the power of a circumflex, but in the latter it would have been only an acute. To us indeed it is of no moment to inquire, whether the vowel in the penultima be long by nature or by position, as, in our indistinct mode of pronunciation, we make little or no perceptible difference in the tone between the penultima of patris and that of matris. To the Ancients, however, there was the greatest difference, not only in the power of the letter a, but also in the tone. So in Cethēgus the penultimate e is an eta, and requires a circumflex; but in agrĕstis the penultimate e is an epsilon, and requires an acute. Even the rituals of the Romish church that are generally accented, and have on their side the sanction of considerable antiquity, are destitute of this distinction, acknowledged by Quintilian, and exhibit no other accent than the acute, placed not according to quantity but tone. This is a clear proof that the true pronunciation of Latin has long ceased to be heard even within the walls of the Vatican.

[*To be continued in the next Number.*]

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## MANUSCRIPTS CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. VI.

*** *We have made arrangements for collecting an account of* ALL **Manuscripts** *on the foregoing departments of Literature, which at present exist in the various* PUBLIC LIBRARIES *in* GREAT BRITAIN. *We shall continue them in each Number till finished, when an* INDEX *shall be given of the whole. We shall then collect an account of the Manuscripts in the* ROYAL *and* IMPERIAL LIBRARIES *on the Continent.*

### *BRITISH MUSEUM. No. V.*
### BIBLIOTHECA MS. HARLEIANA.

**Codices Manuscripti Classici Græci.**

### *ISOCRATES.*

*170. Oratio de regno ad Nicoclem.* [No. 2460.]

171. 1. *Ad Nicoclem Oratio de regno.*—2. *Nicocles, seu Συμμαχικός. Sec. XV.* [*No.* 5609.]

*Obss.* Codex membranaceus non inelegans.

172. 2. *Oratio ad Nicoclea, περὶ βασιλείας.*—3. *Ad Demonicum, Paræsis.*—4. *Nicocles, ἢ συμμαχικὸς, vulgo συμβουλευτικός.*—5. *Inscribitur, τοῦ αὐτοῦ περὶ πολυπραγμοσύνης. Sec. XV.* [*No.* 5660.]

*Obss.* Est Plutarchi Opus, sic inscriptum.

173. 7. *Orationes ad Demonicum.*—8. *Ad Nicoclea de Regno.*—9. *Nicocles sive de modo Imperandi.* [*No.* 6301.]

## LIBANIUS.

*Ἐπιστολίμαιοι χαράκτηρες. Sec. XIV.* [*No.* 5566.]

*Obss.* Codex Chartaceus, aqua marina, et carie corruptus. Smyrnæ emtus a Bernardo Mould 1724. Folia numerantur usque ad 248, sed duo prima, ab opere hoc aliena, fragmentum exhibent auctoris incerti, de Ventis, Signis Zodaici, &c.

174. *Epistolæ sex. Sec. XV.* [*No.* 5663.]

175. *Epistolæ multæ.* [*No.* 5735.]

*Obss.* Cum scholiis minio interpositis. Desunt abrupte juxta finem Ep. ad Florentium num. 354 in Ed. Wolfii.

176. *Epistolæ duæ ad Modestum.* [*No.* 6301.]

## LUCIANUS.

177. 1. *Pro lapsu in salutando a verbis τὸ παράδοξον τῆς προσαγορείσεως in capite octavo, ad Finem.*—2. *Apologia de iis qui mercede conducti sunt.*

*Obss.* Folia hæc carie exesa.

3. *Harmonidæ initium; scilicet folium unicum usque ad verba τοῖς ἄμεινον κρῖναι δυναμένοις in cap. secundo.*—4. *Dialogus cum Hesiodo fere totus. Scilicet a verbis ἐξεννηνόχας, θεῶν τε γένεσιν in capite primo.*—5. *Scythius vel Proxenus.*—6. *Quomodo Historia sit conscribenda.*—7. *De Dipsadibus.*—8. *De Mercede conductis.*

*Obss.* Pauca hic juxta finem mutila.

9. *Anacharsis, vel de Gymnasiis.*—10. *De Dea Syria.*—11. *De Saltatione.*—12. *Lexiphanes.*—13. *Eunuchus.*—14. *De Astrologia.*—15. *Amores.*—16. *Pro Imaginibus.*—17. *Pseudologistes, vel de Apophrade.*—18. *Hermotimus vel de Hæresibus.*—19. *Ad dicentem, Prometheus es in verbis.* [*No.* 5694.]

*Obss.* Primus Dialogus cujus initium in hoc codice extat (Apol. Scil.) numeratur ξ (60), ultimus ὁϛ (77); deperditi sunt igitur ex hoc codice dialogi 58, ad minimum.

Scholia multis in locis inserta sunt manu minutiore sed pereleganti, in marginibus; scriptione scholiis Platonis Clarkiani simillima.

Codex membranaceus mutilus quidem, sed quod restat, non levis pretii. Continet enim magnam partem ex operibus Luciani, manu antiqua et æquabili scriptam; atramento nonnihil evanido, sed quod conspici satis facile potest. Folia habet 134.

Liber olim Antonii Seripandi Cardinalis; postea Jo. Bridgesii. Ex collatione autem viri Cl. R. Porson apparet esse hunc ipsissimum codicem quem olim Jensio dedit Joh. de Wit; cujus descriptio legi potest apud Reitzium in Præfatione ad Lucianum, P. XV. Ed Hemsterhus. Sæculo decimo certissime ascribi potest; nisi forte, quod facile crederem, ad nonum assurgeret. Scripturæ forma cum Platone Clarkiano, et Euclide D'Orvilliano, noni sæculi codicibus, mire congruit.

178. *Luciani quædam. Scilicet,*—1. *Declamatio quæ Tyrannicida appellatur.*—2. ἀποκηρυττομένας.—3. *Imagines.*—5. *Patriæ encomium.*—6. *Demonactis vita. Sec. XIV.* [*No.* 5724.]

## *LYCOPHRON.*

179. Ἀλεξάνδρα (*versibus* 1470.) [*No.* 1752.]

180. *Alexandra seu Cassandra: cum Isaaci Tzetzis Commentariis et glossis multis interlinearibus. Sec. XIV.* [*No.* 5634.]

*Obss.* Codex Chartaceus integer et notatu dignus.

## *MUSÆUS.*

181. *Erotopægnion, de Herone et Leandro. Sec. XIV.* [*No.* 5659.]

## *MUSONIUS.*

182. *Epistola unica. Sec. XIV.* [*No.* 5610.]

## *MYAS.*

183. *Epistolæ. Sec. XV.* [*No.* 5635.]

## *NEMESIUS.*

184. *De natura Hominis. Sec. XII.* [*No.* 5685.]

## *ORPHEUS.*

185. Τελεταὶ πρὸς Μούσαιον.—20 Εἰς Δία.—21. Εἰς Ἥραν.—22. Εἰς Ποσειδῶ.—23. Εἰς Ἄρτεμιν.—24. Εἰς Ἀπόλλω.—25. Εἰς Ἥφαιστον.—26. Εἰς Διόνυσον.—27. Εἰς Ἀθηνᾶν.—28. Εἰς Τιτᾶνα.—29. Εἰς Ἄστρα.—30. Εἰς Ἥλιον.—31. Εἰς Σελήνην.—32. Ὕμνος κοινός.—33. Εἰς λυκίην Ἀφροδίτην.—34. Ὕμνος κοινός.—35. Εἰς τὰς Μούσας.—36. Εἰς Ἀφροδίτην.—37. Εἰς Ἥλιον.—38. Εἰς Ἀθηνᾶν.—39. Εἰς ὄνειρον.—40. Εἰς ζωὴν καὶ θάνατον.—41. Ὀρφικὴ εἰς Δία θεολογία.—42. Ἀργοναυτικά. (*versibus tantum* 1372.)

*Obss.* Adnotat quidam Germanus. Orpheus vetustissimus est Poetarum et æqualis ipsorum Deorum: siquidem traditur inter Argonautas cum Tyndaridis et Hercule navigasse Lactant. Lib. 1. Divin. Instit. cap. 5. p. 17.

43. Εἰς Μοῦσαν Ἴαμβος Βακχεῖος.—44. Ὕμνος εἰς Ἥλιον.—45. Εἰς Νέμεσιν. [No. 1752.]

*Obss.* For further remarks on this MS. we refer the reader to No. XVIII, p. 555, of this Journal.

## PHALARIS.

186. *Epistola ad Athenienses. Sec. XV.* [No. 2568.]

187. *Epistolarum folia* 12. *Sec. XV.* [No. 4974.]

*Obss.* Neque integra sunt, neque sine hiatibus.

188. *Epistolæ, ut feruntur,* 108. *Sec. XIV.* [No. 5566.]

*Obss.* Vid. supra ad Libanium.

189. *Epistolæ. Non autem juxta ordinem Edit. Boylæan. Sec. XV.* [No. 5635.]

## PHILOSTRATUS.

190. *Vitarum Sophistarum pars magna. Sec. XV.* [No. 5663.]

*Obss.* Desunt nomina multa in Editionibus Philostrati extantia, sed adsunt etiam alia in illis non servata, ut Libanii, &c. neque servatur ordo fol. 21. Tabula nominum inseritur ad finem, in fol. 72.

## PHOCYLIDES.

191. Νουθετικὸν *cum scholiis interlinearibus a scriba antiquo.* [No. 5624.]

192. *Carmina Moralia. Sec. XV.* [No. 5664.]

## PINDARUS.

193. *Carmina.* [No. 218.]

*Obss.* Liber Prophetiarum, cui in primo folio hic est Titulus, "Hæc Practica narrat de presenti Anno et sequentibus quamplurimis annis de novis, raris et inauditis rebus, et Gestis quæ futura sunt in hoc mundo. Impressus Argentine, A.D. 1499, una cum Carminibus Pindari preclarissimi Poete."

Codex partim membranaceus, partim Chartaceus, partim manu scriptus, partimque typis impressus forma quam vocant in 4to.

194. 53. Ὀλυμπιονικαὶ *cum scholiis.*—54. Πυθιονῖκαι.—55. Νεμεονῖκαι. [No. 1752.]

*Obss.* Abrupte desinit in 1916.

195. *Olympia et Pythiorum Quatuor priora, cum Glossis Græcis interlinearibus et marginalibus. Sec. XV.* [No. 5733.]

*Obss.* Liber Chartaceus, olim Colleg. Agen. transcriptus, 23rd Oct. A.D. 1492.

196. *Olympia, Pythia, Nemea, Isthmica. Sec. XVIII.* [No. 6315.]

*Obss.* Liber Chartaceus, pulcherrime, et mire omnino exaratus; summa etiam, qua licuit, fide juxta editionem novissimam Oxoniensem transcriptus, necnon ab erratis Typographi repurgatus, calamo Joannis Thomasen Cestriens. 1724. Scripturæ excellentia comparandus cum No. 2603 horum MS.

## PLATO.

197. 1. *Protagoras.*—3. *De Amicitia, Liber.*—4. *De Fortitudine, Liber. Sec. XV.* [No. 5547.]

*Obss.* Codex membranaceus eleganter scriptus.

198. *Epistolæ octo. Sec. XIV.* [No. 5610.]

199. 4. *Epistolæ quædam.*—10. *Epistolæ aliæ. Sec. XV.* [No. 5635.]

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## PLUTARCHUS.

200. *Ad Trajanum Epistola. Sec. XV.* [No. 3716.]

201. *Tractatus, quomodo quis debeat adulatorem ab Amico discernere. Sec. XV.* [No. 5660.]

202. 1. (α) *De liberorum Educatione.*—2. (β) *De Virtute et Vitio.*—3. (γ) *De utilitate ab inimicis capienda.*—4. (δ) *Quomodo Juvenis poetas intelligere debet.*—5. (ε) *Quomodo quis Adulatorem distinguat ab Amico.*—6. (ϛ) *De sui Laude.*—7. (ζ) *De Ira cohibenda.*—8. (η) *De curiositate.*—9. (θ) *De Animi Tranquilitate.*—10. (ι) *De Vitioso Pudore.*—11. (ια) *De Amore Fraterno.*—12. (ιβ) *De Garrulitate.*—13. (ιγ) *De recta ratione audiendi.*—14. (ιδ) *De Amicorum multitudine.*—15. (ιε) *De Cupiditate Divitiarum.*—16. (ιϛ) *De Superstitione.*—17. (ιζ) *Πότερον ψύχης ἢ σώματος ἐπιθυμία καὶ λύπη.*

*Obss.* Tractatus hic, omnibus editionibus exulans a Tyrwhitto primum editus est Anno 1773, forma octava, ab hoc ipso Codice cum fragmento sequente. Nunc Latinitate donatus a Wyttenbachio (ut etiam 18) primum occupat locum in parte 3a Voluminis quinti.

18. (ιη) *Εἰ μέρος τὸ παθητικὸν τῆς ἀνθρώπου ψύχης, ἡ δύναμις.*

*Obss.* Numeros IZ et III cum voce λόγος prefixa Wyttenb. vertit, "Disputatio 17 et 18;" nihil autem designant nisi locum in hoc codice. Hiatum reliquit scriba post ultima hujus fragmenti Verba.

Extare eadem fragmenta Tyrwhittus indicat in Bibliotheca Med. Laurent. Plut. LVII. Cod. 4. ut didicit ex Catalogo Bandinii Codd. MS. Græc.

19. (ιθ) *De sera Numinis vindicta.*—20. (κ) *De Profectu in Virtute.*—21. (κα) *De Fortuna.*—22. (κβ) *Animine an Corporis affectiones sint pejores.*—23. (κγ) *Aquane an Ignis sit utilior.*—24. (κδ) *De Fortuna Romanorum.*—25. (κε) *De Alexandri Fortuna.*—26. (κϛ) ——— λόγος δεύτερος.—27. (κζ) *De vitando ære alieno.*—28. (κη) *Bruta ratione uti.*—29. (κθ) *Terrestriane an Aquatilia animalia sint callidiora.*—30. (λ) *Convivium septem sapientum.* [No. 5612.]

*Obss.* Codex chartaceus, librorum moralium triginta Plutarchi insignis ob ea fragmenta quæ Tyrwhittus primus edidit et Wyttenbachius iterum impressit. Signantur tractatus literis numeralibus Græcis. Constat Codex foliis 250.

203. 1. *Vitæ octodecim, scil. Alexandri, Cæsaris, Sertorii, Eumenis, Lysandri, Syllæ, Alcibiadis, Coriolani, Pelopidæ, Marcelli, Gracchorum, Philopœmenis, Flaminii, Catonis, Ciceronis, Demosthenis, Galbæ, Othonis.*—2. *De Virtute morali, Libellus.*—3. *Symposia Philosophorum.*—4. *Præcepta Politica.*—5. *Regum et Imperatorum apophthegmata.*—6. *Apophthegmata Laconica.*—7. *Collectio historiarum*

*Romanarum et Græcorum Parallelorum.*—8. *Opuscula moralia quatuor. Scil.* εἰ καλῶς εἴρηται τὸ λάθε βιώσας; εἰ αὐτάρχης ἡ κακία; περὶ φιλοστοργίας: ὅτι οὐδὲ ζῆν ἡδέως ἐστὶ κατ' Ἐπίκουρον. *Sec. XIV.* [*No.* 5692.]

*Obss.* Codex Chartaceus elegans; folia habens 353, et quondam Nicholai Cardinalis S. Petri ad Vincula, Episcopi Brixiensis.

204. *Vitæ Cæsaris, Alexandri et Pompeii. Sec. XVI.* [*No.* 5638.]

205. *Vitæ Cæsaris Fragmentum. Sec. XV.* [*No.* 5663.]

## *PRISCIANUS.*

206. *Periegesis. Sec. XV.* [*No.* 2560.]

207. *Solutiones Physicorum de quibus dubitavit Chosdroe rex Persarum. Sec. XII.* [*No.* 3969.]

*Obss.* Codex membranaceus, e collectione Thomæ Baker qui hæc in secundo folio annotavit, "Volumen hoc continet tractatus viginti diversorum auctorum quorum nomina recitantur in Indice ad calcem Codicis. Paucula Folia excisa sunt mala manu." Multa etiam in margine per totum volumen annotavit T. Baker. Tractatus vero, recte enumerati, sunt viginti duo.

## *PTOLEMÆUS.*

208. *Cosmographiæ libri* 8. *scripti A°* 1448. *Sec. XV.* [*No.* 3290.]

*Obss.* Codex præcipue Chartaceus sed cum nonnullis foliis membranaceis. Liber olim Fratrum S. Crucis, montis S. Helenæ prope Welsch-Vilch, Treverensis Dioc.

## *PYTHAGORAS.*

209. *Carmina Aurea. Sec. XV.* [*No.* 5664.]

210. *Epistola. Sec. XV.* [*No.* 5635.]

## *SAPPHO.*

211. *Epistola ad Phaonem, subjectis versibus elegiacis* 30 *recentioribus. Sec. XV.* [*No.* 2499.]

## *SOCRATES.*

212. *Epistola. Sec. XV.* [*No.* 5635.]

## *SOPHOCLES.*

213. *Trachiniæ, cum Scholiis marginalibus eadem manu.*—2. *Philoctetes. Sec. (forsan) XVI.* [*No.* 5743.]

*Obss.* Ad finem scriptum est, "Librum hunc Tragœdiarum Sophoclis et Euripidis acquisivit Ludovicus Bourguetus Nemansensis, a Doctore Antonio de Blanchis Veronæ d. 4 Octobris Anno Domini Mill. Septingentesimo secundo.

214. *Ajax cum Argumento.*

*Obss.* Inscribitur Σοφοκλέους αἰάντος τελαμωνίου σφαγὴ cum glossis interlinearibus, et nonnullis marginalibus.

215. *Electra.* [*No.* 5744.]

## THEMISTIUS.

216. *Orationes sex; scilicet,* 7, 10, 9, 5, 4, 2, *secundum editionem Harduini;* 9, 10, 11, 12, 13, 14, *ut hic numerantur. Sec. XV.* [*No.* 5645.]

*Obss.* Codex Chartaceus manu non ineleganti scriptus.

217. *Βασανίστης ἢ φιλόσοφος.* 2. *Ad se ipsum interrogationes. Sec. XV.* [*No.* 6299.]

## THEOCRITUS.

218. *Bucolicorum, Eidyllia quinque priora; cum scholiis. Sec. XV.* [*No.* 5691.]

*Obss.* Scholia recentiore manu, super folia inter textum inserta, scribuntur. Codex chartaceus: olim Coll. Agen.

## THEOPHRASTUS.

219. *Περὶ Αἰσθήσεως. Sec. XV.* [*No.* 5635.]

## XENOPHON.

220. *Cyropædiæ Libri octo. Sec. XV.* [*No.* 5587.]

*Obss.* Ad finem Ἡ βίβλος σωζομένου ἱεροῦ. Codex membranaceus.

221. 1. *Agesilaus.*—2. *Hiero* 82 *b. sequitur ad f.* 101 *b. fragmentum argumenti in Tyrannicidam Luciani quod perfecte extat ad p.* 168.—3. *Socratis ad Iudices Apologia. Sec. XIV.* [*No.* 5724.]

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# THE KEYS OF LIFE AND OF DEATH,

## *A Passage in the Revelations explained.*

*Καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου. Apoc. c. I. v.* 18.

"It est, Habeo jus summum vitæ et necis. *Targum Hieros.* in Genes. xxx. 22. 'Quatuor sunt claves, quæ in manu Dei repositæ sunt, et quas neque Angelo neque Seraphino committit, nempe clavis pluviæ, clavis cibationis, clavis sepulcrorum, et clavis mulieris sterilis.' Multa similia loca ex Rabbinis habet Wetstenius. *Clavis* imperium potestatemque significat. *Θάνατος* est *mors*; *ᾅδης, status post mortem.* Sensus itaque est: Mihi imperium in

mortuos et mortem competit." D. J. G. Rosenmulleri *Scholia in N. T.* Tom. v. Ed°. v^a^. Norimbergæ, 1794.

J. F. Schleusner's interpretation of this passage agrees with D. J. G. Rosenmuller's interpretation. For in the *Nov. Lex. Gr. Lat.* Ed°. IV. 1814. under the word ᾅδης he has, Apoc. i. 18. ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου, *Imperio meo et mors, et orcus parent*, and under κλεὶς he again cites the passage, and thus explains it—"Facultatem habeo liberandi a morte et pernicie, aut dominandi inferis," and refers to C. G. Schwarzius's tract 'De Diis clavigeris ad illustrandum Apoc. i. 18. Alt. 1728. 4.' That H. Wilh. Van Marle (Spicilegium post Messem, sive Obss. sacr. in V. et N. T. Libros, Daventriæ, 1742, 8°. p. 414.) viewed the passage in the same light, is apparent from his translation of it, 'Et habeo claves inferorum et mortis:' the passage is translated in the same way in Chr. Schoettgenius's Nov. Lex. Gr. Lat. in N. T. ex Ed. M. G. Leberecht Spohn, Lips. 1790. 8vo., 'Habeo potestatem inferni et mortis.' So too in the English version we have "the keys of hell and of death." I am not aware that the passage has ever been interpreted in any other way. But for my own part I cannot help considering this interpretation as erroneous. If scholars had paid due attention to the passages, which I. I. Wetstein has quoted from the rabbinical writings, they could not have failed to discover that, by the words ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου, are to be understood 'the keys of life and of death.' The passages are these—

*Targum Hieros. in Genes.* xxx. 22. "Quatuor sunt *claves*, quæ in manu Dei repositæ sunt, et quas neque Angelo, neque Seraphino committit, nempe *clavis pluviæ, clavis cibationis*, CLAVIS SEPULCRORUM, et *clavis mulieris sterilis*." *Targum Jonathan in Deut.* XXVIII. 12. "Quatuor sunt *claves* in manu domini mundi, quas non tradidit in manus cujuspiam principis, CLAVIS VITÆ ET SEPULCRORUM, et *ciborum* et *pluviæ*." *Taanith* f. 2. 1. 2. et *Maase Thora* 3. "Dixit R. Jochanan, Tres claves sunt in manu Dei S. B. quas non tradidit in manus legati, *clavis pluviarum*, VITÆ, ET RESURRECTIONIS MORTUORUM. S. D. Pirke Elieser 34. CLAVIS DOMUS SEPULCRI ET CLAVIS THESAURORUM ANIMARUM est in manu Dei S. B." *Sanhedrin* f. 113. 1. "Elias petiit ut daretur sibi *clavis pluviæ*—petiit ut daretur sibi CLAVIS RESURRECTIONIS MORTUORUM. Dixerunt ipsi: Tres claves in manum legati non dantur, *clavis partus, pluviarum* et RESURRECTIONIS MORTUORUM." *Bereschith* R. LXXIII. 3. R. Thanchuma, nomine R. Bibi dixit: Tres *claves* sunt in manu Dei, CLAVIS SEPULTURÆ, *clavis pluviarum*, et *clavis uteri*. Clavis sepulturæ Ezech. XXXVII. 13. *Debarim* R. VII. "Dixit R. Jonathan: Tres *claves* sunt in manu Dei S. B. nec ulla creatura in eas potestatem habet, non Angelus neque Seraphinus. He

sunt CLAVIS RESUSCITATIONIS MORTUORUM, *clavis sterilium*, et *clavis pluviarum*. Illa S. D. Ezech. XXXVII. 13. ista Gen. XXIX. 31. hæc Deut. XXVIII. 12."

These expressions, "clavis vitæ et sepulcrorum," "clavis vitæ et resurrectionis mortuorum," "clavis domus sepulcri, et clavis thesaurorum animarum," correspond to the expression in the book of the "Revelations," *τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου*, and there can be little doubt that the writer of that book is alluding to these Rabbinical notions. E. Palairet, in the *Obss. philolog. crit. in sacr. N. F. Libros* p. 522 (Lug. Bat. 1752. 8vo.) has well illustrated the phrase, *ἔχειν τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου*: "*Clavem habere* dicitur, *qui summo fruitur imperio:* ap. Aristidem Tom. I. p. m. 97. depingitur Serapis, *γῆς καὶ θαλάττης κλῆϊδας ἔχοντα*, 'terræ et maris claves habens:' similiter Orpheus ap. Stob. serm. CLXXXIV. p. m. 614. exhibet *Amorem*

*πάντων κλῆϊδας ἔχοντα,*

*αἴθερος,—πόντου, χθονός.*" He might have observed that 'clavem habere' in Latin denotes *authority, and power*, but is properly spoken of the wife, to whom the husband solemnly delegated the care of his household establishment. "*Uxori clavem dare et adimere*, mos inst.tutumque Romanum, de quo Festus, *Clavim*, inquit, *consuetudo erat mulieribus donare, ob significandam partus facilitatem:* sed potius ad traditam uxori rei familiaris curam pertinuit; quas enim initio matrimonii dabant claves, eas divortio facto adimere solebant, quod significat Cicero *Philipp.* 2, 69. c. 28. 'Mimam illam suam suas res sibi habere jussit ex duodecim tabulis, claves ademit, exegit: quam porro spectatus civis, quam probatus, cujus ex omni vita nihil est honestius, quam quod cum mima fecit divortium.' Probat hanc lectionem Non. 4. 152. Victor. Varr. Lectt. II. 2. Muret. Varr. Lectt. V. 8." M. Gesner, Thes. Ling. Lat. sub voce *clavis*. "*Clavem dare* est rei familiaris dominium, aut custodiam tradere, Papinian. Digest. L. XXXI. Leg. 79. a med. et Lib. XVIII. tit. 1. Leg. 74. item Vetus Lap. ap. Donium *Class.* 2. n. 180. Adde Cicer. loc. cit. *Pro Domo.*" Æ. Forcellini et I. Facciolati Lex. tot. Latin. B. Faber in the Thes. scholastic. Erudit. observes, "*Claves adimere uxori* idem est, ac divortium cum uxore facere, Cic. Phil. II. 28., hinc etiam *ἀκλείδας* Hesychius *ἄζυγος* exponit."

The whole passage in the "Revelations" runs thus: *Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος. Καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοῦ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου.*

"*ὁ ζῶν*, i. e. *ὁ ζωοποιῶν*, quo sensu ponitur et Jo. VI. 51." Rosenmullerus. But this is in my opinion to destroy the beauty and force of the passage. *ὁ ζῶν* is opposed to *ἐγενόμην νεκρός*. The whole forms an elegant climax, and may be thus translated,—"I

am he that liveth, and yet was dead, and behold I am living for evermore, Amen," (I not only live, but live for evermore, Amen,) "and I have the keys of life and of death"—I not only live for evermore, Amen, but have the keys of life and of death, that is, can raise from death to life, and can snatch from life to death.

*E. H. BARKER.*

*Thetford, Dec.* 7, 1814.

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# COLLATIO

## CODICIS HARLEIANI 5674

## CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

NO. III.

ΟΔΥΣΣ. Ζ.

1. ζηνόδοτος καθεῦδε.
4. εὐρυχώρω et in Schol. ad I. 345.
8. ἔξω τοῦ ν ἀριστάρχειοι· οὐχ ὡς τινὲς ἐν σχερίῃ: Habet εἶσε δὲ σχερίῃ Schol. ad I. 345. Mox ἀνδρῶν ex emend. Videtur ἄλλων fuisse a m. pr. et sic citatur ad I. 345. ubi ἀλφιστάων.
10. ῥιανὸς θεοῖς.
16. ἀθανάτοισι eadem manus in ἀθανάτῃσι correxit.
18. δὲ omittit.
24. μιν ἐειδομένη.
29. ἐκ γάρ τοὶ τοιούτων φάτις ἀνθρώπων ἀναβαίνει: καλλίστρατος δὲ χάρις ἀντὶ τοῦ χαρά· μεταποιῆσαι δέ φησι τὸν ἀριστοφάνην φάτις:
33. ἐντύνεο· ἐκεὶ οὔτι.
35. glossa inter lin. ὅπου ἐν τοῖς ἀρίστοις ἐστὶ καὶ ὅ σοι αὐτῇ τὸ γένος: sed in textu, ὅθι τοι γένος ἐσσὶ καὶ αὐτή.
40. πόλιος et 263.
44. ῥιανὸς αἰθὴρ.
47. διεπέφραδε πάντα et γρ. κούρῃ supra πάντα.
49. δ' omittit.
50. ἵμεναι.
57. ῥιανὸς ἐφοπλίσειαν οἱ δμῶες δηλονότι.
60. ἐόντα. Schol. σοὶ ἐόντα ἀντίπτωσις.
68. γρ. καὶ ὅτέ τευ.
72. ἡμιονείην et supra γρ. ἡμιονσι. Voluit ἡμιονοῖιν.
74. φέρον a m. pr. et 75. κατέθηκαν ex emend. ἀριστοφάνης φέρον γρ. καὶ κατέθηκαν οἱ δμῶες:
78. ἐπεβήσατ'.
79. δῶκεν δὲ χρυσέῃ.
87. γρ. ῥυπόεντα.
88. γρ. ἀμάξης.
95. ἀποπτύεσκε text. In marg. ἀποπλύνεσκε et suprascriptum πτύεσκε, sed ἀποπλύνεσκε tantum explicat.
96. χρισάμεναι.
99. δμῶές τε ex emend.

100. schol. ταὶ δ' ἄρ πᾶσαι διὰ τοῦ δ', sed ταί τ' ἄρ citat aliud scholion.

102. γρ. οὔρεα ὅπερ ἄμεινον.

115. ut vulgo, habet text. In marg. πρὸς supra μετ'. Mire corruptus hic versus apud Suidam v. μετά. Σφαῖράν τ' ἔπειτ' ἔῤῥιψε μετ' ἀμύμονα βασιλέα. Sed prope vero Photius MS. unde Suidas hausit, Σφαῖραν ἔπειτα ἔῤῥιψεν μεταμφιπόλων βασιλεῖα. (sic.)

116. ἔμβαλε text. et schol.

122. ἀὐτὴ (sic), sed glossa φωνή.

124. πίσεα, sed πείσεα schol.

126. ἀλλά γε τῶν (sic).

127. ἐπεδύσατο, sed et ε prius et α ex emend. esse videntur, licet ejusdem manus.

131. ἐκ πλήρους τὸ εἰσὶν αἱ ἀρίστάρχου:

132. αὐτὰρ ὁ βουσὶ μετέρχεται. Schol. ῥιανὸς αὐτὰρ βουσί.

137. λευγαλέος κακῶς. ζηνόδοτος ἀργαλέος κακῶς:

140. γύων.

144. περιττὸς ὁ στίχος—καὶ ἀθηνοκλῆς δὲ ὑπώπτευσε τὸν στίχον.

153. εἰ δ' αὖ γε βροτῶν ἐσσὶ, (βροτὸς ex emend.) οἱ ἀρούρης καρπὸν ἔδουσι, et in marg. vulgata pro var. lect. nisi quod οἱ pro τοί.

160. ἴδον ἐγὼν, sed ἐγὼν diverso atramento et ex emend.

164. καὶ κεῖσε, sed κἀκεῖσε schol.

165. μέλλεν et ἦ ex emend.

172. scholiastes videtur in quibusdam legisse, νῦν δ' ἐνθάδε μ' ἤγαγε.

174. παύσασθ', sed ε ex emend. ejusdem manus pro secunda α.

178. ἄστυ τέ μοι.

179. εἶλιμα et ἔσχες.

190. τάδ' ex emend. ejusdem m.

194. ἄστυ τέ τοι et mox ἐρέω δέ τοι, sed τέ super δέ.

200. φᾶσθ'. In marg. δυσμενέων φᾶσθ': τυρανίων συστέλλει. Recte; aliter esset verbum φάομαι, φῶμαι.

201. δυερὸς καλλίστρατος.

207. παρὰ διὸς schol.

210. λούσατέ τ'.

211. ἀλλήλοισι.

220. χρίσομαι.

237. χάρισι, sed τ supra σ.

239. schol. κλῦτε μεῦ οὕτως:

242. δέατ' text. sed ἔδοξε glossa.

244. 245. ἄμφω μὲν ἀθετεῖ ἀρίσταρχος· διστάζει δὲ περὶ τοῦ πρώτου.

248. ἔθεσαν.

255. νῦν δή.

256. ἐμεῦ Zenodotus.

264. εἰσίθμη σὺν τῷ σ' Aristophanes.

269. ἀποξείνουσιν text. et schol. φλοιὸν περιξέουσιν:

275-288. ἕως ἀνδρᾶσι μίσγεται. ἀθετοῦνται στίχοι ιδ.

277. erat πόσις νυ, sed eadem manus fecit δέ. Deinde οἱ pro τοι.

285. γένοιντο.

288. μίσγεται et η super ε.

289. ἀρίσταρχος σὺ δ' ὤκ' ζηνόδοτος ἐμεῖο [debebat ἐμέο.]

291. γρ. δῆεις ἀντὶ τοῦ εὕρῃς. Schol. αἱ χαριέστεραι δῆεις. Et sic citatur in scholiis ad 262. Mox θαλάσσης et supra γρ. κελεύθου. [Pro εὕρῃς lege εὑρήσεις.]

298. γρ. ἠδ' ἔρχεσθαι.

303. ἥρως. Mox δόμω et αὐλῇ, sed οι supra ω et deinde acutus supra circumflexum.

304. μάλα sine ἐκ.

308. αὐγῇ.

313. εἰ γάρ.

313. 314. 315. primo omissi, sed ab eadem manu in margine repositi, et versus ita numerati, 311, 312, α̃, ε̃. 313, 314, 315, β̂, γ̂, δ̂.

317. λίπον ex rasura.

318. τρέχον et ἔτρεχον suprascr. sed erat a manu prima τρώχων. Schol. καλλίστρατος· αἱ δ' εὖ μὲν τρεχέην· sed τρώχων aliud schol.

324. κλῦθι μεῦ ex emend. ejusdem m.

325. οὔπωτ'.

329. ἐναντίη.

## ΟΔΥΣΣ. Η.

3. οὗ πατρός.

5. οἵ ρ' ὑπ' ἀπήνης.

13. ἀθετεῖ ζηνόδοτος.

17. ὅστις ex emend.

22. ἀριστοφάνης ἦ ῥά μοι.

26. πόλιν καὶ ἔργα νέμονται. Schol. γρ. καὶ γαῖαν ἔχουσιν:

31. ποτιόσσεο citat scholiastes ad N. 320.

32. οἵγε et 33. φιλέουσιν ὅτε κέν τις ἵκηται scholiastes ad N. 119.

41. ζηνόδοτος ἢ σφισιν ἀχλὺν γράφει. οὐκ εὖ. ἐν γὰρ τοῖς ἑξῆς φησίν. καὶ τότε δή ρ' αὐτοῖς (sic) πάλιν χύτο θέσφατος ἀήρ:

52. vulgata a m. pr. sed ex emend. εἰ καὶ μάλα τηλόθεν ἄλλοθεν ἔλθοι.

72. vulgata a m. pr. sed στείχησιν ἄν' ἄστυ ex emend. πορεύονται glossa. Fortasse interpretabatur στείχωσιν.

74. οἷσι τ' in schol. In alio, αἱ χαριέστεραι, ἥσί τ' εὖ φρονέῃσι.

77. σὴν εἰς π. γ.

80. vt videtur. ὑποτοπεύεται ὁ τόπος ὡς καὶ χάρης φησὶν ἐν τοῖς διορθωτικοῖς:

85. ὑψηρεφές.

86. ἐληλέδατ' et interpr. ἐληλαμένοι ἦσαν. Etiam in marg. ἐληλέδατο et eadem interpretatio.

87. περί τε schol. ad 86.

95. ἐρειρέδατ'.

103. πεντήκοντα δ' ἔσαν schol. marg.

108. ὅσσον.

113. ἐρειρέδατ' et supra γρ. ἐλήλαται.

114. τηλεθάοντα.

115. ὄχναι, sed bis ὄγχνη 120.

117. οὔπωτε et mox ἀπολείπει.

124. ἑτέρας δ' ἄρα (sine τέ), sed vulg. in scholiis.

129. δύω, sed o super ω.

131. ὑδρεύοντο ex emendatione ejusdem manus. Interpretatio ὕδωρ λαμβάνουσι.

149. ἐπιτρέψειαν ἕκαστος. Schol. ὄντως ἐπιτρέψοιεν αἱ ἀριστάρχου: [lege οὕτως.]

150. γέρας δ' et θ' supra δ'.

158. ὅσφιν.

159. γρ. δὲ, καὶ τόγε πάλλιον·

161. οἶδε δέ.

167. τόδ' ex emend.

168. ποικιλόμητιν ex emend.

174. ut videtur, ἀθετεῖται.

178. καὶ τότε κήρυκα et δὴ post τότε suprascr.

181. σπείσωμεν et hic et supra 165.

199. γράφουσι κατ' οὐρανόν.

204. ξυμβλητο.

213. μᾶλλον.

215. δειπνῆσαι pro var. lect.

221. αὕτη μέντοι ποιητικωτέρα· ἡ δὲ ἄρι ἐμπλησθῆναι:—[Voluit aut ἀριστάρχου aut ἀριστοφάνους, subaudito ἔκδοσις.]

223. ὡσκέμὲ (sic). Schol. ἄμεινον ὀρθοτονεῖν τὴν ἐμὲ:

225. δμωάς τε text. et vnum schol. sed superscr. διχῶς δμωὰς καὶ δμῶας. Mox ὑψηρεφὲς, sed ὑψιρεφὲς ex emend.

239. φῆς a m. pr. φῆις ex emend. Schol. ἔνιοι γράφουσιν οὐ δὴ φῆς ἀντὶ τοῦ οὐδὲ ἔφης:

249. ἀθετοῦνται δὲ στίχοι ἢ ὕστερον γὰρ ταῦτα λέγεται. εἰ δὲ προῃρεῖτο οὐκ ἂν ἐπαλληλόγει:—[l. προείρητο et ἐπαλιλλόγει.

250. ἐλάσας γρ. καὶ ἕλσας αντὶ τοῦ συστρέψας.

251. ἀπέρθιθον text. sed in

marg. ὡς κόσμηθεν, quæ refertur ad alteram lectionem ἀπέφθιθεν, quam et agnoscit Etymologus M. p. 532, 42. sed ἀπέφθιθον p. 119, 56. 456, 18.

253. δεκάτῃ δ' ἐν νυκτὶ pro var. lect.

272. κέλευθα et ον super α.

278. ἔνθα δι' μ'.

289. ἀρίσταρχος γρ. δείλετο.

291. θεῆσιν (sic).

297. καταλέξω et ε supra secundum α, α supra ω.

300. παῖς ἡ 'μή.

301. ἡμέτερον in textu, sed in marg. οὕτως ἡμετέρου. ἀττικὸν δὲ τὸ σχῆμα ὡς ἐς διδασκάλου:

306. ἐπισκύσσαιτο.

309. φίλον κῆρ et supra γρ. νόημα.

311-316. τοὺς ἓξ ἀρίσταρχος διστάζει ὁμήρου εἶναι.

314. οἶκον δέ τ' ἐγώ.

315. εἰ κ'.

316. γένηται, sed οιτο supra ηται.

319. λέξαι et γαλήνην, sed in schol. ad N. 79. λέξεαι et γαλήνη.

321. εἴποι nunc, sed εἴπερ prima m.

322. τήν περ ex emend. ejusdem manus.

325. γρ. καὶ μὲν οἵ.

326. ἀπήγαγον ex emend. et supra γρ. ἀπήνυσαν.

330. εὐχόμενος et ξά supra χό. Deinde εἶπε, πρὸς ὃν μεγαλήτορα θυμόν. ex emend. ejusdem manus.

335. ἀμφιπόλοισι et supra γρ. 'ν μεγάροισιν.

342. ὄρσεο.

344. κάθευδε a m. pr. καθεῦδε ex emend.

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# PALÆOGRAPHIA ASSYRIO-PERSICA.

## To the Editor of the Classical Journal.

Permit me to solicit, from those among your ingenious correspondents, whose intercourse with the Continent may be more frequent or extensive than my own, some intelligence respecting the continuation or conclusion of a rare and interesting Work, begun several years ago; and as it is of this description, to offer a short notice comprising its chief outlines to such of your readers as are still ignorant that such a work exists. I allude to the "*Tentamen Palæographiæ Assyrio-Persicæ*, sive simplicis compendii ad explicandum antiquissima monumenta populorum qui olim circa mediam Asiam habitarunt; præsertim vero *Cuneatas* quas vocant inscriptiones. Auctore D. Ant. Aug. Henr. Lichtenstein," in a quarto volume of about two hundred pages, (besides plates,) printed at Helmstad, in the year 1803. Through the medium of your Journal, I wish to learn whether Mr. Lichtenstein has fulfilled his original intention (often declared in this work) of publishing another part; without which the present, however curious, interesting, and learned, is neither complete nor satisfactory.

From the prefatory address to his reader, we discover this author's opinion, that most Asiatic monuments of antiquity, bearing inscriptions found on this side of the rivers Oxus and Indus, may be considered as *Sémitic* works, (executed by the descendants of Shem) or of people who used a language to which we may trace those dialects now called Oriental, especially the *Aramæan* and *Arabic;* and that a diligent comparison of the elements which have contributed to the alphabets of all these languages would most effectually assist in explaining the ancient inscriptions; not only those that are the principal subject of this essay, the extraordinary *nail-headed* or *wedge-formed* characters ("literas cuneatas" caractères à clous, arrow headed or Persepolitan letters) but the Phœnician, and Pahlavi, or writing on monuments of the time when Persia was governed by the Sassanian dynasty. Most, he affirms, or perhaps all, of the *cuneiform* characters, belong to the same class of Semitick elements, to which may be referred the writing of cognate families, younger by several centuries; such as the Punic, *Sassanian-Persic*, *Estrangelo-Syriac*, and *Cufic-Arabic*. A resemblance of form, in three or four instances, first led Mr. Lichtenstein to a general and laborious comparison of all the ancient alphabets. In the character  found on Babylonian bricks, he perceived the Estrangelo-Syriac  , both being equivalent to the Hebrew מ. And in the Cuneiform alphabets may be discovered a letter of which the principal feature consists in three upright strokes or *wedges* thus,  or  . Mr. Lichtenstein resolves this into the Hebrew ש and traces it in the Phœnician  according to Pococke; and in the old Cufic  He also finds in the ancient Syriac or Hebrew ב *beth*, the Zendo-Medic character thus represented  ; seen also in Aramæan or Nabathean inscriptions, (published by Niebuhr;) in Assyrian, (as on an antique in the "Monumens Inédits" of Monsieur Millin;) in Palmyrene, (as given by Wood,) on Babylonian bricks and other monuments of indisputable antiquity.

In the third section, (Cap. 1. De patria Scripturæ cuneatæ, p. 14) our ingenious author positively asserts that the arrow-headed or Persepolitan letters owe their origin to Middle Asia, the region inhabited by the immediate posterity of Shem. All the monuments, inscribed with such characters, have been found (as far as he could ascertain) in Persia, Mesopotamia, (about the territory of Babylon) a few, perhaps, in Cælosyria, and some, certainly, in Egypt. These, however, are not to be considered as works of the Egyptians themselves, but of the Persians, who invaded their country under Cambyses.[1]

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[1] To a similar invasion of Greece, we may ascribe the extraordinary and highly valuable engraved gems lately brought from the plain of Marathon, by Sir William Gell, and perfectly resembling others found at Persepolis by

Mr. Lichtenstein proceeds to state (page 17) that three great nations or families principally florished at the time when *Chilminar* or the palace of Persepolis, and the royal tombs in its vicinity were constructed. Those nations were, probably, he says, the Persians, Medes, and Aramæans; these latter comprehending the Assyrians and Elamites; while the Bactrians, a powerful and numerous people, may have been confounded with the Medes. Hence that variation of dialect which occasioned the triple alphabet of Cuneiform letters, observable among the sculptures of Persepolis and on other monuments; the Persic corresponding to the *Pahlavi;* the Medic or character of the sacred idiom, equivalent to the *Zend* of Anquetil du Perron; and the Aramæan, (or Nabathean) of which an alphabet is compiled from the inscriptions given by Niebuhr.

Some ingenious remarks are then offered respecting the *arrow*-formed stroke, which constitutes the element of these alphabets, and is supposed by our author to have been considered, among people famous for skill in archery, as a sacred emblem of Mars, (the planet or its presiding divinity;) and this *Mirrikh* (مريخ) as Mr. L. styles it, may be traced, he thinks, in the mysterious *Lingam* of the Indian Brahmins. The triangular form under which, also, this appears in the oldest Babylonian writings, seems derived from the sacred triangle of the Sabæans, considered as the Venus Urania, Anaitis, Queen of Heaven, a Chief Divinity of the Babylonians and Assyrians, and now called *Ioni*, by the Brahmans, in whose religious worship it is sometimes combined with the masculine sign of Mars, or rather of Jupiter Genitor.

In the sixth section, (chap. 1) an analysis of every letter is given, according to the Hebrew order of alphabetical succession. Here we learn that the simple upright *wedge* or arrow-head is, in power, equivalent to the *alif*, or first letter of the Arabians, which in form also it resembles. The shorter and more obtuse wedge, described in general with a diagonal inclination, represents the Hebrew י *iod*. The seventh section treats of those characters which may be denominated auxiliary or secondary: the eighth, of that point which separates words, the ninth, of the direction in which the arrow-headed inscriptions are to be read; and on this subject, Mr. L. differs from many other learned antiquaries, and declares as his opinion that they are written, like Hebrew and Arabic, from the right hand towards the left.

In the second chapter, (sect. 1.) our author offers some remarks on inscriptions found among the ruins of Persepolis, which he considers as monuments exceeded or equalled only by those of Upper Egypt. The three alphabets before mentioned, Persic, Medic, and Babylonian, or Aramæan, all cuneiform, are discovered on the marbles of the Persepolitan temple or palace, which, according to the Greek writers, must have been erected before the time of Darius Codomannus, but not before the

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Sir William Ouseley, exhibiting human figures, arrow-headed characters, and other devices, as appears by a short notice in the *Classical Journal*, No. XVII. p. 196.

time of Cyrus; whilst the Oriental writers describe it as of an origin much more ancient, attributing its foundation to a king named *Jemshid*. After some etymological observations, Mr. Lichtenstein proceeds to explain the inscriptions marked B. and G. in Niebuhr's Travels, (Vol. II. tab. 24.) sculptured in the Zend or Medic character, and resolved into the Aramæan, by our author, who expresses their powers in equivalent Syriac letters, and finally annexes a literal translation in Latin: this, probably, the readers of the Classical Journal will be desirous of seeing; and, perhaps, having seen it, will be rather disappointed than satisfied. The Version of Niebuhr's inscription marked B, is here offered, according to Mr. L. (p. 90.) "Reveremini Darium anachoretam magnificum: glorietur robore animi tutela magnifica! reveremini Darium tutelam magnificorum! Prodit interminatio: reveremini Darium tutelam magnificorum! Increpat te—extollite Darium, vexillum Cyri Senis (vel herois) O turba metite perfectionem (i.e. fruamini opere perfecto.) Increpat te atrium Cyri Sapientis: Reveremini quos congregat magnificentia Cyri. Lætatur senex (heros? Hom?) gloriatur Cyrus instaurator, (sculptor?) Protegit Magus (an Magos?) tuetur et providet. Prodit interminatio: reveremini Darium tutelam magnificam (vel anachoretam magnificum) qui seorsim habitat in aspreto (loco confragoso) magnifico! Extollite Darium anachoretam magnificum. Reveremini Darium anachoretam magnificum! Vivat Darius anachoreta magnificus! Gloriatur Cyrus robore animi! Increpat te: reveremini quos congregat magnificentia Cyri! Beneficus est senex (heros) principem se gerit Cyrus providendo." An inscription given by Le Bruyn, and found on an alabaster antique in the collection of Count Caylus, our author pronounces to be of the second cuneiform class, corresponding to the Pehlvi, (or *Pahlavi*, as Sir William Jones writes the word). Of this two readings are offered—thus expressed in corresponding Arabic letters: the one,

شج شسا جش هو ما الها

signifying "*Depugnat dæmonem arcus Huma dei*:" the other,

شج شسا الهنا انهو ما الها

"*Depugnat dæmonem deus noster Anhuma deus.*"

This *Huma* or *Homa*, Mr. L. observes, was the founder of Magism, which is the reformed Sabean religion; *Anhuma*, he says, is Oromasdes.

Of the third arrow-headed alphabet which Mr. L. denominates the Babylonian or Aramæan, a specimen is given from that most extraordinary sculptured stone, procured at the ruins called *Tak-i-Kesra*, (near the ancient Ctesiphon) brought to France by Citizen Michaux, and published with many ingenious remarks and conjectures by the learned Millin, in his "Monumens Antiques Inédits," (Tome 1.) Babylonian bricks and inscriptions in Le Bruyn's and Niebuhr's Travels, furnish other examples of this character. But the principal is that from the *Tak-i-Kesra* Stone, of which the inscription is printed in arrow-headed types, cut purposely for this work, and in corresponding Hebrew letters with a Latin translation. Its subject, according to Mr. L. is a *Nænia*, or funeral dirge, recited on solemn occasions, or addressed by the chief

priest to those Sabean or Persian women who assembled at certain times of public mourning to lament their fathers, husbands, brothers, or other friends deceased. Of this it will be sufficient to transcribe the first part, (from p. 112.)

"Edictum meum ad vos, filiæ cipporum (parentatrices)
Observatur infortunium, pungit cogitatio foveæ adapertiones periodicas (cipporum)
Imo tempus manumissionis (sunt) discessus nostri ad patres nostros,
Quando ad mansiones firmas findit sepulcra nostra,
Vis exercituum potentium, generationis æternorum,
Delemur hora *Atzaphath*,[1] matris *Hakemi*,[2]
Patris reliqui exercitus potentium:
Vivificabimur per voces resurrectionis,
Quæ emancipabit nos in mansionem non circumscriptam;
Procul a terroribus noxæ dilatæ,
Procul ab ira Deorum,
A tartaro *Orci*, torvo adspectu conterentis te.
Infecit te Deus horroribus præposteris,
Dolore reminiscentiæ, fonte clamorum.
Exacuit terrores in adversis rebus nostris.
Adspergens acetum dispensat medicinam,
Exercitus potentium separat.
Iidem profecto quoque resuscitant vitam nostram.
Quin immittit visitationem jacturarum mortalibus,
Edam nunc epitomen epicediorum, leges singulatim."

Of two short inscriptions, copied at Persepolis, by Niebuhr, (Vol. II. tab. 24.) Mr. L. offers the following translations: "Rex quoque sospitat Aramæos fratres nostros: consilia ejus firma sunt, ut ferramentum lapidis. Syria in tempus sempiternum ore laudum celebrabit illum; (or according to a reading of Le Bruyn) intentio curæ ejus vigilat: protegit ut ferramentum lapidem, Syriam in tempus sempiternum: Profecto tutela tua perennabit." In the other we read, "Euge palatium quod ostendit opes et testatur; rex quoque sospitat Aramæos fratres nostros indicat (hoc) atrium arcus magnifice (i. e. magnifice fornicatum)" (p. 108.)

In the sixth section, (chap. 2.) we find some observations on magical cylinders, exhibiting characters of the arrow-headed alphabets: some of those have been discovered in Asia, and a few in Egypt, where probably they were made by native artists during the Persian supremacy in that country, as we are authorised to suppose, from the inaccurate

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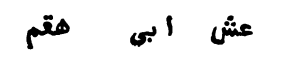
[1] A Goddess of the Aramæans, called *Asaf* اساف by the Coreish Arabs, (See Golii Lexicon, p. 101.) The Chald: אצפא or עצפא, mœror, dolor, &c. Hence the Venus Libitina, or Goddess of Death was named אצפתא.

[2] *Hakem* appears to be Harpocrates, Vishnu, Hermes and Mercury; the tutelary divinity of the planet Mercury, and, not improbably, the Deity of the Druses, has hence derived his name. But this must not by any means be confounded with the Ægyptian Prince or Khalif, called Hakem.

forms of several letters. Mr. L. acknowledges his obligations to Sir Joseph Banks, for an impression or drawing of an Asiatic cylindrical antique peculiarly interesting, which, he says, once belonged to the Florentine Museum, and, as he asserts, proves most indisputably that the arrow-headed inscriptions are to be read from right to left. This amulet, talisman, or magic cylinder, of which an engraved representation is annexed, displays, it must be confessed, three very extraordinary figures, constituting, (if Mr. L. be not wrong in his conjectures) the triad of Divinities, worshipped by the ancient Sabæans, or the *Trimurti*, still adored by the Indian Brahmans—One is the Goddess called *Zoharah* زهره by the Arabs; the מלכת השמים of the Hebrews, or Queen of Heaven; (Jeremiah, chap. vii, and xliv.) the Venus Urania of the Greeks and Romans; and tutelary Deity of the moon and planet Venus. The next figure is her husband *Ash;* and the third *Hakem* (before mentioned) who is conspicuous with a bird's legs, and a scorpion's tail. The inscription on this cylinder, Mr. Lichtenstein thus reduces into Arabic letters, (p. 146.)

نطاواه عش ابي هقم تكّناه بوقم———

and offers this translation of it: "Concludimus illum *Ash* patrem *Hakemi!* Occultate illum Silentio!" As a specimen of the cuneiform writing, the two proper names that here occur, with the intermediate word, are given in the original and the corresponding Arabic characters.



عش ابي هقم

The third chapter begins with some observations on Phœnician inscriptions which, according to Mr. Lichtenstein, may be illustrated by means of the arrow-headed alphabets. Pococke (Descript. of the East, Vol. II. pl. xxxiii.) and Barthelemy (Lettre à Olivieri, pl. iii.) furnish him with subjects for interpretation: one he thus translates, (p. 156.) "Equidem pulvis est reconditorium meum, et in pulverem effodietis sepulcrum meum; (est) festinatio mea ad revertendum a mari suspicionum supra lectum meum. Quies hæc est in æternum: Confidit desiderium meum Spei: quod condar in hospitium matris meæ. Vel pulveri rex (consulit!)"

Our author next devotes a section (p. 160.) to the Pahlavi writing found on medals and other remains of the Sassanians, who governed Persia from the third to the seventh century. But in decyphering these, Mr. Lichtenstein differs, respecting two or three letters, from Monsieur de Sacy and Sir William Ouseley, who several years ago published their explanations of various gems and coins of the Sassanian dynasty. In closing this notice, it must be observed that, on the subject of long inscriptions written in cuneiform characters, respecting which the most learned men have hitherto not determined whether they should be read from right to left, or from left to right; of which the age, and even the language, has not hitherto been ascertained; Mr. Lichtenstein's bold

conjectures, and still bolder translations, seem to require in every line, almost in every word, those *proofs* which he reserves for another volume —apparently convinced of their sufficiency. Without these proofs, the present work, although it evinces considerable learning, ingenuity, research, and modesty, must be considered, as I before observed, unsatisfactory and incomplete. In the opinion, however, of an antiquary who lately perused it, and who has studied during many years the ancient languages of Asia, and examined with attention all that Dr. Hager and others (unsuccessfully, as he thinks) have already attempted on the subject of cuneiform alphabets, this "*Tentamen Palæographiæ*" may serve not only as a very useful guide in the labyrinth of Persepolitan and Babylonian mysteries, but prove, perhaps, a key in the hands of others, if not of the author himself, to unlock the recesses containing their most recondite treasures.

*Feb.* 18, 1815. *V. D. P.*

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# HEBREW CRITICISM.

NO. I.

In common with many of your readers, I have derived much instruction from the communications of your Correspondents on Biblical subjects; my improvement, however, would have been greater, but for what appeared to me to be irrelevant matter, sometimes introduced into the discussions. In truth, some of the disputants in their contest for victory have occasionally lost sight of the question, been backward to admit points when proved, and willing, at times, to impute to the words of an opponent a sense different from that in which he used them. On subjects of mere wit, the indulgence of this propensity may be excusable, because the intention cannot be mistaken; or if it should, the embarrassment only excites mirth; but it ought as much as possible to be guarded against in discussions respecting the sense of the word of God.

In the present communication, I mean to confine myself principally to a subject which has occupied a considerable portion of your pages, and which was brought into discussion by Mr. Bellamy's critical remarks on Dr. A. Clarke's Bible; or rather by the Doctor's assertion, that אֱלֹהִים is a plural noun. But previously, I shall offer a remark or two on the controversy between Dr. G. S. Clarke and Mr. Bellamy.

Mr. Bellamy (No. III. p. 625.) protests against the Doctor's

exclusion of the first לחוף from the text of *Gen.* 49. 13, "as a gloss;" and shows that the word does not mean *haven*, but *coast* or *shore*. Of course the Doctor's "tricolon of synthetic parallels, each line having seven syllables in three words," fell to the ground.

The author of "*Hebrew Criticism and Poetry*" (No. VI. p. 253) himself produces authority (Judges v. 17) for Mr. B.'s version, and concedes the point to the "objector." This is as it ought to be in critical disquisitions, and had the Doctor rested here, he would have merited praise, and some of his slips would probably have escaped detection or been forgotten; but his pertinacity in pursuing a contest, on the threshold of which he owns a defeat, could not fail to induce a scrutiny on the part of many of your readers. In the very sentence, by which he had gained on the lovers of candor, he destroys the effect, by introducing irrelevant matter—matter, of the truth of which he could not be certain; for, having conceded the point "to the objector," he adds—"who appears unacquainted with Bishop Lowth's Prælections on Isaiah," &c. If so, what is that to the purpose? The contest did not relate to the Bishop's book, but to the Bible and the Doctor's book. The Dr. then says (p. 254) "Not therefore, 'such a bigot is this gentleman to his [not] favorite metre.'"—I read this with pleasure as a frank abandonment of the metrical structure, which he had been rearing, and was inclined to forget the introduction of "Bishop Lowth's Prælections," (though he had no right to try to pull down the Bishop along with himself); but I was speedily convinced, that either I had misunderstood him, or that the point at issue had not been conceded with grace, but wrung from him by "the objector;" for he begins his next sentence with a formidable "*But*."—"But they [the Doctor and the objector] must not part in the harbour without THE ASSERTION that MANY WORDS, both in the Hebrew of the Old Testament, and the Greek of the New, have by *the* MOST ORTHODOX, as well as *the* BEST *persons*, long been esteemed GLOSSES AND INTERPOLATIONS."—I shall not stop to enquire the precise force of the "*but*," in this place; BUT I did ask myself, what he meant by introducing "*the assertion*," that many persons have esteemed a number of words in the present text to be *interpolations*? Had any one denied that there were such persons? Certainly not Mr. B. On the contrary, that gentleman has made *the same assertion* more than once, and his complaint has been, that those, who harbour that suspicion on many words of the text, have, like the Doctor, attempted to mutilate the Bible by their exclusion. BUT this is not the only objection which has struck me and many of your readers, against this singular sentence. What does the writer mean by applying the epithets "*most ortho-*

*dox*" and "*best* persons" to those who esteem many words in the text to be interpolations? He cannot surely believe that the readers of the Classical Journal are of that description, which will attach importance to epithets—or that the use of such terms will pass with them for arguments: nor can he intend to say, that those who object to the exclusion of words from the text, on the pretence that they are glosses, are *the most heterodox* and *the worst persons*. Such a meaning I will not impute to any gentleman, and must, therefore, confess that I cannot understand him.

Dr. G. S. Clarke (p. 255) remarks, that Mr. Bellamy's "middle paragraph, p. 630, may be equally applicable to almost any literary endeavour [as to his own], tends to countenance idleness and supineness, and will be justly appreciated by all liberal readers." In the paragraph alluded to, Mr. B. says, "Had he (Dr. C.), without rejecting any part of the original, shown, that those parts in the translation [meaning the common version], which impeach the moral justice of the Hebrew legislator, as well as others, which seem to strengthen the cause of deism, are rendered wrong, Christians of all denominations would have thanked him." Does the Doctor mean to say, that to recommend to scholars a careful revision and correction of the mis-translated passages in the received version is "to countenance idleness:" or, that "every literary endeavour" deserves equal reprehension with attempts to add to or take from the words of Scripture? Such a mode of defence "will indeed be justly appreciated by all liberal readers."

But I shall leave such trifles to offer a remark on a matter of more importance—the Doctor's comment on Isai. 7. 14. "*Behold a virgin shall conceive and bear* [Heb. *and she shall bear*] *a son, and shall call his name Immanuel.*" This "author, probably of equal age and graduation to the translators," of the received version "with the advantage of improvement in learning, accruing in two hundred years,"—"humbly apprehends! that the young woman usually called the virgin is the same with the prophetess, ch. viii. 3." He has been well answered by Mr. Bellamy.

To what the latter has advanced I add, that the LXX. both here and in Gen. xxiv. 43, render העלמה by παρθένος—the very word used by Matthew (i. 23) for *virgin*. That the Greek writers employed this word in the same sense, must be known to all your classical readers.

Allow me to observe, in passing, that in the quotation by Matthew, one of those untranslated Hebrew words, which may legitimately be employed as evidence on one of the questions at issue, between Mr. B. and his opponents, עִמָּנוּ אֵל is, both by the LXX and Matthew, put into the Greek character thus Ἐμμανουήλ. Now, whether we believe with Mr. B. that the two translations are perfectly independent of each other, or with his

opponents, that Matthew quoted from the LXX, the effect will be the same as to the purpose for which I have noticed it. In the Greek, the vowels inserted to give voice to the consonants are precisely those which the Hebrew exhibits, and the dagesh'd מ is expressed by doubling the Greek μ: thus the ע *oin*, with Hhiric, is expressed by the epsilon, the מ by μμ, followed by α for the *Kamełz;* the ב by ν, the ו by ου; the אַ, by the Greek η. But to return—

If credit can accrue to any one for questioning the authority of the Evangelists, let the Doctor have that credit, but here he is not original. If, however, he understood the force of the Hebrew in this passage, he would not grieve that he was not the originator of so strange an interpretation. Long before the Doctor wrote, it was alleged that all that was meant in Isaiah was simply this:—The woman that is now a virgin shall be a wife, and have a son, &c. A curious mode indeed of telling the king, that in a short time the invaders would be expelled. The meaning of the Hebrew cannot be mistaken, even in the English version. The words in the original import, that at the time of her conception, and at the period of her delivery, the woman alluded to should be a virgin: or thus, *while yet a virgin she shall conceive, and while yet a virgin she shall bear a son*—a fact, not more surprising to the learned writer, than it appeared to Mary, "πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω." But, *blessed was she that* BELIEVED: *for there was a performance of those things which were told her from* THE LORD.

The Hebrew is remarkably precise. Let it be recollected, that the pronoun "*she*" is put neither for *woman* nor for *wife*, but for *virgin*. The text, therefore, may be truly read thus: "*Behold a virgin shall conceive, yea a virgin shall bear a son!*"—I might enlarge on this, but it cannot be necessary, and I therefore proceed to the principal question I had in view in the present communication,

Whether is אֱלֹהִים a singular or a plural noun?

This question is one of much greater importance, than some of your correspondents seem to view it, if I may judge from their manner, the carelessness with which mis-statements of facts have been not only given but repeated, and from the irrelevant matter that has been pressed into the discussion. Those who take an interest in the question, and I hope they are many, will not, I am persuaded, think the time mis-spent, that may be employed in sweeping away some of the rubbish, under which the real question has been attempted to be buried. I mean no personal offence to any of the parties, but truth ought never to be compromised or frittered away in compliments.

W. N. (Number IX. 62) asks, "How happens it, that there are yet those among the learned, who perhaps will not object to an alteration in the Greek original of the one Testament, on the authority of versions and MSS. yet would show themselves indignant at even the supposition of a fault in the printed Hebrew copy of the more ancient part of the same volume?"—And speaking of Mr. B. he says, "I am sorry that his pages should have been stained with uncandid, and, I fear I may say, abusive treatment of Kennicott and De Rossi.—Is it, Sir, just or honorable, in your correspondent to place Dr. Clarke and Dr. Kennicott on a level, and represent them as pursuing the same plan 'substituting one letter for another,' 'one word for another,'"—"supported by no versions or various readings: will Mr. B. say that Dr. Kennicott's publication consists of corrections similar to these?"—This is followed by instances to prove, that the printed Hebrew text is at variance with Mr. Bellamy,—with quotations in the New Testament,—in opposition to MSS. and opposed to itself!

From those who thus express themselves, we have a right to expect something *new* at least. But from W. N. we have nothing but what has been often stated, and as often answered, as the greater part of your readers must know. His quotations are Gen. iv. 8. "*Cain said to Abel his brother.*"—"*what did he say,*" &c. Psal. xl. 7. "*my ears hast thou opened*" compared with Heb. x. 5.—Isai. liii. 8. "*for the transgression of my people was he smitten;*" followed by Kennicott's story from Origen, to prove that after "*smitten*" we should add the LXX gloss, "*to death.*"—The song of David, Sam. xii. and Psal. xviii.—2 Sam. xxii. 11, "*he was seen on the wings of the wind,*" compared with Psal. xviii. 10, "*he did fly,*" &c. And the enumeration of David's mighty men in 2 Sam. xxiii. compared with [W. N. *in copying* omits it] 1 Chron. xi.

This is an easy way of displaying learning, but it is not fair that such a tax should be laid on the time of your readers, to say nothing of the value of your pages. This writer can scarcely be ignorant, that Dr. K. was the author of more publications than one. What does he mean then by "Dr. K.'s publication?"—Dr. K.'s collection of Various Readings does not place him on a level with Dr. G. S. Clarke; but his "State of the Printed Hebrew Text of the Old Testament considered," does place him on the same level. It may not be known to W. N. but few of the readers of the Classical Journal can be ignorant, that Dr. K. had set Dr. C. the example of "substituting one letter for another"—"one word for another,"—of adding words to, and rejecting words from the text—"supported by no versions or various readings." His quotations must have been taken at second hand, for the

greater part of them are Kennicott's; but if copied from the original work, how came he to stain your pages "with uncandid, and I fear I may say, abusive treatment of" your correspondent Mr. Bellamy, when he must have seen the fact stated by Mr. B. staring him in the face?—I venture to say, that the next time this writer encroaches on the time of your readers, he will not attempt to deny that Dr. Kennicott has proposed many alterations not supported by any MS.; nor even by any version, which however would be no authority, were it the case. What! improve the Hebrew by the versions of ignorant fallible men? Let us first see a correct translation from the text as it stands.

With great pleasure have many readers of the Classical Journal seen in the last Number, Proposals for publishing by Subscription a New Translation of the Scriptures. I am not one of those who can at the expense of truth cry up the authorised version as approaching nearly to perfection. It is perhaps as good as could have been made at the time it was published; but in many parts, the sense of the original is not only hidden, but directly contradicted in the common version, as well as in its parent the Vulgate. It would be too much to expect from any individual, a perfect translation of a book, which has for ages been "clothed in sackcloth;" but if Mr. B. only succeeds in removing a portion of the blemishes which disfigure all the versions, he will render an essential service to the cause maintained by Christians. Of his ability to do this I entertain no doubt, from his contributions to the Classical Journal. He has elucidated some passages in every one of his communications, and I hope that in an undertaking of such magnitude and importance he will meet with support.

It is but an ineffectual way of cloaking indolence, or covering ignorance, to take for granted that our common version is a correct translation of the original. It may be convenient for some men that this should be the popular belief. It is much easier to charge the original with the objectionable matter exhibited in the versions, than to investigate the true sense. I thought that the period for idle compliments to the translators, at the expense of truth, had passed away; but I was in a mistake. Your correspondent T. Y. [No. IX, p. 89] tells us, "the truth is, that this objectionable matter is as certainly to be found in the Hebrew, as it is in the English—without new modelling the original itself, no man can, without false translations, make it speak any language but what appears to our author [Mr. Bellamy] so liable to objections." Would T. Y. wish us to believe that God is the author of evil—*that the evil done in the city is done by Jehovah!* Or would any one expect, after hearing him speak as above, that he himself should instantly be found "new modelling the original?"

"The only changes" he proposes on v. 13, of the 31st chapter of Job, "are the introduction of ת in the place of נ in the third word; and the omission of נ in the last."—Yes, Sir: this assailant of Mr. Bellamy proposes to change only two words in a verse consisting of no less than seven!

I am sorry to be obliged to differ in any thing from the opinions of one of your learned correspondents, to whom I confess myself indebted for some information received through the medium of your miscellany. I am aware of the respect due to so profound a Hebrew scholar as Mr. Hails, especially considering the modesty with which he speaks of himself—"it is an honor" (says he) "to which I could *scarcely* have aspired, to be classed with the English translators, Kennicott, De Rossi, &c. and it is, *perhaps*, an honor to which I have no just claim. I certainly consider myself much inferior to them; but if MY *knowledge of Hebrew extended no farther than Mr. B.'s* I would not have had the temerity to trouble the Editor of the *Classical Journal* with my remarks." (No. xviii. p. 250). I am aware with what diffidence a person who has no pretensions to Mr. B.'s knowledge of Hebrew should venture, in the smallest point, to dissent from the dicta of so much greater a master; but I have a right to claim from his conscious superiority a little indulgence; and from the great temper and moderation displayed by this writer, I am under but little apprehension of experiencing any bad effects from his displeasure. I ought however to bespeak his "patience;" for I mean not only to question the fairness of some of his statements in his contest with Mr. B. but, convinced with the latter, and with Sir William Drummond, that אלהים *Elhoim* is a noun singular, I must presume to oppose, generally, his arguments, as well as those of others, in favor of a plural signification.

This writer, [No. x. p. 250], like your correspondent W. N., speaks "of Mr. B.'s modesty in charging Dr. Kennicott with ignorance of the Hebrew, and with adding to, or taking from, the Hebrew text, in the manner proposed by Dr. G. S. Clarke." Is Mr. H. really as uninformed as W. N. respecting the bold attempts of Dr. K. and has he yet to learn that many of the alterations proposed by him, betrayed "ignorance" of the structure and idioms of the language, in those points on which he committed himself?

Heartily as I agree with Mr. H. in the censure he levels at Dr. Clarke, for daring to alter the text, I cannot join him and others in their effort to employ Dr. C. as a foil to set off the high merits of Dr. K. Let justice be done to both. The "*manner*," which Mr. H. censures, was not "proposed by Dr G. S. Clarke." It was proposed and largely exemplified by Dr. Kennicott, sixty years ago, and Dr. C. only followed the example set him by that learned

Hebraist;—for learned I allow him to have been, notwithstanding the presumption of which he stands convicted, in having dared to add to, and take from, the Hebrew, often without the countenance of a single MS. and notwithstanding the ignorance exhibited in many of his critiques on the text.

From the language employed by Mr. Hails, I am, in charity, bound to believe, that he is not acquainted with the contents of Kennicott's Dissertations;[1] and that he has seen none of the volumes that were called forth at the time by the appearance of this publication. As it is possible also that some of your readers may not yet know that the greater part of the emendations proposed by Dr. K. had no better authority than his own fancy, I shall give two examples, out of some hundreds selected, not on account of their peculiar boldness, but because their futility has been established on an authority *exactly equal* to that which proposed their adoption.

It may be proper to remark, before giving the first, that though Dr. K. admits [Dissert. p. 24] that two sacred historians, recording the same fact, were not bound to express the sense in "the same words," the greater part of his volume is filled with examples of their statements of the same facts in *different words*; from which he infers one or other of them to have been corrupted!! —Comparing 1 Chron. vii. 9. with 2 Sam. v. 10, in the former he finds "Lord of hosts,"—in the latter "Lord God of hosts."— "But" (says the Dr.) "as the former phrase occurs above 200 times, and the latter not perhaps above 20—it *seems right* to prefer the phrase in Chronicles; especially as the word אלהי is (I believe) no where found in this sacred name through the Books of Samuel, but in this place." [p. 62.] Compare this with the following: "As to the phrases יהוה אלהי צבאות [Lord God of Hosts] and יהוה צבאות [Lord of Hosts] I now *suspect* that אלהי *always* preceded צבאות originally, when applied to God."—The author of the former opinion is Kennicott; but who is he who "*now suspects*" the second to be the fact? The same Kennicott!! [p. 525.] So much for the infallibility of this improver of the Hebrew Text.

Again [Dissert. p. 409.] "the word לוא *non* is very remarkable. It occurs 35 times in this form; but is in other places *more regularly* [notice the phrase] expressed לא. 'Tis somewhat strange, that so common a particle should so frequently be expressed *improperly*; because, if a transcriber knew *any one* word in the lan-

[1] He who is convinced that, "to indulge in conjecture till after every legitimate method of interpretation has been tried, without success, is *criminal* in a critic" [No. XIII. p. 68] could not be desirous to be found associated with Dr. K. as "an honor," were he acquainted with all his writings.

guage, he must be supposed to know *this*." If so, how came Dr. K. to believe that they have made such mistakes, and that of two words between which there is no greater difference than between NAY and NO in English, the one is *regular* and the other *improper*? But the Dr. gives "*the* TRUE *reason* of our finding this short word, which occurs so many hundred times, expressed so often *with a vau*. The words לא *non* and לי *ei*, being the same in sound, have been written frequently for one another. Some transcribers, finding the copies differ, wrote *the one* reading in the text and *the other* on the margin; while other transcribers, of less judgment, resolving to have the true reading in the text, expressed both in the compound word לוא."—Now this "*true reason*" he afterwards [p. 550] tells us is *not* true: "for as this negative particle always has the sound of the ו, 'tis *probable*, that it was at first written לוא." But resolved that the text shall still be wrong he gives another *probability*—"that the ו has been generally omitted, since the invention and addition of the vowel-points!!" I need not enlarge on circumstances which, till I perused the pages in question, I thought were known to every Biblical scholar. *F.*

In your next I hope to resume the subject.

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## ANSWER

### *To Mr. Bellamy's Essay on the Hebrew Points, and on the Integrity of the Hebrew Text.*

NO. II.

[*Continued from No. XX. p. 275.*]

"QUID facit cum Psalterio Horatius? cum Evangeliis Maro? cum Apostolis Cicero?" were questions asked by St. Jerome; and similar queries might be proposed to your correspondent. Mr. B. imagines that the integrity of the Hebrew Text may be illustrated by comparing with it the state of the Text of Greek Writers; and for this end he has indulged your readers with a dissertation on the writings of *Hesiod*, *Homer*, and *Euclid*. He says, "I might ask, as I have in another place, what peculiar circumstances have preserved the writings of Hesiod, Homer and Euclid for 3,000 years? are they not the same now as they were in the time of those writers? 'the casualties of copyists and the corrosions of time' have not affected them! there has not been any alteration in the origi-

nal text of those writers."[1] If by this Mr. B. means to say that the text of those writers is entirely free from corruptions, I reply that his assertion is false in point of fact. Homer and Hesiod certainly are not so much corrupted as are the remains of the Tragedians and other scenic Poets: but Mr. B. must know that the common text contains passages which are neither Greek nor sense, and which consequently need the correcting hand of Criticism. In the time of the Ptolemies, a number of learned men were appointed to correct the writings of Homer. The first of these was Zenodotus, Librarian to the first Ptolemy: but, according to Suidas, Aristarchus, preceptor to Ptolemy Euergetes, was dissatisfied with this edition, and also with that by Aristophanes, and therefore he determined to make another. In order to execute this, he restored to many verses their genuine and ancient readings: he rejected others, which he noted with an obelus to show that he believed them spurious; and upon the whole he produced an edition so accurate that he acquired the greatest reputation in the literary world. This account will sufficiently show that the text of Homer has undergone several alterations: and if Mr. B. should still remain unconvinced, I must refer him to the valuable and classically elegant "Prolegomena in Homerum" by Mr. R. P. Knight, which have lately been reprinted in the Classical Journal. Mr. B. should remember also that there are twenty other works attributed to Homer, besides the Iliad and Odyssey, and the Hymns and Epigrams: he may find a Catalogue of these in the beginning of Mr. Knight's work.[2]

With regard to *Hesiod*, I am not so well qualified to speak: but arguing from analogy, I believe that in Hesiod there are many passages which in the printed Text are corrupt. At any rate, it is absolutely certain that we do not possess all that Hesiod wrote: nothing can be plainer than that the Ἀσπὶς Ἡρακλέους or *Scutum Herculis* is part of a larger poem, of which the remainder is lost: and if this be the fact, we have a very complete refutation of Mr. B.'s triumphant assertion that the text of Hesiod, as we now have it, is precisely in the same state in which it was during the life of the author.

*Euclid* is the next writer to be considered: and if the opinion of Dr. Simpson his learned translator be admitted as evidence, it is impossible to conceive any thing more unfortunate than Mr. B.'s assertion. Dr. Simpson, after remarking that different opinions have been entertained respecting Euclid by different authors, proceeds as follows: "Peter Ramus ascribes the Propositions, as

[1] Class. Journ. Vol. ix. p. 406. (No. xviii.)
[2] Ib. Vol. vii. p. 324 et seq.

well as their Demonstrations, to Theon; others think the Propositions to be Euclid's, but that the Demonstrations are Theon's; and others maintain that all the Propositions and their Demonstrations are Euclid's own. John Buteo and Sir Henry Saville are the authors of greatest note who assert this last; and the greater part of Geometers have ever since been of this opinion, as they thought it the most probable. Sir Henry Savile, after the several arguments he brings to prove it, makes this conclusion, (p. 13. *Prælect.*) That, "excepting a very few *interpolations*, *explications* and *additions*, Theon altered nothing in Euclid." But, by often considering and comparing together the Definitions and Demonstrations as they are in the Greek editions we now have, I found that Theon, or whoever was the editor of the present Greek text, *by adding some things, suppressing others, and mixing his own with Euclid's Demonstrations, had changed more things for the worse than is commonly supposed, and those not of small moment, especially in the fifth and eleventh books of the Elements, which this Editor* HAS GREATLY VITIATED; for instance, by substituting a shorter, but insufficient, Demonstration of the 18th Proposition of the 5th book, in place of the legitimate one which Euclid had given; and *by taking out of this book, besides other things*, the good definition which Eudoxus or Euclid had given of compound ratio, and *giving an absurd one in place of it in the* 5th Definition of the 6th book, which neither Euclid, Archimedes, Apollonius, nor any Geometer before Theon's time, ever made use of, and of which there is not to be found the least appearance in any of their writings."[1] He then goes on to give several examples, and afterwards proceeds as follows: "all these Propositions have been insufficiently demonstrated since Theon's time hitherto. Besides, there are several other things *which have nothing of Euclid's accuracy*, and which plainly show, that his Elements have been *much corrupted* by unskilful Geometers, and, though these were not so gross as the others now mentioned, they ought by no means to remain uncorrected." He then concludes by mentioning that he had endeavoured to restore the accuracy of Euclid's Elements "by *taking away the inaccurate and false reasonings which unskilful Editors have put into the place of some of the genuine Demonstrations of Euclid*, and by *restoring to him those things which Theon or others have suppressed, and which have these many ages been buried in oblivion.*"

On these facts I do not make a single reflection: and I leave your readers to judge for themselves, what credit can be given to Mr. B.'s declaration "that there has been no alteration in the ori-

[1] Simpson's Preface to Euclid, pp. v. vi. 8vo. Edin. 1812.

ginal text of these writers—because the eye of the learned world was upon them in all ages, which would soon have detected any attempt of the kind, and have ruined the character of the interpolator."[1] I may, however, be permitted to remark, that if the cases have any analogy, it will only furnish a fresh argument against the absolute integrity of the Heb. Text.

Mr. B.'s dissertation on the Classical writers is followed by an endeavour to support the integrity of the Text by abstract disquisitions on the particular Providence of God. This is a doctrine which no Christian can deny; but it is not applicable in the present case. The Almighty certainly delivered His word to man in an entirely pure and perfect state: but it still must be the work of man to preserve it pure and in the state in which it was received. God gives us talents according to His good pleasure, which it is our business to improve, and our duty to employ: but it is still optional with ourselves whether we will profit by them, or whether we will forgo the benefits which may be derived from a proper use of the advantages committed to our charge. In almost every part of the Divine Dispensations, something remains to be achieved by the agency of man, as a trial of his obedience, or a test of his faith: and this may be true in the present case. At any rate Mr. B.'s argument is supported only by his own view of the propriety of the Divine interference: and this notion opens a door to great errors. Men are too apt to argue from their own ideas of what should be done by the Providence of God; and consequently they conclude that He should manifest His power on every occasion which they may think requires such an exertion of it; forgetting all the while, that the powers of the human mind are finite, while those of God are infinite; that human knowledge and foresight is bounded and confined, while that of God has no limits; and that all human judgment is weak and imperfect, while God is omniscient and all-wise.

Mr. B. also says, that if the Hebrew Text "had been contaminated by the additions of men, it would cease to be sacred, it would cease to be the word of God."[2] This is an assertion which cannot be regularly deduced from sure grounds of argument. To borrow an illustration from the profane writers, Hesiod and Euclid, to whose works Mr. B. loves to allude, will it follow, because part of Hesiod's Ἀσπὶς Ἡρακλέους is lost, that the remainder is spurious? or because Theon altered and added many things in Euclid, will it therefore be certain that the other parts of the Elements cannot be Euclid's own?

Being sensible that something must be done to destroy the au-

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[1] Class. Journ. Vol. ix. p. 406. (No. xviii.)
[2] Ib. Vol. viii. p. 383. (No. xvi.)

thority of the various readings collected by Dr. Kennicott, Mr. B. begins at last to consider that part of the subject: and in so doing he hazards two assertions, neither of which is correct, as will shortly appear. He says, "It has often been asked how have we various readings? The reason is obvious; after the dispersion of the Jews, Christians in the early ages of the Church began to produce copies of the Hebrew Scriptures, and not being acquainted with the Hebrew language, as appears in their writings, produced spurious copies."[1] If they were unacquainted with the Hebrew language, to what purpose did they busy themselves in writing copies of the Hebrew Scriptures, of which they could not make any use? It will be very plain that they could not have disposed of them to the Jews, because the Jews have always held the Christians in abhorrence and contempt, and consequently would never have made use of copies produced by such unhallowed scribes. Neither would these copies have been useful to any other description of persons, because, according to Mr. B.'s own account, the Hebrew language was in the hands of the Jews only. If Mr. B., therefore, were right, we should be compelled to believe that the early Christians passed their time in very frivolous pursuits, useless both to themselves and others.

Mr. B. in his zeal to destroy the reputation of Dr. Kennicott's work, has here given a reason for the existence of various readings, which in its operation must annul the argument adduced in the paragraph immediately preceding. If God must of necessity miraculously govern the hand of every Jewish transcriber, why should He permit "spurious copies" to be produced by ignorant Christians? is there any consistency in such a conduct? and if these incorrect copies must produce the tragical effect of leading millions into error, so gravely and pathetically set forth by Mr. B. in another part of his article; what must he think of the justice and goodness of the Almighty in permitting such error-causing copies to go abroad? He will find it difficult to account for this, even should we allow him the free use of his Anomœan notion, that we are competent judges of the manner in which God ought to preserve his word inviolably pure. It is curious to observe, however, that in a fruitless attempt to get rid of one difficulty, he is obliged to make use of an expedient, which destroys his whole argument.

This assertion, however, supposing it true, will still prove very little in the present case; for the question is not by whom were the MSS. written which were in use in the early times of the Christian Church; but, by whom were the MSS. written which we have at this day, and which are employed in Dr. Kennicott's collation? Mr. B., it is very evident, cannot be con-

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[1] Class. Journ. Vol. ix. p. 407. (No. xviii.)

versant with that collation, and still less so with the Dissertatio Generalis in which the collated copies are described. His assertion, to have any weight, must extend to the MSS. in question, in which case it is false in point of fact. Kennicott's Cod. 2. is certainly a Jewish and not a Christian copy: in his description of it, he says, "In fine, inserta fuit Italicè codicis hujus laudatio, a *Jo. Leone Modenâ*; qui affirmat, eum fuisse scriptum an. 5064, seu an. Christi, 1304. Hebraicè quoque describitur hic codex; quasi exaratus (saltem *Dan.* et *Ezra*) in urbe שוריא, a *Sam. ben Rab. Jacob Sarugial.*"[1] This copy also contains, *ab eâdem manu*, the commentary of *Jarchi*. The Italian "laudatio" of R. Modena as translated by Dr. Kennicott,[2] is as follows: "This MS. Bible hath been carefully examined by me, and found faithfully transcribed; written with all care, as well in the points as in the accents, in the 5064 year from the creation of the world;—and in every *doubt of the printed books* recourse may be had to this, which, on account of its antiquity and accuracy, is most true and good." Let us now examine the readings of this MS. and see whether they agree with the printed Text.

| | *Vander Hooght's Text*, printed 1705. | *Kennicott's Cod. 2.* |
|---|---|---|
| Daniel i. 1. | שלוש | שלש |
| | ירושלים | ירושלם (43 other authorities: among which are the edit. מנחת שי and the Keri.) |
| v. 2. | אדני | יהוה |
| v. 4. | ומשכלים | ומשכילים |
| | בהיכל | ההיכל |
| v. 7. | מישך | משך |
| v. 10. | כגילכם | כגלכם (six authorities בגילכם) |
| | וחיבתם | וחייבתם |
| v. 12. | הזורעים | הזרועים (the word is read in other copies four different ways.) |
| v. 16. | פתבגם | פת בגם (one copy for פתבגם ויין reads פתבג המלך evidently taken into the Text from the end of v. 15.) |
| v. 19. | נבכדנצר | נבוכדנאצר (the word is read seven different ways in other copies; not to mention an eighth reading which introduces |

[1] Dissertatio General. p. 72. fol. Oxon. 1780.
[2] First Dissertation on the Heb. Text. p. 329. 8vo. Oxford, 1753.

one word from the 19th verse, and adds another which has no existence even there.)

Having thus noticed every reading in the first chapter, and given a general idea of the MS., I shall pursue the collation somewhat further, noticing only the more remarkable deviations.

| *Vander Hooght's Text.* | *Kennicott's Cod. 2.* |
|---|---|
| Dan. ii. | |
| v. 3. ותפעם | ותתפעם |
| v. 4. נחוא | נחוה |
| v. 5. מלתה מני אזדא | desunt. |
| v. 6. תהחון | תהחוון |
| ונבזבה | ונבזבא |
| v. 7. ופשרה | ופשרא |
| v. 9. חזדה | חזדא |
| כדבה | כדבא |
| ושחיתה | ושחיתא. It may be sufficient to remark here, once for all, that the substitution of א for ה is a very common variation in this MS. at the end of words; as is also the insertion of the "*matres lectionis*." |
| v. 10. כל | כי *a primâ manu;* but since altered. |
| v. 20. היא | הוא |
| v. 25. מן | די מן |
| v. 38. ראשה | deest. |
| v. 39. | repeated the first אחרי twice *a primâ manu*, and has since been corrected. |
| v. 43. די | חדי |
| חזית | חזיתא, and omits the first עם. |
| v. 45. חזית | חזיתא |

Besides these, there are innumerable other variations from Vander Hooght's Text, consisting of the permutation of ה and א, or א and ה; the *matres lectionis* occur much more frequently than they do in the Text of Vander Hooght; and transpositions of letters are extremely common: had I noticed all these in the collation of chapter ii, I might have made my list four times greater than it is. Here, then, we have a copy revised and recommended by a Rabbi, and originally written by a Jew, which, as we have seen, frequently opposes the Masora, and contains readings, different from those found in the printed Text. *M.*

[*To be concluded in the next Number.*]

# AN INQUIRY

## *Into the Nature and Efficacy of Imitative Versification, Ancient and Modern.*

"The best in this kind are but shadows, and the bad are no worse if imagination amend them."

Midsum. Night's Dream.

### No. I.

It is proposed in the present treatise, to inquire into the nature and extent of the means by which the sound can be adapted to the sense, and into the usage of those means by the Greek, Latin, and English Poets. Under the former head, the power of single words, the joint effect of many, and the cadence of verse, are comprehended: under the latter, the reasons for believing that the versification of Homer and Virgil was intended to be imitative; and this being established, the proofs that they, together with Cowley, Dryden, and Pope, (by whom this species of imitation was avowedly attempted) were successful in their endeavours.

The subject will be discussed with particular reference to these Poets, and it is hoped that sufficient scope will be thus allowed, while the diffusiveness, which would arise from a wider range, will be avoided.

There are, in fact, but two systems of metre; the one, regulated by quantity, and the other, by accent. Our own language will supply us with all that we can desire in the accentual system; and the power and character of the dactyle and spondee will be best exemplified by the hexameters of Homer and Virgil.

The beauty and copiousness of the Greek language have always been celebrated: the Latin possesses great, though inferior, claims to admiration: and among the modern languages, the English, notwithstanding the corruptions of some, and the injudicious refinements of others, has in itself so many excellencies and so few deficiencies, that propriety permits the preference, which originated in convenience.

Dionysius of Halicarnassus, an historian and critic of high renown, has written more fully and accurately than other critics on this subject; and as he has illustrated his observations by the corresponding passages in Homer, the first in merit, as in time of our five poets, I shall avail myself of his essential assistance, and commence by selecting the appropriate parts of his treatise on Literary Composition. It is, perhaps, to be regretted, that he has confined himself to the language and poetry of his countrymen; but it will be found, that many of his remarks are of general application, and that others may easily be adapted to a different language.

A,[1] when lengthened, is the most sonorous of the vowels; η, ω, ι, υ, follow, if ranged according to their sound, in their present order. Of the short vowels, none is musical; but ο is the least inharmonious. Of the eight semivowels, λ is by far the pleasantest; ρ causes roughness, and possesses the greatest power; μ and ν are nasal, and somewhat resemble the sound of a trumpet; σ is unpleasant, and, if frequently used, very offensive. Of the three remaining, ζ is most grateful to the ear. Of the mutes, π, κ, τ, are smooth; φ, χ, θ, rough; and β, γ, δ, intermediate.

Quantity[2] is susceptible of considerable variations; for neither the length nor the shortness of syllables is uniform; but among the long, some are longer, and among the short, some are shorter, than others.

In Ὁδὸς, Ῥόδος, Τρόπος, Στρόφος, the first syllable is short, but not equally so, in all; for when the ο is preceded by one, two, or three consonants, the distinct articulation of these requires proportionate time; and although the syllable remains short, its length is gradually increased. So likewise η, which is in itself long, is rendered still longer by the addition of consonants, as in Σπλήν. If this process is reversed, and the consonants are taken away one by one, the length of the syllable will be diminished in the same degree as it was increased at first. As, therefore, the letters differ greatly, not only in their sound, but in their quantity; so it necessarily happens, that the syllables retain the individual power of each of their component letters, and also possess the common power arising from their conjunction and position. Hence, words are smooth, or harsh, pleasing, or unpleasing, and excite all the infinite variety of natural emotions.

The most elegant poets and historians, being sensible of this, coin for themselves words, by a suitable arrangement of the letters, and skilfully adapt the syllables to the different descriptions. Homer does this frequently; for instance, where he represents the incessant roar of the waves by the extension of the syllables.

Ἠιόνες βοόωσιν, ἐρευγομένης ἁλὸς ἔξω. Iliad, ρ. 265.
And distant rocks rebellow to the roar.[3]

And the great anguish of the blinded Polyphemus, and his slowly groping with his hands for the entrance of his cave.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι
Χερσὶ ψηλαφόων. Od. ν. 416.
Meantime the Cyclop, raging with his wound,
Spreads his wide arms, and searches round and round.

And in another place, the earnest vehemence of intreaty:

Οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἑκάεργος Ἀπόλλων
Προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο. Iliad, χ. 20.
Rolled at the feet of unrelenting Jove.

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[1] Τμῆμα. ιδ'. p. 95. Upton. [2] Τμῆμα ιε'. p. 105. Upton.
[3] I have subjoined Pope's translation, whenever the original has been executed with sufficient faithfulness.

Every body must discover numberless passages in this Poet, which exhibit duration of time, bulk of body, stillness of position, and the like, by no other means than the disposition of syllables; and also the reverse of these, as shortness, swiftness, haste, &c. as

'Αμβλήδην γοόωσα μετὰ Τρωῇσιν ἔειπεν. Iliad, χ. 476.

and 'Ηνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ. σ. 225.

Aghast they see the living lightnings play.

For in the first, the panting of the breath, and hesitation of the voice; and in the last, mental agitation, and the sudden effect of the object, are represented by the diminution of the syllables and letters.

The poets,[1] moreover, and prose writers, with a due regard to the subject, not only compose suitable and illustrative words, as was mentioned, but also use many of a former age, which are very imitative; as

'Ροχθεῖ γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο. Od. ε. 502.

Amidst the rocks, he hears a hollow roar
Of murmuring surges breaking on the shore. 516.

Αὐτὸς δὲ κλάγξας πέτετο πνοιῇσ' ἀνέμοιο. Il. μ. 207.

Floats on the winds, and rends the heavens with cries. 238.

Αἰγιάλῳ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος Il. β. 210.

The groaning banks are burst with bellowing sound,
The rocks remurmur, and the deeps rebound.

Σκέπτετ' ὀϊστῶν τε ῥοῖζον, καὶ δοῦπον ἀκόντων. Il. π. 360.

Observed the storm of darts the Grecians pour,
And on his buckler caught the ringing shower.

Observed the singing shaft and whizzing spear. Wakefield.

Nature is the great original and teacher of this; as she makes us mimics, and imposers of representative names, by means of certain resemblances which are rational and excite the faculties, by which we are taught to exhibit the sounds of bulls, horses, and goats, and likewise of the winds and cables, and an abundance of similar things; the voice being imitated by some words, the shape, action, passion, motion, or any thing whatever by others. Many ancient writers have treated largely of this subject; but the chief praise is due to Plato, who frequently in other places, but especially in his Cratylus, has traced language to its etymology.

The sum of what has been said is, that from the combination of letters the variety of syllables arises; that these produce the various nature of words, from the arrangement of which the many kinds of language take their origin.

Hence it necessarily happens, that a discourse is beautiful in which there are beautiful words; that the causes of these are beautiful letters and syllables; that a pleasing dialect is formed by what pleases the ear; and that the several differences of words, syllables, and letters, (by which differences, the manners, passions, and dispositions, are described,) arise from the primary collocation of the letters.

This shall be illustrated by a few examples. When Homer, who excels all poets in variety of expression, describes what is beautiful or

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[1] Τμῆμα ιστ'. p. 113.

pleasing, he uses the most sonorous vowels,[1] and the softest semivowels. He does not condense the syllables with mutes, nor shorten the sounds by joining those of difficult utterance together, but arranges the letters in an agreeable and harmonious manner; as

> Ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια
> Ἀρτέμιδι ἰκελὴ ἠὲ χρυσῇ Ἀφροδίτῃ. Odyssey, τ. 53.
> Swift from above descends the royal fair,
> Her beauteous cheeks the blush of Venus wear,
> Chasten'd with coy Diana's pensive air.

and

> Δήλῳ δήποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
> Φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα. Od. ζ. 163.
> Thus seems the palm with stately honors crown'd
> By Phœbus' altars; thus o'erlooks the ground;
> The pride of Delos.

and

> Καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς
> Γῆμεν ἑὸν διὰ κάλλος, ἐπεὶ πόρε μυρία ἕδνα. Od. λ. 280.
> And now the beauteous Chloris I descry,
> A lovely shade, Amphion's youngest joy!
> With gifts unnumber'd, Neleus sought her arms.

But when he introduces a pitiable, terrible, or awful, image, he no longer uses the most sonorous vowels, but chooses the most difficult of utterance among the harsh letters or the mutes, and condenses the syllables with them, as in the following descriptions:

> Σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἅλμῃ. Od. ζ. 137.
> No less a terror, from the neighb'ring groves,
> (Rough from the tossing surge) Ulysses moves.
> Τῇ δ' ἔπι μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο,
> Δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε. Il. λ. 36.
> Tremendous Gorgon frown'd upon its field,
> And circling terrors fill'd th' expressive shield.

Again; when he wishes to imitate the conflux of rivers, and the noise of their intermingling waves, he no longer uses smooth, but strong and clashing syllables.

> Ὡς δ' ὅτε χείμαῤῥοι ποταμοὶ κατ' ὄρεσφι ῥέοντες
> Ἐς μισγάγγειαν συμβάλλετον ὄμβριμον ὕδωρ. Il. δ. 452.
> As torrents roll, increas'd by numerous rills,
> With rage impetuous down their echoing hills,

The efforts of Achilles struggling in his armour against the current of a river, sometimes resisting, sometimes yielding, may be perceived in the elisions of the syllables, the slow[2] succession of the feet, and the strength of the consonants.

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[1] φωνηέντων τοῖς κρατίστοις. optimis vocalium. *Upton.* The softest vowels. *Note on Pope's Odyssey, Vol.* 3, 247.

[2] ἀναβολὰς χρόνων. The translation is here taken from the Rambler, No. 92. The text seems corrupt in some places, and in others is obscure. I have followed Upton in general, but he is not always to be depended upon.

[We refer our Correspondent to Schæfer's edition, 1808. Edit.]

Δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἵσταο κῦμα,
Ὤθει δ' ἐν σάκεϊ πίπτων ῥόος, οὐδὲ πόδεσσιν
Εἴχε στηρίξασθαι. Il. φ. 240.

"When Homer describes the crush of men dashed against a rock he collects the most unpleasing and harsh sounds;" as

Σὺν δὲ δύω μάψας, ὥστε σκύλακας, ποτὶ γαίῃ
Κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. Od. ι. 289.

——His bloody hand
Snatch'd two, unhappy! of my martial band,
And dash'd like dogs against the stony floor;
The pavement swims with brains and mingled gore.

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The power of words has hitherto been considered without particular reference to metre; but as the effect of the next imitative passage is partly ascribed to its metrical arrangement, I shall insert the characters, which Dionysius has attributed to the different feet.

The Pyrrhich[1] is neither magnificent nor majestic; the Spondee is both: the Trochee is softer and more ignoble than the Iambic:[2] the Tribrach, or Choreus, is low, void of majesty and nobleness, and fit for nothing grand: the Amphibrachys possesses much effeminacy and meanness: but the Anapæst is very majestic, and well suited to sublime and pathetic descriptions. The Dactyle is altogether grand, and contributes very much to excellence of harmony, and greatly adorns the heroic measure. The writers upon metre affirm, that the long syllable of this foot is deficient in quantity; but not being able to state the amount of this deficiency, they call it undefinable.[3] The Cretic is not mean; the Bacchius, and Hypobacchius, possess dignity and gracefulness.

[*To be continued.*]

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[1] Τμῆμα ιζ'. p. 125.

[2] Of the Iambic he says, οὐκ ἔστιν οὐκ ἀγενής. The text, as will appear from the following note of Upton, is disputed: "Priorem negativam codices et reg. 1. et Colb. non agnoscunt, quorum fidem siquis probaverit, idem cum *Vossio* sentiat necesse est; nosque mutatâ versione *pedem in primis generosum* oportet interpretemur. Sed aliter de Iambo judicare videtur Dionysius, dum bis sequenti Sectione, ut et aliis in locis, inter fractos, nulliusque aut ponderis aut dignitatis pedes recenset. Nec doctos latet, Aristotelem in tertio Rhet. λέξιν τῶν πολλῶν, dicere; et heroo, cui opponitur, inferiorem judicare. [See Schæfer, who, with Reiske, omits the first οὐκ. Edit.]

[3] ἄλογον, irrationalem. Upton.

# VINDICATION
## OF J. A. ERNESTI
## FROM THE CHARGES BROUGHT AGAINST HIM BY D. WYTTENBACH.

IN the 6th and 7th Nos. of the *Class. Journ.* we inserted the observations of Ruhnken and Valckenaer upon the *Memorabilia* of Xenophon, and we prefaced the article by a quotation from D. Wyttenbach's Life of Ruhnken, in which an odious charge is brought against Ernesti, respecting the observations of Valckenaer. As we have repeated the charge, we deem ourselves bound in common justice to insert the very able and satisfactory reply, which has lately appeared from the pen of J. A. H. Tittmann. Concerned are we to find in that reply such a severe censure on a scholar so eminently gifted with talents, and so distinguished by learning, as D. Wyttenbach, and most gladly should we open our pages to any vindication, which may be offered on the part of D. Wyttenbach. Our readers are well acquainted with our anxiety to vindicate the character of Dr. Bentley from the aspersions, which were thrown out against him, and we take this opportunity of assuring the public that we shall be always happy to afford to scholars the means of vindicating themselves from unfounded statements and calumnious charges. In the Reply of Professor Tittmann, the reader will see many interesting particulars respecting the life and character of J. A. Ernesti. This vindication is contained in the following work, of which we shall, at a future time, take some further notice :—

Dav. Ruhnkenii, L. C. Valckenaerii, et aliorum ad J. A. Ernesti Epistolæ. Accedunt D. Ruhnkenii Obss. in Callimachum, L. C. Valckenaerii Adnotatt. in Thom. Mag. et J. A. Ernesti Acroasis inedita. Ex Autographis edidit J. A. H. Tittmann, Prof. Lips. 1812. 8vo. pp. 204.

V. Cel. et Doct. CHRISTIANO GOTTLOB HEYNE,
JOH. AUGUSTUS HENR. TITTMANNUS,
S.P.D.

DUAS maxime causas habui, Vir Celeberrime, cur hasce reliquias, veluti e cinere servatas, meoque studio editas, Tuo nomini inscri-

berem. Nam quum dudum exoptassem, ut pietatem gratumque animum meum Tibi publice declarare possem, circumspicienti mihi, ad quem summorum virorum epistolas primum omnium mitterem, nullius nomen prius mihi in mentem venire quam Tuum potuit. Sciebam enim, Te Ioh. Augusti Ernesti, quem, dum viveret, præceptorem, et fautorem habuisses, memoriam sancte semper coluisse, et severiorem literarum illam disciplinam constanter tenuisse, cujus ille auctor exstitisset eo tempore, quo parum abesset, quin literarum humaniorum studium in Germania aut inutile ad pietatem haberetur, aut jejunæ tantum librorum sacrorum interpretationi servire cogeretur. Prævidebam igitur, non ingratum Tibi hoc munusculum fore, tamquam magnorum virorum, de Ernesti eruditione et ingenio, judicii honorificum monumentum, præsertim quum plerique eum spernere didicerint ætate nostra, multique, quem vivum adulati fuerant, mortuum lacessere consueverint, parumque absit, quin Ernesti Græcas literas ignorasse vel pueris videatur. Sed illo quidem tempore, ab iis, quos Batavi et Angli principes philologos habuerunt, ipse Ernesti inter principes habebatur, eumque omnes literarum fautores, tamquam veræ eruditionis apud nos statorem, unice colebant. Et meministi Tu optime, V. C., quanta per totam Germaniam auctoritate vir ille floruerit, non munerum tunc quidem splendore, operosisve voluminibus editis comparata: rector enim scholæ Thomanæ, Gesneri dignissimus successor, primum inclaruit; neque præter dissertationes et prolusiones scholasticas, quas vocant, quidquam ediderat, quum omnium oculi dudum essent in eum conversi. Scilicet intelligebant omnes, illum non tantum veræ eruditionis, linguarum studio quærendæ, fontes sibi aperuisse, sed ei inesse etiam ingenium simplex et liberale, ad priscorum hominum sapientium exempla formatum, quo et ipse veterum monumenta recte intelligeret, et ad ea intelligenda atque imitanda adolescentium animos unice excoleret et excitaret. Est enim vox communis omnium, qui ejus disciplina usi sunt, Ernesti institutionem non tam insignis eruditionis, qua minime carebat, in scholis ambitiosius ostensæ copiis temere effusis, quam summa magnorum magistrorum arte conspicuam fuisse, qua juvenum animi, ad ingenii humani præstantissima monumenta recte intelligenda formati, vero literarum amore incenderentur, adeoque non tantum ad græcos latinosque libros explicandos edendosque, sed etiam ad quodcunque doctrinarum genus recte et liberaliter tractandum aptissimi redderentur. Nam subtiliori illa linguarum scientia, non sine multa lectione diligentique et diuturna observatione comparanda, quamquam qui philologus haberi cupit, carere nullo pacto potest, ea tamen, si illa arte destituatur, neque ad adolescentes erudiendos quidquam prodest, neque ad literas ipsas augendas excolendasque sufficit. Sed desiderat hæc ars tale ingenium, quale in Hemsterhusio et Ruhnkenio fuisse compertum est, quale Ernesti nostri fuisse discipuli ejus grati omnes profitentur. Verum hæc ipsa causa fuit, cur Ernesti eruditio postea non ita, ut par erat, æstumaretur. Solebat enim, non tantum in scholis, sed etiam in libris edendis, ea parsimonia uti, quæ quum ab omni ambitione alienissima esset, parum a paupertate abesse videretur his, qui magistri eruditionem vel dictatis

copiosissimis vel notarum immensa farragine metiuntur. Fuit autem Ernesti ex illorum numero, qui eorum, quæ legerunt, observarunt sciuntque, minimam partem scriptis ostendunt, sed suæ eruditionis fructus maturos offerre, aliisque viam modumque monstrasse satis habent, ideoque non magni habentur, quoniam, quanto labore et ingenio illa veluti singularia lumina parta sint, non nisi eruditissimi intelligunt. Imo longe eruditiores plerumque habentur, qui aut quæ ipsi modo didicerint et conquisiverint statim in notas conjiciunt, aut universas eruditionis suæ copias tam larga manu profundunt, ut nihil eorum, quæ per totam vitam cognita et observata habuerunt, reservasse videantur. Quamobrem illud quidem non magnopere mirandum est, fuisse haud paucos, qui Ernesti editiones contemnerent, quod notas adspergere potius, ut ipse in titulo Homeri dixit, quam affundere plerumque solitus esset. Negari enim non potest, librorum veterum editiones, quas ille curavit, fere omnes illa notarum abundantia carere, quæ nihil incerti aut obscuri relinquere ipsosque lectores acrioris cogitationis labore liberare videtur. Scilicet non erat hoc viro magno in ejusmodi libris edendis consilium, ut aut aliorum scriniis expilatis, aut suis adversariis omnibus excussis, vel suam eruditionem ostentaret, vel lectoribus plane ineptis magistrisve indoctis succurreret; imo, ut in præfatione ad editionem quintam Xenophontis Memorabilium dixit, hoc maxime spectabat, ut juventus, literarum græcarum et doctrinæ liberalis et elegantis amore incensa, ipsique magistri, minus a libris instructi, librorum veterum emendatiora exempla haberent, quibus sine magna offensione uti possent. Et tales quidem magistros in mente habuisse videtur, qualem ipse olim juvenis habuerat in schola Portensi, eruditos quidem et vere philologos, sed qui juvenes quoque liberalioris doctrinæ amore imbuere atque ad veram antiquitatis scientiam erudire possent; non autem ejusmodi magistris prodesse voluit, qui quum ipsi literas græcas latinasque leviter tantum attigerint, antequam ad munus sacrum admoventur, pueris libros græcos et latinos explicare instituunt, ideoque editiones notarum farragine superfluentes mirifice amare consueverunt. Quorum hominum inertia, institutionis privatæ veluti domesticum malum, quum certe a publicis scholis arceri possit, non vituperari, sed laudari Ernesti consilium debebat, quod in libris edendis illa parsimonia uteretur, quæ ignavis et indoctis magistris ingrata accideret. Neque verebatur, ne a viris doctis, notulas ejus legentibus, minus ipse doctus haberetur. Sciebant omnes enim, eum, si voluisset, plura dare potuisse, quod de eo summorum philologorum, Valckenærii et Ruhnkenii, judicium fuisse, ex his ipsis epistolis constat. Quamquam fuerunt etiam, qui, nihil amplius eum dare potuisse, aut ipsi crederent, aut certe aliis persuadere cuperent, ideoque virum magnum aut subtiliori literarum græcarum scientia, aut observationum, multa lectione conquisitarum, parata copia destitutum fuisse dicerent. Sed horum quidem opinione minuenda tanto magis supersedemus, quo facilius omnes homines vere eruditos concessuros esse arbitramur, subtilitatem scientiæ cujuscunque non in eo constare, quod omnia aliquis aut memoria teneat, aut in adversariis servata, quavis occasione effundere possit, sed quod rerum, quas sciat, causas finesque accurate cognitos habeat: neque spernendum hominem doctum aut pro

indocto habendum esse, qui literarum incrementis, post quinquaginta annos allatis, uti tunc quidem non potuerit. Quo magis accusanda est eorum temeritas, qui subtilioris scientiæ defectum, quem in summo viro illo deprehendisse sibi videntur, munere theologico, quod summa cum laude gessit, ipsoque theologiæ studio, cui maxima incrementa attulit, satis scilicet humaniter excusare solent. Nam quod ipsum studium theologiæ ad veram philologiam obesse existimant, quasi theologus, systemati suo intentus, eam ingenii libertatem amittat, quæ homini critico unice sit necessaria, ea quidem tam stulta opinio est, ut nulla refutatione opus habeat. Et potest ipsius Ernesti exemplo refutari, qui si non omnia vincula abjecit, quorum impatientissima est ætas nostra, certe non illiberali studio impeditus est, quo minus in rebus omnibus critici munere strenue fungeretur, id est verum a falso certa ratione sejungere doceret. Sed viro magno, gravissimis muneribus ornato, hominumque, qui eum aut præsentes consulerent, aut ab absente de rebus scholasticis et sacris consilia peterent, salutationibus literisque occupatissimo otium, solis literis græcis et latinis dicandum, defuisse, neque mirabitur quisquam, neque vitio ei vertet, quod, quum literarum studiis in patria instaurandis et incendendis, quantum posset, prodesse cuperet, subtiliores disquisitiones, a quibus ipse minime abhorreret, cum viris doctis communicandas, iis, quibus otium esset, reliquerit. Quod si multa ignorasse illum putant, quorum vel inventione, vel accuratiori cognitione nunc haud pauci gloriantur, fruantur illi quidem suis bonis eaque aliis larga manu impertiant, modo ne illum contemnant, cujus et tempus et consilium ab illis rebus alienum fuit. Et velim omnes Tuam, V. C., moderationem imitatos esse, qua Tu usus es in judicio de Homeri editione ferendo, de qua tam iniquos judices Ernesti habuit, ut etiam pueris vix Hagerianas præstare videretur. Scilicet quum et notas adspersisset tantum, neque varias Codicis Lipsiensis Lectiones omnes notasset, nihil eorum fecisse videbatur, quibus nova editio commendari posset, quanquam a perfecta Homericorum carminum editione paranda, cujus Tu perfectam imaginem ipse descripsisti, animus, vita et consilium ejus abhorrebant. Sed alia est accusatio, quam contra illum proferre solent, eaque tanto speciosior, quo quisque ex grege philologorum ad invidiam ipse pronior est. Dicunt nimirum, virum illum aliorum doctissimorum hominum copiis, quibus ipse careret, uti potuisse, sed eas aut ultro oblatas repudiasse, aut in scriniis suis retentas aliis invidisse, aut etiam petere ab aliis noluisse, ne ipsius paupertas illorum hominum divitiis obscuraretur. Quæ accusatio a nemine atrocius, quam a Wyttenbachio, prolata est in vita Ruhnkenii, cuius summa familiaritate usus esse videtur. Scripsit enim [pag. 155 sq.], ad Xenophontis Memorabilium editionem quintam Ernesto ab Ruhnkenio varias codicum scriptorum lectiones, ipsiusque animadversiones missas esse, eundemque Valckenærio persuasisse, ut et ipse suas annotationes adjungeret. Sed quoniam Valckenærius, dum Xenophontis locos attingeret, simul Ernestium candide et simpliciter reprehendisset, eaque censura huic minus grata accidisset, parum abfuisse, quin totam Valckenærii operam ab instituta editione excluderet; Ruhnkenii tamen arbitrio factum esse, ut partis, qua ipse corrigeretur, rationem haberet, quantam ipse vellet, omissa Valckenærii mentione; at sub

hujus nomine adderet reliquas annotationes, quæ ad ipsum Xenophontem referrentur; atque ab illo tempore Valckenærium inter et Ernestium, quamquam nec antea fuisset amoris ardor, magis etiam frigus et suspicionem fuisse. Sed huic narrationi quanta fides habenda sit, alia accusatio ostendet, quam de Callimacho adversus Ernestium protulit. In hac enim editione paranda et adornanda ita fere Ernestium cum Ruhnkenio et Valckenærio egisse scripsit [p. 79 sq.], ut soleat superbus discipulus cum doctiori magistro, non autem amicus cum amico, vir doctus cum viro docto agere. Nam non solum Ruhnkenii aliorumque facultatem, quam sibi deesse sentiret, argutando elevare illum studuisse in præfatione ad Callimachum, sed ipsius Ernesti notulas, Ruhnkenio et Hemsterhusio monentibus, locupletatas quidem, sed ad illorum virorum rationem ingenio et doctrinæ ubertate nihil fuisse, neque a Valckenærio quid adjumenti, non quod hic nollet dare, sed quod ille nollet rogare intelligens. suas copiolas in tantis auxiliis obrutum iri. Sed quanta injuria Wyttenbachius hæc ad Ernesti nomen post mortem ejus minuendum narraverit, facile cognosci potest, et Ruhnkenii et Valckenærii epistolæ de hoc toto negotio luculentissime ostendent. Primum enim verba illa in præfatione ad Callimachum non nisi callidissimus obtrectator isto sensu dicta putare potest, quum nihil magis a vero, imo ab recta ratione abhorreat, quam Ernestium eo ipso loco, quo Ruhnkenii de fragmentis Callimacheis merita celebraret, facultatem illam, qua merita illa maxime constarent, elevare voluisse. Neque parva illa vocavit, ut Wyttenbachius calumniatus est, sine quibus maxima neminem consequi posse, ipse Ernesti probe intellexit, et in elegantissima oratione de doctrinæ accuratæ et promptæ laudibus luculenter demonstravit; imo excusare se tantum vel ingenio, vel tempore suo voluit, quod a veterum et rariorum verborum fœtoribus eruendis et tractandis abhorreret. Ac nescio sane, an vituperandus sit, qui hac in re aliorum studiis uti malit, ipse vero, gravissimis muneribus occupatus, libris veterum scriptorum integris legendis et suum et aliorum ingenium ad copiam rerum et verborum alere, et ad elegantiam cogitandi ac dicendi acuere et polire consueverit. Sed notas, quibus Ernesti Callimachum ornavit, Ruhnkenio et Hemsterhusio ne tunc quidem probatas fuisse, postquam eas illorum virorum auctoritate locupletasset, quam verum sit, ipsæ Ruhnkenii epistolæ demonstrant; ex quibus omnia, quæ de Callimacho inter illos Triumviros gesta sunt, cognosci possunt. Sunt enim notæ illæ, si ubertatem veluti prono alveo sese profundentem spectes, dissimiles quidem his, quas in Elegiarum Callimachi Fragmenta ipse Valckenærius conscripsit, sed honorificentius tamen Ruhnkenium et Hemsterhusium de iis judicasse, ex illius Epistolis [Ep. XII.] lubenter cognoscent, qui hominem Germanum ab Ruhnkenio magni habitum fuisse, sine invidia ferre possunt. Gravior autem Ernesti de Callimacho restat accusatio, quæ si probari posset, parum abesset, quin puerilis invidiæ et superbiæ reus ille vir magnus videretur. Scilicet potuisset a Valckenærio adjumentum referre, sed nihil retulit, non quod hic nollet dare, sed quod Ernesti nollet rogare: nolebat autem, quoniam intelligebat, suas copiolas in tantis auxiliis obrutum iri. Sed quum Valckenærii epistolas legerint ingenui homines, statim et Ernesti nomen ab illa turpi suspicione liberabunt, et

illius viri audaciam mirabuntur, qui quum ex Ruhnkenio meliora scire posset, quæ falsissima sunt, in hominis integerrimi opprobrium projecit. Fatetur enim Valckenærius, se ab illo rogatum, negat, se multa daturum. Quid faceret Ernesti? an hominem doctissimum, quem plura dare posse, sed nolle dare, ex ipso Ruhnkenio compertum haberet, precibus importunis compelleret? an Callimachi editionem, quam ipse Ruhnkenius urgebat, differret, donec aliquid amplius ab illo accepisset? Fecit tamen quod potuit: non semel Valckenærium rogavit; sed unum tantum responsum tulit, præstantissimis in Callimachea refertum observationibus, quibus quum lubentissime, ut debebat, usus fuerit, quis dubitet eum centenas alias desiderasse, et, si missæ fuissent, in Callimachi editionem inserturum fuisse? Num igitur noluit rogare? Rogavit vero; sed nihil amplius accepit tunc quidem; ne spes quidem a Valckenærio facta. Quis igitur hoc ei exprobraverit, quod non institerit precando, donec plura ex illo extorsisset; præsertim si vere Wyttenbachius scripsit, inter utrumque nullum amoris ardorem fuisse. Quin potius Valckenærio hoc exprobran possit, quod a viro, Ruhnkenii amantissimo, et per ipsum Ruhnkenium rogatus, auxilia sua paratissima non statim miserit, sed singulis precibus a se peti voluerit. Certe si utramque Valckenærii epistolam comparamus, vix intelligi potest, quo modo excusemus ea, quæ a Valckenærio scripta leguntur in observationibus ad Callimachi Elegiarum fragmenta a Luzacio editis p. 210. "Callimachea quum sub auspiciis Ernesti renovarentur, *hic meas secum ut conjecturas communicarem rogavit:* unas ad ipsum dedi literas, quibus priora tantum carminum fragmina sumseram tractanda, hujus generis centena daturus, si fuissent desiderata: sed ad istam epistolam responsum demum accepi, nec sane mirabar, quum Callimacheis jam recentatis donarer." Ergo rogavit Ernesti; sed missa sunt tantum paucissima; exspectavit Valckenærius, ut ille denuo rogaret et tertium, et deinceps, donec singula centena extorsisset. Non fecit Ernesti; qui enim faceret, quum humanissime roganti prima statim epistola fuisset negatum? Habent nunc in manibus epistolam illam æqui judices; videant, uter superbius egerit, Valckenærius, qui non nisi sæpius rogatus bona sua impertire Ruhnkenii amico voluerit, an Ernesti, qui, ne sæpius rogando instaret, ipsa, quam in eo maximam fuisse scimus, verecundia impeditus potest videri. Dabimus, utrumque humani quid passum esse, Ernestium, quod, repulsa offensus, denuo rogare noluerit, Valckenærium autem, quod rogatus primum negaverit, effeceritque, ut ille dare hunc nolle crederet, quod vel ex amico communi sciret, plurima dare eum posse; concedemus quoque, succensuisse Ernestio Valckenærium, non quod ille hujus divitiis uti noluisset, sed quod non statim secundis literis datis denuo rogasset; sed quamquam et hoc concedamus, Ernestium literarum causa non prius desistere rogando debuisse, quam centena illa accepisset, et accepturum quoque fuisse ab homine difficiliori; tamen negare nemo poterit, eandem ob causam, id est, literarum causa, Valckenærium roganti primum omnia quæ promta haberet, deinde ultro non denuo roganti mittere debuisse, quod Ruhnkenium humanissimum fecisse non posset ignorare. Hoc autem omnes intelligent, quam vere scripserit Wyttenbachius, Callimacho nihil a Valckenærio adjumenti accessisse, quod

Ernesti noluisset rogare. Et quum, rogasse eum, nunc constet, non opus est, ut turpissimam, quam ille excogitavit, causam, cur Ernesti noluerit rogare, refutemus; arbitramur potius, omnes, tum Germanos, tum Batavos, intellecturos, adversus hominem mortuum, quem amaret et coleret Ruhnkenius, nihil iniquius ab eo dici potuisse, qui vivum amplissima reverentiæ significatione adulatus esset. Sed quis nunc credat, de Valckenærii ad Xenophontem observationibus vere omnia Wyttenbachium narrasse? cui non incidat gravis suspicio, magnam certe illius narrationis partem Ernestini nominis deprimendi studio adornatam esse? Num enim credibile est, hominem ingenuum, quem candidissima anima, Ruhnkenius, amaret, tam pusillum et illiberalem animum habuisse, ut primum totam Valckenærii operam ab illa editione excludere, quam candidam et simplicem reprehensionem ferre maluerit, deinde cum illo de censura minus grata dissimulanda veluti pactus fuerit? Quin homo superbus, qui reprehensionem quantumvis simplicem ægre ferret, nunquam hoc a se impetrare potuisset. Quid vero? num credi potest, Valckenærium, a quo, dum res integra esset, impetrare Ruhnkenius non poterat, ut Ernestio suas in Callimachum observationes roganti mitteret, nunc jam, quod Ernesti non rogasset ardentius, offensum, hoc concessurum fuisse, ut cum suis ad Xenophontem observationibus pro arbitrio ille ageret? Sed faciamus, id concessisse Valckenærium: num inde sequitur, illum, nisi id Valckenærius concessisset, totam ejus operam abjecturum fuisse? Non credamus, nisi id ex epistolis ad Ruhnkenium Wyttenbachius demonstraverit. Ego quidem nullas Ruhnkenii literas, illo tempore scriptas, reperire potui, sed facile auguror, si Ernesti epistolæ detegantur, in iis nihil aliud fortasse repertum iri, quam amici ad amicum querelam de acerbiori censura; constat enim, Valckenærium in aliorum erroribus castigandis simplicitate quidem, sed non semper humanis verbis usum esse. Quod si Ruhnkenius, postquam acerbam Valckenærii censuram amico accidisse intellexisset, ultro egerit cum Valckenærio, utriusque humanitas quidem laudanda, non autem Ernesti ignavia accusanda est, quasi totam Valckenærii operam ab editione sua excludere potius, quam observationes, in quibus ipse candide et simpliciter reprehenderetur, integras adjicere voluisset. Præterea Valckenærius observationes suas ad editionem quartam scripserat, in qua si plurima ei reprehendenda visa fuissent, tanto minus id Ernestium ægre laturum fuisse existimamus, quum in præfatione ad editionem quintam ipse concesserit, priores editiones ad virorum doctorum judicium et usum minus paratas fuisse. Omnino mihi quidem, nescio an ob Theologiæ studium, quod cum literis humanioribus non nisi infausto successu conjungi posse Wyttenbachius existimat, ab omni humanitate alienum videtur, hominis mortui, quem vivum adulatus fueris, famam incertis sermonum familiarium narrationibus minuere, et amicorum suorum gloriam illorum virorum, quos hi ipsi, dum viverent, inter principes habuissent, iniquissimis criminationibus augere. In qua quidem turpi obtrectatione nescio an plus superbiæ et simulationis quam invidiæ insit; hoc autem scio, Wyttenbachium hac narratione, sive vera, sive falsa fuerit, pessimam apud Ruhnkenium gratiam initurum esse, si is, homo integerrimus et amicorum suorum studiosissimus, rescire possit, quam inique ille amici nomen carissimum stringere, quin exscindere studeat.

[*This Article will be concluded in the next No.*]

# BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

NO. I.

Inter libros, in Musæo Britannico asservatos, exstat Aristophanis editionis Frobenianæ exemplar, cujus margini Ricardus Bentleius emendationes allevit suas. Has nobis in animo est describere, et publici juris facere. Et licet partem nonnullam evulgaverit Elmsleius in editione fabulæ Aristophanis Acharnensium, quæ prodiit Oxoniæ A. S. MDCCCIX, tamen, quum fassus sit ipse V. D. se non omnes Bentleii emendationes protulisse, nihil impedit, quo minus hæc sylloge pro novo thesauro et vere aureo haberi debeat; et hoc quidem eo majore dici jure potest, quod Porsonus, cum certior factus esset de illis eximiis emendationibus, præ gaudio collacrymasse fertur, utpote sexcenties a summo Bentleio præreptus in loca ea corrigendo, propter quæ Viri Doctissimi plurimo labore sudaverunt neque tamen hilum profecerunt. Verum non Porsono tantum conjecturæ præripiuntur suæ, sed Tyrwhittus quoque [1] poterat eodem jure sibi gratulari propter consensum plane mirandum: neque injuriâ Bentleius ipse gaudio exsultasset, si cognovisset se lectiones fere omnes, quas Brunckius e MSS. eruit, diu arte propria conjecisse. Utrum vero fuerit Dawesius adeo generosi pectoris, ut, si harum emendationum copiam habuisset et vidisset talem Bentleii cum suis consensum, iniquam istam de Bentleio sententiam, utpote nil nisi indicum ope proferenti et vix Clerico ipso minus centies erranti, rejecisset, ipse definire nequeo. Certe hodie si quis excipiat ex numero emendationum Dawesii omnes illas, in quas Bentleius incidit, vix unam atque alteram prætendit Dawesius, unde vel laureolam sibi comparare potuerit. Neque hoc dictum velim quasi ut Dawesii Manibus insultem aut ingenium ejus vilipendam, verum ut hac occasione moneam, quam facile hominum sententiæ a vero deflecti soleant et dirigi animi affectibus pravis licet, ab homine tamen non penitus alienis. Atqui inter adversarios, quos Bentleius nactus est, in max-

[1] Illius Critici emendationes in Aristophanem olim cum Brunckio sunt communicatæ, et, nisi inter Brunckii feliciores conjecturas exstant, oblivioni sunt traditæ, exigua tamen parte excepta, quam servat exemplar editionis Kusterianæ in Museo Britannico servatum, unde Tyrwhittiana sunt hausta.

imam partem sibi minime comparandos, unus fuit Dawesius adeo similis, ut, quamvis ipse cum hoste societatem nullam inire visus sit, Critici tamen posteri nomina Ricardi Bentleii et Ricardi Dawesii conjungere soleant in exempla hominum, quibus interior cognitio Literarum Græcarum fuit omnis perspecta. In eo quidem dissimiles fuerunt, ut alter multum, alter multa legeret: at similium lineamenta satis monstrabant ingenii celeritas et confidentia; quibus dotibus uterque præ ceteris eruditis eximie pollebat. Et ne cui hoc temere dictum videatur, et ut emendationibus Bentleii sua laus illibata maneat, quoties aut liber MS. aut Critici sententiæ conjecturas Bentleianas confirmaverint, toties consensus ille diligenter satis commemorabitur. Fieri tamen potest, si forte quis incuriam nostram suspectam habeat, ut describentis oculos manus et animus Bentleii aliquando effugiant. Ille enim notas nunc margini superiori, nunc inferiori, nunc inter lineas, nunc ad latus adscripsit, prout spatium charta pura præbebat. Signa quoque usurpavit, quæ propria sunt iis, qui chartas, prelo madidas, legere solent, ut typorum errata corrigant. Et quoniam nullos numeros Arabicos versibus appictos habet editio Frobeniana, necesse fuit, ut Bentleius, dum loca similia allegare voluit, paginarum numerum scriberet; neque mirum est si, numero perperam scripto, plurimum laboris consumtum esset, in re inutiliter indaganda, quam alii, quibus otium fuerit, fortasse invenire poterunt.

Quod ad emendationes in Plutum et Nubes attinet, eæ dudum in partem maximam cum Kustero communicatæ sunt. Sed quoniam est jucundum initia cogitationum videre, quas Viri Maximi postea ad finem perduxerunt, notæ in duas priores fabulas exscribentur, prout exstant in editione Frobeniana et Kusteriana. Et profecto nisi id fieret, intelligi satis non potuissent Excerpta ex Addendis Epistolis Prioribus (iis fortasse Kustero datis) quæ hodie exstant ad calcem editionis Frobenianæ.

Ut chartæ et tempori parceretur, loca similia a Bentleio juxta paginas citata hic ad numeros editionis Kusterianæ sunt allegata.

Monendus es, lector, Bentleium plurima errata Typographi correxisse, et præcipue inter Scholia, quomodo et hodie exstant apud Kusterum: sæpe quoque Suidam citavit, quod et Kusterus fecit; at loca istiusmodi hic memoratu sunt indigna, nisi variam lectionem præbeant.

[In Prolegomenis Græcis περὶ Κωμῳδίας legitur Ἦσαν δὲ οἱ περὶ Σαννυρίωνα, sed corrigendum περὶ Σουσαρίωνα. Ibidem in Ἀριστοφάνους βίῳ legitur τὴν γυναῖκα δ' αἰσχύνομαι &c. quod sic constituendum——τὴν γυναῖκα δὲ Αἰσχύνομαι τώ τ' οὐ φρονοῦντε παιδίω. Ibidem inter Dramata Aristophanis controversa memorantur ποίησις Ναυαγός· quod mendosum est. Corrigendum enim sine dubio Πόλεις, Δὶς Ναυαγός. De Πολέσι controversiam olim fuisse testatur Athenæus III. p. 86. ubi inquit Φιλύλλιος ἢ Φρύνιχος ἢ Ἀριστοφάνης ἐν Πολέσι et alibi iv. p.140. Ἀριστοφάνης ἢ Φιλύλλιος ἐν ταῖς Πολέσι. Posteriorem fabulam citat Pollux x. 33. sed nomine leviter corrupto Διονυσάγῳ. Quin enim Kuhnius recte emendaverit Δὶς Ναυαγῷ, vel hic locus dubitare nos non sinit, ubi, cum olim recte scriptum esset Πόλεις, Δὶς Ναυαγὸς, librarii aliud egentes facili lapsu inde formarunt Ποίησις Ναυαγός. Nosti proverbium, *Improbe Neptunum accusat, qui bis naufragium facit.* Inde argumentum huic fabulæ *Bis Naufrago.* Ibidem paulo inferius περὶ κωμῳδίας legitur Ἀριστοφάνης Φιλίππου, Ἀθηναῖος μακρολογώτατος Ἀθηναίων καὶ εὐφυίᾳ πάντας ὑπεραίρων. Quid, malum, μακρολογώτατος, quod orationis vitium est putidissimum? Quî fieri potest, ut idem sit εὐφυέστατος? Sed corrigendum μακρῷ λογιώτατος, i. e. *longe celeberrimus, disertissimus.*] E Kust. ed.

## Notæ et Emend. in Plutum.

17. Καὶ ταῦτ' ἀποκρινομένου τὸ πάραπαν οὐδὲ γρύ· fo. ἀποκρινόμενος: [et sic edidit Br. et comprobavit Tyrwh.]

[Hic ne dicam τὸ ἀποκρινομένου durius et obtorto collo cum τυφλοῦ conjungi, utpote plena sententia interveniente, illud potius dixero sententiam ipsam clamitare, sic esse corrigendum: καὶ ταῦτ' ἀποκρινόμενος &c. Chremylus sc. Carioni. Patet e v. 19 et 24. Chremylum a servo interrogatum nihil respondisse; hoc ille indignatur. Plutum vero nondum fuisse interrogatum v. 60 ostendit et 52.] E Kust. ed.

34. ἐκτετοξεῦσθαι βίον: leg. βιὸν *arcum:* immo leg. ἐκτετολυπεῦσαι βίον.

[Cothurno, ut vidès, incedere affectat Comicus; sed metaphoram pravam adhibet, si quid ego judico. Quomodo enim vita ἐκτετόξευται? an ludit ambiguitate verbi βίος *vita* et βιὸς *arcus?* sed neque βιὸς nec βίος ἐκτετόξευται: sed *sagitta* tantum. Scio et Scholiastam et Suidam agnoscere hanc lectionem. Tamen illis invitis, sic olim scripsisse puto Comicum; Ἤδη νομίζων ἐκτετολυπεῦσθαι βίον, translatione aptissima: quam omnium gentium sermo usurpat. Nostrates, *my life almost spun out.* Illud alterum Schol. interpretatur τετελειῶσθαι. atqui hoc ipsum est, quod emendatio nostra melius significat. Hesych. Ἐκτολυπεύσας, τελειώσας. Illud quoque quam apte τοῦ ταλαιπώρου βίον ἐκτετολυπεῦσθαι: nam ταλαιπωρία illa in ipsa metaphora pulcherrime exprimitur. Idem Hesych. Τολυ-

πεύειν, ταλαιπωρεῖν, μοχθεῖν, &c. Huc adde illud σχεδὸν, quod lectioni nostræ convenit, alteri repugnat plane. Ἐκτετόξευται enim sagitta, semel uno impetu; ubi τὸ σχεδὸν locum non habet: at lana ἐκτετολύπευται paullatim et longâ morâ.] E Kust. ed.

38. [In Scholiis legitur καὶ ἀλλαχοῦ Ἴαχεν ἀστοῖσι διὰ τριπόδων ἐριτίμων qui est versus ipsius Aristophanis in Equit. 1013. Sed ubi legitur Ἴαχεν ἐξ ἀδύτοιο διὰ, &c. Inde igitur locum hunc corriges.] E Kust. ed. Similiter in Addend. Epist. Prior. "Καὶ ἀλλαχοῦ Corrige Καλλιμάχου. male. hoc exstat in Eq. 1013. Vid. Schol. ad Achar. 278. ubi καλλίας pro καὶ αλλως."

43. Πείθειν δ' ἐμαυτῷ ξυνακολουθεῖν: "Ald. ἐμαυτόν. leg. δ' ἔμ' αὐτὸν; Vid. Ran. 402." Ita in margine. Ad calcem libri in Addend. Epist. Prior. ita: "legerim potius πείθειν δ' ἔμ' αὐτὸν ξυνακολουθεῖν sine casu sequente, ut in Ran. 402. δεῦρο συνακολούθει."

56. Ἄγε δὴ σὺ πρότερον σαυτὸν, ὅστις εἶ, φράσον. Vid. Vesp. 1413. [ubi legit Bentl. δευρί· πότερον vice πρότερον].

[Quid, amabo, est illud πρότερον? quam otiosum et ineptum! deinde cur ita inclementer Chremylus λέγειν χρὴ ταχὺ πάνυ, qui tamen mox v. 59 Carionem castigat, quod σκαιῶς et χαλεπῶς Plutum allocutus sit. Tu vero sic emenda:

ΚΑ. ἄγε δὴ σὺ, πότερον σαυτὸν, ὅστις εἶ, φράσεις;
ἢ τἀπὶ τούτοις δρῶ; λέγειν χρὴ ταχὺ πάνυ.

Totum ex persona Carionis.] E Kust. ed.

69. κἆτα λιπὼν: leg. καὶ vel καταλιπὼν:

[lego καταλιπὼν ex lege versus.] E Kust. ed.

[119. —— μῶρ' ἔμ', εἰ Πύθοιτ', ἂν ἐπιτρίψειεν. Sic interpungendus est hic locus. Nam quam profers lectionem μῶρ' ἔπη est ex Italo Scholiaste non antiquo.] E Kust. ed. Et sic in Froben. interpunxit Bentl.

147. Ald. μικρόν. Vulgo σμικρόν.

150. πηρῶν leg. πειρῶν: vid. 1068.

159. Scholia citant Fragmentum Aristophanis e Thesmoph. secundis, quod sic legit Bentl. Ὃς ἦν περίεργος ταῖσι τῶν φορημάτων Ὅσαι τι περιπέττουσιν αὐτὰς προσθέτοις.

164. Ὁ δὲ χρυσοχοεῖ χρύσιον: Insere vel γε vel τις collato 1182 (et sic edidit Kust.) vel τὸ ante χρύσιον.

[Inseris particulam τις post χρυσοχοεῖ: recte quidem. Nos tamen in libri nostri ora sic emendaveramus: τὸ χρύσιον παρὰ σοῦ λαβών. Ita τἀργύριον passim. Hoc, ni fallor, elegantius. Parum tamen aut nihil interest. Litem dirimet Codex aliquis MS. nam Florentinorum γε, ut cetera ibi omnia, ex conjectura est.] E Kust. ed.

165, 6. Personas disposuit, ut monuit disponendas esse in nota apud Kusterum ad 579.

168. σέ που παρατίλλεται: leg. σέ γ' οὐ παρ- [et sic Valck. ad Hippol. 415.]

174. [Platonis Comici locus ex Amphiarao, quem laudat Scholiastes, sic videtur constituendus *Καὶ νὴ Δί', εἰ τὸν Πάμφιλόν γε φαίης Κλέπτειν τὰ κοινὰ, χἄμα συκοφαντεῖν*] E Kust. ed.

176. Scaliger *Ἀγύῤῥιος*.

178. *οὐχὶ*: leg. *οὔ*: [et sic Kust. edidit.]

178. In Schol. pro *Μεγάβαζος* legit Bentl. *Μεγάβυζος*, collato Av. 484. Mox *ἦν καρικόν*. leg. *ὑκκαρικὸν* Holst. [et sic Meurs. in Spicileg.] E pagina ad calcem libri.

179. In Schol. *Φιλύλλιος* Salmas. Holstein. mox *Λαΐῳ* Casaubon. [ad Athen. II. c. xxvii.]

Ibid. Pro *Εὐρυλόχῳ* Plutarch. in *Ἐρωτικῷ* p. 1367. H. Steph. 767. F. *Ἱπολόχῳ*.

179. [Fragmenta de Philonide sic reponenda sunt. *Νικοχάρης Γαλατείᾳ—Ἦ δῆτ' ἀπαιδευτότερος εἶ | Φιλωνίδου τοῦ Μελιτέως | περὶ δὲ τοῦ μεγέθους Φιλύλλιός φησιν. Ἥτις κάμηλος ἔτεκε τὸν Φιλωνίδην· καὶ Πλάτων δὲ Λαΐῳ φησὶν—οὐχ ὁρᾶς ὅτι | Φιλωνίδην που τέτοκεν ἡ μήτηρ ὄνος Τὸν Μελιτέα, κοὐκ ἔπαθεν οὐδὲν—καὶ Θεόπομπος Ἀφροδισίοις Α. Ὄνος μὲν ὀγκᾶθ' ὁ Μελιτεὺς Φιλωνίδης· Β. Ὀνῳ μιγείσης μητρὸς ἔβλαστε τῇ πόλει* ] E Kust. ed.

196. *κἀν ταῦτ' ἀνύσῃ*: Adde *καὶ*: [rectius Dawes *ἀνύσηται*]

197. *οὐκ εἶναι βιωτὸν αὐτῷ*: Dele vel *εἶναι* [ut Kuster] vel lege *οὐκ εἶναι βιωτὸν τὸν βίον*: collato 970. *Ἀβίωτον—εἶναι τὸν βίον*.

204. *διέβαλλ'*: lege *διέβαλ'* [et sic MS. Arund. teste Kust.]

225. *Ἴσον*: lege *ἴσον* [et sic Br.]

227. *κρεάδιον*: lege *λεβήτιον* [e Schol. pro var. lect.]

237. *εἰς φειδωλὸν*: lege *ὡς φειδωλὸν* [et sic ed. Fl.] et mox similiter in 242. [Corrigis *εἰς φειδωλοῦ*: Attice, fateor; sed numerorum suavitatem tollis. Sana lectio est *φειδωλὸν*, ut *ἀπόδοσις* sententiæ probat v. 242. *Ἦν δ' εἰς παραπλῆγ' ἄνθρωπον*: An et ibi repones *παραπλῆγος*? lege ergo *ὡς φειδωλὸν*, ut tu mox eleganter *ὡς παραπλῆγ'*:] E Kust. ed.

246. *πῶς εἰμ'*: leg. *πως εἰμ'*: sine accentu.

256. *παρόντας ἀμύνειν*: lege *παρόντ'* [sic e Kust. in Not. MSS. et Bos Animadvers. p. 5. edidit Hemst.]

[Posterior versus mendi manifestus est, dactylus enim in penultimo pede non habet locum, sed trochæus aut tribrachys. Corrigo ergo *ἢ δεῖ πάραυτ' ἀμύνειν*. Hesych. *Πάραυτα, παραχρῆμα, εὐθέως παραυτίκα*.] E Kust. ed.

262. Hic et alibi lectiones Aldinas adnotavit, quas exhibet ed. Kust.

287. *Μίδας*: lege *Μίδαις*: [et sic Kust.]

296. *ζητήσωμεν*: Ald. *ζητήσομεν*: lege *ζηλώσομεν*.

[Obsecro te, quid hîc facit *ζητήσομεν*? lego *ζηλώσομεν*: *Imitabimur*; Patet hoc tam ex prioribus *τὸν Κύκλωπα μιμούμενος*, &c. quam ex sequentibus, *Ἐγὼ δὲ τὴν Κίρκην—μιμήσομαι*.] E Kust. ed.

297. *πεινῶντα*: lege *πίνοντα*: mox dele *καί*. [et sic Br.]

[Primo castigandum est δροσερὰ κραιπαλῶντα θ' ex lege versus. Deinde quomodo, sodes, idem πεινᾷ qui κραιπαλᾷ et καταδαρθάνει? Hoc absurdum. Lege πίνοντα pro πεινῶντα. Nota est historia de Polyphemo.] E Kust. ed.

301. σφηκίσκον: immo lego σφηνίσκον. Nam quod de σφηκίσκον comminiscentur Grammatici, ex hoc solo loco petitum est.

[Σφηκίσκον, ait Scholiastes, est lignum acutum, ita dictum a forma *Vespæ*. Eandem cantilenam canunt Suidas, Hesychius, Eustathius [Ιλ. *M.* p. 897=855.] Sed non ego credulus illis. Primo enim non in extremo sed in medio corpore graciles sunt Vespæ, adeo ut sudes σφηκοειδὴς inepta fuerit huic negotio: Deinde cum ipsa σφὴξ sit animal quovis ligneo instrumento minus, incongruum foret instrumentum minutissimum, quodvis σφηκίσκον *vespulam* vocare. Equidem vix dubito quin illa Grammaticorum enarratio ex solo hoc loco defluxerit, et quidem mendoso, ut puto. Lego enim σφηνίσκον *cuneum*. Μόχλον adhibent Homerus et Euripides ad Cyclopem occæcandum: μόχλος autem et σφὴν sunt instrumenta fabrilia, æque ad hanc rem idonea. Quemadmodum a μόχλος, μοχλίσκος dixit Aristophanes teste Polluce, ita et a σφὴν, σφηνίσκος.] E Kust. ed.

303. In Schol. lege Νικοχάρης, ut supr. 179.

306. πάντα τρόπον: Ald. πάντας τρόπους.

331. παρείην τῷ λαβεῖν; lege τῳ [et sic Tyrwhittus.]

358. παρὰ τοῦ θεοῦ: fo. τῆς [scil. Minervæ: cf. v. 1194.]

381. ἀναλώσας γε: dele γε [et sic Hemst. e MSS.]

400. οὐ τῷ μεταδοῦναι: lege τῳ [et sic Hotibius Lect. Aristoph. p. 15.]

402. ὥσπερ: lege ὡς.

[Lege, ut mensura postulat, ὡς τὸ πρότερον.] E Kust. ed.

408. οὐδέν ἐστ': lege οὐδέν' ἐστ'.

453. ἀναστήσαιτο: lege ἂν στήσαιτο et sic Suid. V. Τροπαῖον. [Correxi olim τροπαῖον ἂν στήσαιτο. Sane τὸ ἂν necessarium est: et præterea numerus et phrasis elegantior. Postea idem apud Suidam reperi.] E Kust. ed.

460. πορίζομεν ἀγαθόν: lege ἀγαθὸν πορίζομεν.

462. τί δ' ἄν γ' ὑμεῖς ἀγαθὸν ἐξεύροιθ'; Ὅ, τι; lege Τί δῆτ' ἂν ὑμεῖς vel Φέρε τί δ' ἂν vel Τί δ' ἄν ποθ' ὑμεῖς [et sic MS. Dorvill.]

[In priore versu inconcinni sunt numeri, etsi scansio constet: in posteriore etiam scansio vacillat. Lege Εἰ πᾶσιν ἀνθρώποις ἀγαθὸν (vel ἀγαθὰ ut versus fiat numerosior) πορίζομεν Τί δῆτ' ἂν ὑμεῖς ἀγαθόν: mox in 464 adde γε et lege τί γ' ἂν νομίζετον.] E Kust. ed.

476. Ὦ τύμπανα καὶ κύφωνες: lege vel Ὦ τύμπαν' ὦ κύφωνες vel τύπανα καί.

[Non sollicito. Nam et Suidas sic laudat. Suavius tamen esset Ὦ τύμπαν' ὦ κύφωνες.]

Ibid. Inter Schol. κάλιον. lege κολλάριον cum Bocharto.

499. Olim voluit Οὐδεὶς ἄν· ἐγὼ τούτου μάρτυς· [et sic Hemsterh.

probante Elmsleio ad Heracl. 649] mox addit " immo ex editione Aldina *Οὔτις ἐγώ σοι τούτου μάρτυς.*"

505. Nihil hîc adnotatur excepto *οὔκουν* pro *οὐκοῦν*.

[Hæret sententia; et quidem jam olim hic turbatum esse fatetur Scholiastes. Scribe et distingue. *Οὔκουν εἶναί φημ'* (*ἢ παύτει ταῦτ' ἢ* &c.) *Ὁδὸν, ἥντιν' ἰὼν*, &c. *Οὔκουν*, negativum: *οὐκοῦν*, affirmativum.] E Kust. ed.

510. lege *διανείμειέν τ' ἴσον αὐτόν*. [sic Porson. Suppl. Præf. Hec. p. lix. ed. Lips. 2. et Hotibius.]

514. *σκυτοδέψειν* lege *σκυλοδέψειν*. [et sic Kust.]

528. *οὔτε τάπησιν*: lege *οὔτ' ἐν δάπισιν*. Vid. Schol. Vesp. 674, [qui hanc var. lect. commemorat] et Suid. in *Δάπιδας*.

536. lege *γραϊδίων κολοσυρτοῦ*:

[Recte quidem reponis *κολοσυρτὸν*, ut nos olim. At cum versu seq. etiam *ἀριθμοῦ* substituis, non probo factum. Sic enim distinguo *καὶ γραϊδίων κολοσυρτοῦ· Φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ ψυλλῶν οὐδὲ λέγω σοι Ὑπὸ τοῦ πλήθους*, &c.] E Kust. ed.

544. *φύλλ' ἰσχνῶν*: Olim Bentl. addidit *τῶν*: mox citat Schol. ad Achar. 468. qui e Pluto allegat *φύλλεϊ' ἰσχνῶν*. [et sic Kust.]

547. lege *αἴτιον οὖσαν*:

[Legendum est *αἴτιον οὖσαν*. Versus hoc efflagitat. Sæpe autem occurrit *ἡ αἴτιος*. Deinde in vers. seq. scribe cum Aldina Edit. *τὸν τῶν πτωχῶν*, &c.] E Kust. ed.

566. Non est versus. Est interpolatus. Suidas tamen in *Κλέπτης* agnoscit, et legit *πῶς οὐ κόσμιον*. [Cum Bentleio consentit Porsonus in Advers. p. 34.]

[Stolidissimi cujusdam homuncionis emblema: quod, unde malum pedem intulit, eo est ablegandum. Ne vestigium quidem metri ullum, nullus sensus. Quomodo *κόσμιον*, quod latet? quid hîc sibi vult *δεῖ λαθεῖν*.] E Kust. ed.

580. *Ταύτην*. Insere hic *ΒΛ*.

[Sudat Scholiastes, dum expiscari vult cur Chremylus Peniam alloquens *ταύτην* dicat pro *σὲ*; sed frustra laborat. Sic enim Personæ ordinandæ sunt. *ΧΡ. Τὸν Δία φήσεις ἄρ' οὐκ ὀρθῶς διαγιγνώσκειν τὸ κράτιστον*; *Κἀκεῖνος γὰρ τὸν Πλοῦτον ἔχει* (male Kuster *τὸν* inseruit). *ΒΛ. ταύτην δ' ἡμῖν ἀποπέμπει·* Chremylus hic Peniam alloquitur, Blepsidemus Chremylum: recte igitur *ταύτην*, et mirum quantum urbanitatis huic loco accedat; longe sane plus, quam si Chremylus totum hoc loquatur, etiamsi *σὲ* dixisset. Atque hoc in memoriam mihi revocat locum Comici nostri supra v. 162. ubi invenuste, me judice, longa narratio uni Chremylo adsignatur, quæ sic partienda est. *ΧΡ. Ὁ μὲν γὰρ αὐτῶν—ΚΛ. Ἕτερός δὲ—ΧΡ. Ὁ δὲ χρυσοχοεῖ τις, χρύσιον—ΚΛ. Ὁ δὲ λαποδυτεῖ—ΧΡ. Ὁ δὲ κναφεύει τις. ΚΛ. ὁ δὲ πλύνει—ΧΡ. Ὁ δὲ βυρσοδέψει—ΚΛ. Ὁ δ' ἀλοὺς—διὰ σέ που*—Vides omnia vernilia scurriliaque dicta Carioni Servo hic tribui plane ut infra v. 190. *ΧΡ. Ἔρατος. ΚΛ. ἄρτων. ΧΡ. μουσι-*

κῆς. ΚΑ. τραγημάτων. ΧΡ. Τιμῆς. ΚΑ. πλακοῦντων. ΧΡ. ἀνδραγαθίας. ΚΑ. ἰσχάδων. ΧΡ. Φιλοτιμίας. ΚΑ. μάζης. ΧΡ. στρατηγίας. ΚΑ. φακῆς.] E Kust. ed.

581. γνώμαις, γρ. λήμαις [scil. teste Schol.]

582. Ald. τοῦτό γε δὴ: lege πένεται καὐτός· τό γε δή:

[In priore versu τὸ γνώμαις agnoscit Suidas: placet tamen lectio altera quam Scholiastes profert, Ἀλλ' ὦ Κρονικαῖς λήμαις. Vide proverbium Κρονικαὶ λῆμαι apud Hesych. Diogenianum et Suidam: porro λήμαις λημᾷν est Atticum; sed λημᾷν γνώμαις durissima metaphora est nec facile admittenda. Λημῶντε numero duali, quod et in Suidam irrepsit, metro repugnat, unde ex edit. Aldina reponendum λημῶντες. In posteriore versu cæsura exit in mediam vocem καὶ τοῦ—τό γε δή: quod ut evitarent, opinor, Florentini e conjectura sic dederunt καὶ τοῦτ' ἤδη. Sed et hoc exemplo constat eos MSS. Codicum opem non adhibuisse. Altius quippe mendum subest. Quale enim illud, ὁ Ζεὺς δήπου πένεται? Nonne jejunum quid et ἀναφρόδιτον præ se fert? Scribe igitur locum integrum ex Aldinæ Edit. vestigiis Ὁ Ζεὺς δήπου πένεται καὐτός· τό γε δὴ φανερῶς σὲ διδάξω.] E Kust. ed.

583. Olim voluit Εἰ μὲν γὰρ ἐπλούτει πῶς αὐτὸς ποιῶν: postea scripsit "vel potius Εἰ μὲν ἐπλούτει πῶς ἂν ποιῶν αὐτὸς τὸν Ὀλύμπι' ἀγῶνα." et in Addend. Epist. Prior. ita. "Schol. ad Acharn. 201. Μένανδρος Τραγῳδοῖς· Ἦν ἀγὼν Διονύσια." [et comprobavit Tyrwh.]

[Hunc versum recte mendi manifestum tenes: quem sic olim emendaveram Εἰ γὰρ ἐπλούτει πῶς ἂν ποιῶν αὐτὸς τὸν Ὀλύμπι' ἀγῶνα. Nimirum non solum dicitur ἀγὼν Ὀλυμπικὸς vel Ὀλυμπιακὸς, sed etiam ἀγὼν Ὀλύμπια per appositionem, ut Grammatici loquuntur. Hinc in Rèines. Inscript. p. 365. legas Νικήσας ἀγῶνας Ὀλύμπια, Πύθια, &c. Et Menander apud Schol. ad Acharn. 201. Τραγῳδοῖς ἦν ἀγὼν Διονύσια. Genus autem hoc loquendi, cum esset minus vulgare, ansam videtur dedisse librariis hunc locum interpolandi.] E Kust. ed.

589. λήροις ἀναδῶν· Parodia pro λειρίοις. Vid. Eustath. Ιλ. Α. [p. 125.=94.]

594. Lucianum citat in Dialog. Mort. p. 263. et Cataplo, p. 427.

596. δεῖπνον κατὰ μῆνα προπέμπειν. Ald. προσάγειν. lege προσάξειν vel μῆν' ἀποπέμπειν. [et ἀποπέμπειν habet Suidas in Ἑκάτην. et MSS. duo teste Br. at Tyrwhittus προσάγειν κατὰ μῆνα.]

[προσάγειν edit. Aldina. Sed τὸ προσάγειν metro repugnat. Cujus proinde loco rescribo προσάξειν. Certe tempus futurum hic longe aptius. Narrat enim Hecate sibi cœnam quot mensibus *allaturos fore* divites, ni pauperes eam raperent, priusquam poneretur: proinde cœna ad Hecaten non devenit; quare προσάξειν dixit non προσάγειν, quia nunquam cœnâ potitur. Florentina editio habet κατὰ μῆνα προπέμπειν, quod metro quidem congruit, sed

non sensui. Scribendum enim potius esset κατὰ μῆν' ἀποπέμπειν.] E Kust. ed.

627. μεμιστυλημένοι. Ald. μεμοιστιλημένοι, lege μεμυστιλημένοι.

[Editio Ald. in textu μεμοιστιλημένοι, οι pro υ posito, ut fieri solet. At in Notis recte μεμυστιλημένοι, a μυστίλη. Ita scribunt Hesychius, Suidas, Pollux Etymologus, &c. Quæ hîc in Scholiis habentur de μιστύλη, ἀπὸ τοῦ μεῖον sunt omnia πονηροῦ κόμματος, neque habentur in edit. Ald.] E Kust. ed.

640. φάνος. Ald. φέγγος, recte. cf. Equit. 1316. φέγγος Ἀθήναις et Oraculum de Glycone Pseud-Asclepio apud Lucian. in Pseudo-Mant. T. II. p. 247. Εἰμὶ Γλύκων τρίτον αἷμα Διὸς φάος ἀνθρώποισι. Versus non sunt Anapæstici.

[Pro φάνος, quod in edit. Florent. primum comparuit, ex edit. Aldina et Codd. tuis MSS. reponendum est φέγγος. Nam τὸ φάνος ubi legitur? Prætèrea versus ipse requirit φέγγος, cujus pedes sic metiendi.

Μέγα βροτοῖσ—ι φέγγος Ἀσκλ—ηπιόν.

iisdem numeris constat etiam versus præcedens

Ἀναβοά—σομαι τὸν εὖ—παιδα καί.] E Kust. ed.

653. τὰ πράγματα, i. e. *res* sive *pudenda*, sic Lysistr. 23. τὶ τὸ πρᾶγμα—μέγα—καὶ παχύ. Lucianus Eunucho, T. II. p. 359. καὶ ἀνδρίζεται τὰ πολλὰ καὶ διὰ χειρὸς ἔχει τὸ πρᾶγμα vel τὰ πράγματα *molestias.*

660. προθύματα. Schol. pro var. lect. θυλήματα. Vide Pac. 1040. et ibi Schol.

674. Hic et alibi semper scripsit γρᾴδιον et similia, metro jubente.

686. lege πέμματα: sed vide Av. 894. [ubi exstat στέμματα.]

693. Vid. Achar. 254.

701. In Schol. Amphiarai fragmentum sic emendat Ἀλλ' ὦ θύγατερ ἐλεξάμην σοι πρευμενὴς vel ἔλεξα τάδε σοὶ πρευμενής. Vulgo ἔλεξα σοὶ πρ.

707. συνεκαλυψάμην: lege ἐνεκαλυψάμην [et sic Dawes. p. 209.]

717. Vide Theocrit. Idyll. xi. 2.

718. In Schol. Lege Τῆνος δέ γ' ἡ πολλοὺς [Vulgo τῆνος δ' αὐτὴ]

[Fragmentum Eupolidis ex Πόλεσι citatum ad senarium reducere licet hoc modo, Τῆνος δέ γ' ἡ πολλοὺς ἔχουσα σκορπίους.] E Kust. ed.

746. ὅτι: leg. ὁτιὴ [Fortasse hærebat Bentl. de ι producto ante βλ. vid. ad Nub. 58. ille quidem metus manis est: at certe Comicum est ὁτιή: et sæpe depravatum: vid. ad 949.]

773. Steph. Byz. in Ἀθήναις habet κλεινὴν πόλιν.

779. ἀλλ' αὐτὰ πάντα πάλιν: lege αὖ τά.

[αὐτὰ hìc otiosum est: lego proinde ἀλλ' αὖ τὰ—πάλιν &c. Notum αὖ πάλιν et πάλιν αὖ.] E Kust. ed.

785. ἐνδεικνύμενοι ἕκαστος: lege ἐνδεικνύμενος [et sic Porson. ad Phœn. 1263. ex codd. et Suid. V. Φλᾷν.] vel ἐνδεικνύμενοί γ' ἕκασ-

τος: vid. Ran. 1423. λαβομένω—ἑκάτερος. [plura dat Elmsleius *Edinburgh Rev.* N. 34. p. 492.]

800. lege ὁ δὲ ξένοικος οὑτοσί. Sed recte MS. Arund. ὡς δεξίνικος: vel scribe ὄχλος δὲ ξενικός: vid. Eq. vers. ult. et Ach. 504. [In hanc conjecturam fortasse involasset Dawesius, et risisset metricum Bentleium cum dactylo suo in 4ta sede. Vide Porsonum versus Hermannum ad Med. 675.]

[Placet quod ex MS. profers ὡς δεξίνικος: tamen scabrities quædam aures adhuc offendit ὡς ἀνίσταθ' ὡς ἁρπασόμενος. Ego sic tentaveram Εὖ πάνυ λέγεις· ὁ δὲ Ξένοικος οὑτοσί: ut Ξένοικος sit viri nomen: vel sic, quod fortasse omnium verissimum est. Εὖ πάνυ λέγεις. ὄχλος δὲ ξένικος οὑτοσί: &c. Peregrini sc. spectatores, urbanitatis Atticæ ignari, serio rem agi credentes surrexerant ad rapiendas caricas. Nimirum plerisque festis Atheniensium frequentes aderant exteri, et præcipue Dionysiis vernis ad ludos spectandos: quod tum aliunde constat tum etiam ex Scholiaste ad Achar. 503, 4. ubi Comicus inquit οὐπὶ Ληναίῳ τ' ἀγὼν Κοὔπω ξένοι πάρεισιν: quo etiam facit illud Comici in Eq. vers. ult. Ἴν' ἴδωσιν αὐτὸν, οὓς ἐλωβᾶθ', οἱ ξένοι.] E Kust. ed.

806. Versus spurius.

[*Versus* ἀδιανόητος, inquit Scholiastes, *aut refer ad superiora illa* καὶ ταῦτα μηδὲν ἐξενεγκόντ' οἴκοθεν. Florentini hìc pessime verba luxarunt. Nam voluit, opinor, Scholiastes hoc loco versiculum illum sine sensu esse, commodius autem collocari posse post actûs hujus vers. 2dum. Meo quidem judicio ejiciendus est potius: nam in utrovis loco importunam parenthesin facit et currentem sententiam sufflaminat.] E Kust. ed.

816. Ὁ δ' ἰπνὸς ἡμῖν ἐξαπίνης ἐλεφάντινος. Imo legendum ἶπος vel εἶπος ex Polluce x. 155. μυάγρα. Ἀριστοφάνης δὲ ἐν Φοινίσσαις κέχρηται τῷ ὀνόματι, ἐν δὲ Πλούτῳ εἰπὼν (leg. εἶπον ex MSS. Voss.) τὴν μυάγραν καλεῖ, καὶ Καλλίμαχος δὲ ἔφη Εἶπόν τ' ἀνδίκτην τε μάλ' εἰδότα μακρὸν ἀλέσθαι. ὡς καὶ τὸν ἀνδίκτην ὄντα εἶδος μυάγρας.[1]

[Correxi jam olim ad Callimach. Fragm. 233. ὁ δ' ἶπος ἡμῖν, &c. cujus sententiæ me necdum pœnitet. Nam ut taceam ea quæ ibi jam dicta sunt, hic tantum addam perire omnino usum τοῦ ἰπνοῦ si sit ἐλεφάντινος, cum ebur ferre ignem nequeat, sed cum teterrimo nidore comburatur. At ἶπος eburneus, res est ridiculæ quidem elegantiæ, ad usum tamen non ineptæ. Quare ut hæc lectio urbanitatem Atticam sapit, ita illa altera est γέλωτος φορτικοῦ.] E Kust. ed. Quibus adjungi possunt ex Addend. Epist. Prior. "Adde ἰπνὸς primam corripere ut Vesp. 139. Av. 436. Pac. 535. Sed in Vesp. 833. producitur nisi legeris ἁφαρπάσας." [Ex hoc loco nec-

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[1] This important passage from Pollux, where see the Commentators, has been overlooked by Mr. E. H. Barker in his *Dissert. on ἰποῦν*, in *Classical Journal, No.* xvii. *p.* 114. Ed.

non observationibus ad Nub. 867. patet Bentleio suboluisse canona Dawesianum, de quo plene disceptatur in Misc. Crit.]

851. δείλαιος. Olim voluit Bentl. δείλακρος. Postea nil mutat. [Recte. Cf. Vesp. 40.]

871. ὑμῶν οὐδένος: Scal. οὐδὲ ἕν. [Tyrwhitt. Μὰ Δί' οὐδὲν οὖν pro ὑμενοῦν.]

874. lege ταχέως ἰὼν: vulgo ἰὼν ταχέως.

ibid. [locus ille Scholiastæ οὐ δικαίως τοὔνομα, &c. qui prosam orationem simulat, sex constat senariis, et ex Athenæo, III. p. 74. huc traductus est: quem editio Aldi non agnoscit. Verba autem sunt Alexidis in Dramate Ποιητῇ ut Athenæus dicto loco testatur.] E Kust. ed.

887. πολλὴ ταῦτ' ἐστί: lege τάδ' [de ταῦτα et τάδε permutatis vid. Porson. ad Phœn. 1597.]

906. lege τέχνην τιν' ἔμαθες.

917. lege οὔκουν——καθίστησιν; [e Schol.]

936. οἴμοι μαλ' αὖθις. Clytæmnestra in Euripidis Electra.

947. lege τοῦτον τὸν ἰσχυρὸν θεόν. Cf. Ran. 737. τούτοις τοῖς: et vid. Acharn. 591. [ubi ἰσχυρὸς secundam producit.]

[Vocabulum ἰσχυρὸς mediam syllabam producit: ergo quarto pede non potest consistere. Lege igitur ordine inverso τοῦτον τὸν ἰσχυρὸν θεόν.] E Kust. ed.

949. ὅτι: lege ὁτιή. [Vid. ad 746.]

963. Χο. lege Χρ.

[Hoc non loquitur Χο. i. e. *Chorus*; sed Χρ. i. e. *Chremylus*, et sic corrigendum. Χορεῦ non indicat Chorum hìc loqui, sed Chori cantica ibi olim fuisse, nunc deficere.] E Kust. ed.

1000. Etymol. in Ἀμὴς habet Ἄμητα προσαπέπεμψεν· recte.

1012. lege Νηττάριον ἂν καὶ φάττιον: sic νήττας καὶ φάττας in Pac. 1004.

[*Nitarion appellabat aut Batium suum.* Nempe si credimus Symmacho, Grammatico passim a Scholiaste laudato, Nitarus quidam et Batus erant mollitie infames. Ergo ἀπὸ Νιτάρου, Νιτάριον, ἀπὸ Βάτου, Βάτιον. Atqui, ut condonemus ei cinœdos suos, quos nemo alius memorat, quique a Symmacho ficti videntur, ne nihil dicendo ignorantiam suam fateretur, quî, sodes, fieri potest, ut nominum virilium diminutiva tribuantur mulieri? Σωκρατίδιον est diminutivum Socratis, at nullius alterius; sic Νιτάριον solius Nitari fuerit; Βάτιον solius Bati. Sed cum hæc interpretatio plane sit absurda, aliam iniit: καὶ τὰς μικρὰς δὲ θηλείας, βατύλους ἔλεγον. Quæ primo corrigenda erunt, deinde expendenda. Suidas habet μικρὰς καὶ θηλείας: unde sic lego καὶ τοὺς μικροὺς καὶ θηλέας βατάλους ἔλεγον. *Viros pumilos et effœminatos Batalos vocabant.* Vide Βάταλος apud Hesych. Harpocrat. Suid. Etymolog. Plutarch. in Vit. Demosth. [T. i. p. 847. E.] cui ob mollitiem cognomen Batalus adhæsit. Certa est hæc emendatio: et fortassis insuper legendum est τοὺς μαλακοὺς pro μικρούς: etsi et hoc tolerari potest. Jam

vero quid Βάταλος facit ad βατίον? quibus fidiculis extorquebant, ut ex Batalo Bation diminutivum prodeat? A βάταλος certe βατάλιον fuerit non βάτιον. Tamen et alter Scholiastes significare ait βάταλον, τὴν ἕδραν, παρ' ὃ καὶ βάτιον. *Batalum* scil. esse *sedem, podicem* a qua voce βάτιον venire. Et quidem βάταλον notare πρωκτὸν testantur Plutarch. Etymol. Harpocrat. sed inde βάτιον deducere ineptum est. Ergo alius, sed nihilo sapientior, νιτάριον et βάτιον ait esse plantarum nomina, et interpretatur ὑπεκορίζετο νιτάριον καὶ βάτιον: quasi dixerit ὡς ἄνθη με εἶχεν *florum loco me habuit.* Bellorum mehercle florum! cum βάτος non rosam, non lilium, sed *sentem, spinam* significet: νιτάριον autem de flore vel planta dici sit inauditum et falsum. At tandem, opinor, ad rem ipsam devenimus. Nam βάτος, ait alter, est pisciculi genus, unde mollis et luxuriosus, qualis iste est pisciculus, βάτιον dici potest. Βάτος quidem piscis est, hoc vere: sed satius fuerit pisce mutiorem esse, quam tam lepidum ὑποκόρισμα nobis obtrudere. Restat adhuc Didymus qui νιτάριον exponit νεόττιον οἱονεὶ κοράσιον, sed cum nemo omnium Grammaticorum hoc memoret, cras ei credemus, hodie nihil; utpote qui hoc confingere potius voluerit, quam ignorantiam suam candide fateri. Quid ergo? Ipsa certe tot interpretationum varietas satis per se ostendit quantam ad ἀφασίαν et ἀμηχανίαν redacti fuerint miselli Scholiastæ. Nobis autem, si locum a multis jam seculis in mendo cubantem et ab ipsis Græcis magistris frustra tentatum, certa conjectura restituere poterimus, et extra omnem dubitationis aleam ponere; ecquid erit pretii, προσφιλέστατε Kustere? Gratiam, sat scio, a te magnam inibimus et ab omnibus φιλαριστοφάνεσι, qui tua opera id olim possunt resciscere. Faciamus igitur periculum: et primo illud percommode accidit, quod apud Suidam ista nomina cum duplice ταυ efferuntur, νιττάριον et βάττιον: cui scripturæ adstipulatur Scholiastes ille ad locum qui βάταλον ait τὴν ἕδραν, παρ' ὃ καὶ τὸ βάτιον· τὸ δὲ συνεσταλμένως ἀναγινώσκειν, ἀνόητον. Hoc est, *stultum est correpte verbum illud pronunciare.* Scripsit ergo iste syllaba per geminam consonantem producta βάτταλος et βάττιον: ut profecto apud Etymologum hodie habetur Βάτταλος et Βατταλίζειν. Jam igitur sic locum refingo minima mutatione Νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο. Non dubitaveram consueta quædam ὑποκορίσματα amatoria sub mendosis illis delitescere; et proinde tentanti quiddam ejus generis ex iis extundere statim successit. A νῆσσα Attice νῆττα diminutiva exstant νήττιον et νηττάριον: a φάσσα, φάττα, est φάττιον. Onomasticum Latino-Græcum Labbæi. *Palumbes*, φάττα· *Palumbula*, φάττιον. Porro inter blanditias amantium *anaticulas palumbulas* sive quod idem est *columbulas* (nam palumbes est genus columbæ) vel primum locum obtinere ex notissimo Plauti loco constat Asinar. III. 3. *Dic igitur me anaticulam columbulam catellum Hirundinem monedulam putillum passerillum.* Sic corrigenda sunt ista, nam in editis mendose habentur contra legem

metri. Sed et illa ibidem sic scribe: *Dic igitur me passerculum, gallinam, coturnicem, Agnellum, hædillum me tuum dic esse vel, vitellum.*] E Kust. ed. [Huic conjecturæ obstant canones Dawesiani, bis neglecti.]

1045. Olim emendavit Bl. ὑβρίος: collatis Nub. 1071. et Vesp. 1273. post nil mutavit. [Verum in iis genuinam formam -εος reposuerunt Brunck et Elmsleius in *Edinburgh Rev.* N. 37. p. 86. in utroque Bentleius Ionicam reposuit -ιος.]

1068. Etymol. in Ἠπεροπευτὴς habet κἆτα τῶν τιτθίων: leg. καὶ τῶν [et sic edidit Kust.] Vid. Acharn. 1198. Pac. 863. vel κἆτα τιτθίων: vid. Ran. 415. At in Addendis Epist. Prior. ita "Καὶ τῶν τιτθίων magis placet: vide locum et Thesm. 150. et 698. sed vide Lys. 83." [ubi delet Bentl. τῶν.]

[Versus gratia lege καὶ τῶν τιτθίων: aut quod verius est κἆτα τιτθίων, sine articulo.] E Kust. ed.

1089. Οὐκοῦν τρύγοιπος: Suidas inserit ὁ: mox [apud eundem exstat] παρωδεῖ τὴν παροιμίαν Ἄρ' ὁ τρύγητος ταῦτα πάντ' ἰάσεται: sed editio princeps habet τρύγοιπος ex hoc loco in v. Ὁ τρύγοιπος.

1129. ἣν: an ἧς: ut mox in v. 1131. [et sic Hemsterh. e Cod. Dorvill. et sententiâ Casauboni.]

[Ἣν quoque habetur apud Athen. ix. p. 368. e Pluto Secundo videtur nihilominus legendum ἧς ἐγὼ κατήσθιον: quod Ἀττικώτερον est. Sic mox Σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον.] E Kust. ed.

1130. Inter Schol. post καταῤῥέουσιν addit Bentl. ἐκ κελεύσματος e Suid. v. Ἀσκωλιάζειν. [ubi quidem legitur ἀπὸ κελεύσματος: de qua locutione vide Porson. Advers. p. 47.]

[Locus Eubuli, qui in Scholiis legitur sic restituendus est. Καὶ πρός γε τούτοις ἀσκὸν εἰς μέσον χάμαι Καταθέντες εἰσάλλεσθε καὶ καγχάζετε Ἐπὶ τοῖς καταῤῥέουσιν.] E Kust. ed.

1171. διακονικὸς εἶναί μοι δοκῆς: at διᾱκονικὸς est secunda longa. vid. Av. 74. et 839. An διάκτορος? Sed in Addend. Epist. Prior. "forte διάκονος" [et sic Hemsterh. et Schmid. ad Matth. 4. 11.]

1195. Bis inter Schol. legit Φιλύλλιον et Φιλυλλίου.

[*To be continued in the next No.*]

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## REMARKS ON
# POTTER'S ARCHÆOLOGIA GRÆCA.

THERE are some passages in Potter's Archæologia Græca, to which I would willingly call the attention of your readers, as being executed in a careless, diffuse, and uninteresting manner; insomuch that I am struck with astonishment, when I consider how long the Archbishop's work has retained its place in our schools and colleges. For to say nothing of his tedious style, with which

you are pestered in every page, the facts which he has collected might and ought to have been compressed into one small volume. Add to this that "OUR AUTHOR" has never once attempted to distinguish the manners of one age from those of another; and that he seems to have thought that the authority of every ancient writer was pretty nearly of the same value. Does he meet with a custom in some obscure scholiast—he recommends it to the notice of his reader with the same gravity as if it were founded on the mention of Thucydides; and Plutarch, whose testimony has been so frequently and so justly invalidated by the penetrating mind, and the acute investigation of Mitford, is always preferred to any other author whatsoever. Besides the many points which he has treated ill, there are many others, and those of importance, on which he has not given us the slightest information. Since his time, classical literature has advanced with such rapid steps to its present acmè, that the gleanings of knowledge on the subject of Archæologia, not already communicated to the world, are meagre and scanty indeed. All that is left to the modern scholar is, to place in a new and better light the observations of his predecessors. To any person, therefore, who would strike out from Potter's work all the uninteresting detail which he is ever and anon introducing; and who, in lieu of that unshapen and chaotic mass, would substitute the investigations of modern times, to such a person the literary world would owe great obligation. To perform such a task, which we must all allow to be rather of the Herculean order, is neither within the power nor inclination of the writer of this article. It is one thing to hint, and another to execute.

Should, Mr. Editor, the following remarks seem worthy of your attention, they are at your service, as also some others which are at present sleeping in the writer's portfolio. They are intended expressly for the use of the young scholar, and do not lay any claim to originality. Industrious compilation, from both the ancient and modern sources of information, is all the merit of which the author can boast. He thinks, however, that some advantage might accrue to the republic of letters, if other scholars would add their mite to his remarks, which may serve as the first number of "MISCELLANEA QUÆDAM GRAMMATICA ET ARCHÆOLOGICA."

*St. John's Coll. Camb.* *G. T. X.*

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## I. *On the Use and Usages of the Greek Article.*

The article is not a necessary part of speech in the infancy of a language, as we do not find it in Homer, or in the most ancient dialect of the Greek, the Latin: it is used in the Ionic dialect, indiscriminately as an article or a relative pronoun. The appropriation of it, therefore,

as an article, as in Attic writers, is purely a refinement of later times.

(1.) The article is applied to both nouns proper and appellative, as ὁ Σωκράτης and ὁ ἄνθρωπος, though both must be the name of substances of one kind or another: for the use of the article is to single out and distinguish substances from each other. Thus (A) ὁ Σωκράτης, if it has occurred before, signifies *the before-mentioned Socrates;* but if it has not, *the celebrated Socrates.* Thus ὁ ποιητὴς sc. Homer; ὁ ῥήτωρ, sc. Demosthenes. But in case the name had not been mentioned before, and was not of some famous person, the article would be improper; they would in such a case say Σωσίκλης τις καλούμενος, or Σωσικλής τις ὄνομα. Now in case (A) οὗτος and ἐκεῖνος would be wrong; for the first of these words points out with peculiar emphasis—the latter, though it does mark reference, does it in contradistinction to the pronoun just now cited, οὗτος.

(2.) The article is to be applied, when a person is more distinguished by his country, profession, aut tale aliquid istius modi, than by his name. In that case, the article is added to the adjective denoting the quality, and not to the name, as Ἀπολλωδῶρος ὁ Κυρηναῖος, &c. &c. For there is a great difference between ὁ Πτολεμαῖος γυμνασιάρχης ἐτιμήθη, and Πτολεμαῖος ὁ γυμνασιάρχης ἐτιμήθη.

(3.) The article distinguishes the unity of the species from the multitude of individuals under it, and the species itself from any undetermined individuals of it. Thus ὁ ἄνθρωπός ἐστι ζῶον, "The species of man is an animal." This use is found most frequently in Aristotle and the Greek metaphysicians. Aristotle himself shows that it is not the same thing to say τὴν ἡδονὴν εἶναι ἀγαθὸν, "Pleasure is a good thing," as to say "τὴν ἡδονὴν εἶναι τὸ ἀγαθὸν," Pleasure is goodness itself; yet we have in the Alcestis of Euripides, v. 805, ὁ βίος ἀληθῶς οὐ βίος.[1]

(4.) The article distinguishes between subject and predicate. Thus in θεὸς ἦν ὁ λόγος, we know from the article, that ὁ λόγος is the subject, and θεὸς the predicate.

(5.) The article refers to an object also, without particular emphasis, and connects together the subjects of discourse, by referring them to one another.

Such are the uses of the article; it is, therefore, in its usages thus placed:—

1. With substantives.
2. With adjectives, both before and after their substantives.
3. With pronouns as ὁ αὐτὸς, ὁ δεῖνα, &c. &c. as in Demosthenes ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσηγγείλεν.
4. With the infinitive of verbs, to which it gives a substantive meaning.
5. With participles, as ὁ ἄρχων, ὁ βουλομένος.
6. With indeclinable particles, as ὁ πλήσιον, sc. ὤν, ὁ πρὶν λόγος.

## II. *On the advantage of the Greek above the Latin Language.*

1st. From want of an article, the *Latin language* cannot distinguish

[1] βίος ἀληθῶς ὁ βίος, is the reading of the Flor. MS. See Valck. Phœniss. v. 1168. It is adopted by Gaisford in the Oxf. Edition of Alcestis. EDIT.

between subject and predicate. Thus in Juvenal's Eighth Satire, v. 20: "Nobilitas sola est atque unica virtus," we have nothing but the context to inform us, whether the English is "Nobility is the only true virtue," or "Virtue is the only true nobility." You may assert that the sense here makes the passage to be self-evident. Allow the argument to be good; yet what is the case in these lines of Horace's Art of Poetry? v. 47, "Dixeris egregiè *notum* si callida verbum Reddiderit junctura NOVUM." Concerning this passage, which the Greeks would have made clear by using the article, Grammatici certant et adhuc sub judice lis est. From this defect, the Latin language is not fitted for a philosophical language. Lucretius almost confesses this in the First Book of his De Naturâ Rerum, v. 137—142; and Seneca in his 57th Epistle.

2. It cannot refer to an object without particular emphasis: the words "*hic*" and "*ille*" are both emphatic. Cf. Virg. Æn. VI. 791; "*Hic* vir, *hic* est, tibi quem promitti sæpius audis."

3. The Latin language cannot connect together the subjects of the discourse, by referring them to one another by the article, but leaves the reader to guess whether they be the same or no.

4. The Greek language has in the gerundive use of the article and infinitive mood a power which the Latin language has not; for the Greeks can insert the pronoun or agent. Thus "ἐν τῷ Α γράφειν;" the Latins can only say *inter scribendum*, which may refer to B's being in the act of writing, as much as to A.

5. The Latin language wants an *active past participle;* and hence the ambiguity of the ablative absolute. Thus "Brutus, interfecto Cæsare, in Græciam profectus est," we are here left in doubt whether Brutus or somebody else killed Cæsar.

6. The Latin Language wants also a present passive participle; for τυπτόμενος must either be translated "verberatus" or "dum verberat," both of which are incorrect. Virgil in Georg. I. 206, "Ventosa per æquora vecti" means φερομένοι, "*in the act of being conveyed* across the seas;" and when he says, Æn. VIII. 261, "Angit inhærens Elisos oculos," if he had had a present participle passive, such as the Greeks have, he would have said "Elidomenos oculos," "*eyes in the act of being thrust out.*"

7. The Latin language wants a future passive participle; for how could you translate by one word, τυφθησόμενος?

8. In the following use of the participle, the Greeks have the advantage over the Latins. In "δήσας ἄγε," the direction is clear, *sc.* "bind him first, and do it personally, then bring him;" but in "vinctum agas," you are left in doubt on this point, whether you are yourself to bind him, or to do it by means of some agent.

## III. *On Absolute Cases, and how many the Greeks admit.*

By an absolute case we understand the participle or verbal noun with its substantive, which seems independent in discourse, though it is governed by a preposition understood.

Thus, because the Greeks have prepositions of three different governments, they have therefore three absolute cases, to which some

writers, and in my opinion justly, add a fourth, the nominative absolute of the following nature. Hipp. 22. τὰ πολλὰ δὴ Πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ. Œd. Tyr. 59: εὖ γὰρ οἶδ' ὅτι Νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ, Οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ; where the instances adduced by Elmsley and Monk respectively are deserving of attention. Huntingford asserts that such expressions are purely elliptical; and that either by inserting some part of the verb εἰμὶ, or by resolving a participle into its verb, with ὅτι, ὅτε, or ὅταν; or by supplying a word from the context, with which the nominative may be put in apposition, such apparent nominatives absolute may be explained, and an account be given of them. See p. 95, of his Introduction to the writing of Greek.

The most usual of the other three cases, generally called absolute, is the *genitive*, where ἐπὶ may be considered as understood, as in Soph. Elect. v. 698, Κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν Ἥν, ἡλίου τέλλοντος, ἀκύπους ἀγὼν, εἰσῆλθε, where ἡλίου τέλλοντος is for ἐπ' ἡλίου κ. τ. λ.

Next is *the dative*, where ἐν may be considered as understood, as Περιόντι τῷ ἐνιαυτῷ φαίνουσι παλὶν φρουρὰν: sometimes it appears resolvable into ἐν τῷ εἰν; as in Longinus' Treatise on the Sublime, Sect. XXIV (from Herodot. Erato XXI.) Φρυνίχῳ διδάξαντι.

The *accusative*-absolute is governed of κατὰ or μετὰ understood, and occurs most frequently in Attic writers; it is met sometimes with participles of the masculine or feminine gender, as in Polyænus—"Κατασκόπους τρεῖς Καρχηδονίους συλλειφθέντας;" but more generally with neuter participles, as δεῖν, ἐξὸν, προσῆκον. This remark, however, only applies when ὡς is not expressed; when ὡς precedes the accusative absolute, the participle may be used in any gender indiscriminately. Some writers govern the accusatives neuter absolute δεῖν, &c. (whose genitives, used absolutely, seldom if ever occur) by those useful particles ὡς and ὥστε. In some cases this may be true, but they cannot precede the participle before verbs of motion. Messieurs de Port Royal, in δοξὰν ταῦτα, would, besides the preposition, understand the article and infinitive mood of the same verb; e. g. δοξὰν ταῦτα, when written fully, is for μετὰ τὸ δοξὰν δοκεῖν ταῦτα. Show me in any author such a syntax—*et eris mihi magnus Apollo.*

Mr. Elmsley, in his Addenda to notes on the *Heraclidæ*, v. 693, draws a very just distinction between the genitive and accusative absolute. He asserts that the genitive expresses the fact itself, the accusative some person's opinion regarding it. Æschines in Timarchum, p. 48, ed. Reisk—'Ἀπὸ σωφροσύνης πρῶτον ἤρξατο ὁ νομοθέτης, ὡς ὅπου πλείστη εὐκοσμία ἐστι, ταύτην ἄριστα τὴν πόλιν οἰκησομένην, where the words ὡς οἰκησομένην signify ὡς οἰκήσεσθαι δοκῶν, where he produces other instances of a similar nature.

I shall now mention some incongruity of government in the absolute cases.

1st. In the same sentence, and where the same persons are the agents, a change sometimes takes place from the nominative to the genitive absolute, as in Lysias, p. 812, edit. Reisk., ὥστε οὐκ ἔτι, ὧν οὗτοι κλέπτουσιν, ὀργίζεσθε, ἀλλ' ὧν αὐτοὶ λαμβάνετε, χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφορεῦντες, ἀλλ' οὐ τούτων τὰ ὑμετέρα κλεπτόντων.

2nd. Since the particles ὡς and ὥσπερ take either a nominative absolute *of the subject to the verb*, or an accusative absolute of any other person, we must not be surprised, if we sometimes meet *both* in the same sentence. As this government has not, as far as I know, been noticed by any other writer, I may be allowed to produce a couple of instances. The first is from the Hippol. 995—6: Πρῶτα δ' ἄρξομαι λέγειν Ὅθεν μ' ὑπῆλθες πρῶτον, ὡς διαφθερῶν, Κοὐκ ἀντιλέξοντα, which may be Englished thus—"And I will first begin to answer to the charge with which thou first assailedst me, as if *thou* wouldst destroy me, and as if *I* should not answer again." The other is from Demosthenes' Oration in defence of Ctesiphon, Sect. λζ. ad med.: Ἔπειτα σὺ, τοιαῦτα ποιῶν, λέγεις, ἃ δεῖ προστεῖναι τῷ δημοτικῷ, ὥσπερ ἀνδριάντα ἐκδιδοὺς κατὰ συγγραφὴν, εἶτ' οὐχ ἔχοντα, ἃ προσῆκεν ἐκ τῆς συγγραφῆς, κομιζόμενος· ἢ λόγῳ τοὺς δημοτικοὺς, ἀλλ' οὐ τοῖς πράγμασιν καὶ τοῖς πολιτεύμασι γιγνωσκομένους; Angl. "Do you, then, acting this part, tell us what properties ought to belong to a patriot, as if you had ordered a statue by description, and then received it not having the properties which it ought to have had by description; or *as if patriots* were determined by words, and not by their actions and political measures?"

## IV. *Have the Greeks an Ablative Case?*

Sanctius, Scioppius, Frischlinus, and Messieurs de Port-royal assert that they have; and the reasons of their opinion may be safely reduced to three. They all agree with Sanctius in calling it "casus præpositionis."

1. Priscian, in his 5th Book, tells us, that the Latins borrowed their ablatives *ex vetustissimis Græcorum Grammaticis*, who gave the name of ablative to these words, οὐρανόθεν, ἐμέθεν, and the like; which, as they say, had evidently the force of an ablative, being sometimes joined with prepositions, as in Homer ἐξ ἐμέθεν.

2. Quinctilian, Lib. I. Sect. 5: "Quærat [sc. grammaticus] sitne apud Græcos vis quædam *sexti* casus, et apud nos quoque septimi. Nam cum dico "*hastâ percussâ*" non utor ablativi naturâ, nec si idem Græcè dicam, dativi τῷ δορί." Where it is past dispute that he admits of a case different from the dative in this expression, whether we call it a sixth or a seventh.

3. If there was no ablative case in the Greek language, Cicero was guilty of a solecism, when he joins a Latin adjective in the ablative case with a Greek dative, as "Nunquam in majore ἀπορίᾳ fui;" and this argument is still stronger, when applied to instances where neither the Greek nor the Latin admit of a dative case, as Cicero, in a letter to his brother Quintus, "ἀποδυτηρίῳ nihil alsius," "nothing can be cooler than the anti-chamber of the Bath."

The usage of the Latin ablative is however supplied in Greek, sometimes by the genitive, sometimes by the dative, but by neither alone. The question, therefore, is not how the Greek wants it, but how the Latin has it.

## V. *On the ῥήτορες of the Athenians.*

This is one of the points on which Potter is very defective; the following account will be found more circumstantial. The ῥήτορες were *originally* ten in number, elected by lots, to plead public causes in the senate-house, and were entitled to a fee out of the public exchequer, called τὸ συνηγόρικον, and amounting to a drachm. No man was *originally* admitted to this office till he was *forty years* of age; but this rule was abrogated so early as the sixth year of the Peloponnesian war, if not before. For in the Acharnensians of Aristophanes, which was acted in that year (cf. Ach. v. 264 et 889), we find this complaint at v. 679, made of the Athenians—γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς Ὑπὸ νεανίσκων ἐᾶτε καταγελᾶσθαι ῥητόρων. In process of time these orators were elevated above the Archons, and armed with a virtual control over the legislative department of the state, as we learn from the second Olynthiac oration of Demosthenes, Sect. 8: τὸ μὲν πρῶτον ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ κύριος αὐτὸς ἁπάντων τῶν ἀγαθῶν· νῦν δὲ τοὐναντίον, κύριοι μὲν τῶν ἀγαθῶν οἱ πολιτευόμενοι, (sc. ῥήτορες) καὶ διὰ τούτων ἅπαντα πράττεται. They were frequently promoted to some regular official rank, as presidents over the exchequer, and ambassadors to foreign powers. Their characters always labored, and generally with justice, under the most shameful imputations: Aristophanes, in his Plutus, v. 30, ranks them with sacrilegious robbers, false informers, and public malefactors. There was generally a league between the στρατηγοὶ and ῥήτορες, that the measures, concerted by both, should be executed by the one, and defended by the other. In the First Olynthiac, Demosthenes says, Ῥήτωρ ἡγεμὼν ἑκατέρων, καὶ στρατηγὸς ὑπὸ τούτῳ, καὶ οἱ βεβηκοσμένοι οἱ τριακόσιοι. The venal orator, and the plundering general, joined as naturally together as the lion and the jackall: hence their wealth was frequently enormous. Demosthenes, himself a ῥήτωρ, thus violently attacks them, Olyn. II.: ὧν οἱ μὲν ἐκ πτωχῶν πλουσιοι γεγόνασιν, οἱ δ' ἐξ ἀδόξων, ἔντιμοι· ἔνιοι δὲ τὰς ἰδίας οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας εἰσὶ κατεσκευασμένοι· ὅσῳ δὲ τὰ τῆς πόλεως ἐλάττω γέγονε, τοσούτῳ τὰ τούτων αὔξηται. Aristophanes also attacks them in the Plutus, v. 568:—Σκέψαι τοίνυν ἐν ταῖς πολίσιν τοὺς ῥήτορας, ὡς ὁπόταν μὲν Ὦσι πένητες, περὶ τὸν δῆμον καὶ τὴν πόλιν εἰσὶ δίκαιοι· Πλουτήσαντες δ' ἀπὸ τῶν κοινῶν, παραχρῆμ' ἄδικοι γεγένηνται. κ. τ. λ.

## VI. *On the Council of the Amphictyons.*

The account and history, which I here offer to the public, is extracted from two dissertations of M. de Valois upon the Amphictyons, in Memoires de l'Académie, tom. III. p. 191—228; tom. V. p. 405—415; tom. VII. p. 201—239; tom. IX. p. 97—113; and tom. XII. p. 177—204; and from a Dissertation prefixed to Leland's life of Philip, and from Mitford's History of Greece.

The Amphictyonic council was that civil and religious bond of union in the Hellenic body, which for some ages rendered it invincible. Its first institution may safely be placed in remote antiquity. At a

very early period, Thessaly was governed by princes more informed than those of the Southern Greeks. Deucalion was ranked among its most powerful sovereigns: on his death, he divided his dominions between his two sons, giving the country North of Thermopylæ to Hellen; and the regions on the South of that mountainous ridge to Amphictyon. From Hellen originated the title of the Grecian community, Ἑλλῆνες: from Amphictyon, the council of which we are now treating.

In very early times, under the title of Amphictyons, an assembly of deputies of countries North and South of Mount Œta, had met at a temple of Ceres, at the mouth of the river Asopus, near the straits of Thermopylæ.[1] Strabo asserts, that Acrisius, king of Argos, formed the regulations of this assembly: yet he, according to the commonly-received chronology, did not exist till one hundred and fifty years after Amphictyon. Sir Isaac Newton, indeed, deems them cotemporary; and if we admit his supposition, the idea of a league of the most powerful princes of the North with those of the South of Greece does not appear improbable: nor is it easy otherwise to account for the interference of a king of Argos in an assembly of states at Thermopylæ, even though we see from the Iliad, that the kings of Argos had obtained an authority in the utmost bounds of Thessaly. The view of the founders of the Amphictyonic council appears to have been this—to bring all disputes between Amphictyonic states to one tribunal, and totally to stop bloodshed among them, or to punish it as private war and rebellion. To this end it was never equal, owing to various revolutions, and the jealous claim of every Grecian city to absolute independence. From Homer we receive no intelligence of its existence: possibly, and even probably, it may have been the policy of the Pelopid princes to repress its power, which had been favored by the Perseid line whom they expelled; and so in Homer's time it may have been insignificant and obscure, and limited only to the plains of Thessaly. The Dorians, however, who under the Heraclids expelled the Pelopidæ from the Peloponnese, carried with them into their new settlements the claim of being an Amphictyonic people; but owing to the different parties into which they afterwards divided, the principal influence still remained in Thessaly.

The constitution of this famous assembly, obscure in its origin, through extreme antiquity, is not accurately known to us, even in those ages from which we might expect accurate information. We find, however, that every state sent *originally one representative*, who bore the title of Pylagore. Each member had an equal vote on every occasion in which the authority of the Council was exerted, and no Amphictyon derived any legal privilege, or authority, from the rank or estimation which his constituents held among the Grecian states, but

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[1] Cf. Sophocl. Trachin. 633:—Ὦ παύλοχα καὶ πτερωτὰ Θερμὰ λουτρὰ, καὶ πάγους Οἴτας παραναιετάοντες, Οἵ τε μέσσαν Μηλίδα παρὰ λίμναν, Ἔνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες καλέονται. κ. τ. λ.

all were properly peers. The form of the Amphictyonic oath has been preserved to us by Æschines, in his oration περὶ παραπρεσβείας, and runs thus, "I swear, that I will never subvert any Amphictyonic city: I will never stop the courses of their water, either in war or peace. If any such outrages be attempted, I will oppose them by force of arms, and destroy those cities which are guilty of such attempt. If any devastations be committed in the territory of the God, if any shall be privy to such offence, or entertain any design against the temple, I will use my hands, my feet, my whole force, to bring the offending party to condign punishment. If any shall violate any part of this engagement, whether city, private person, or nation, may such violators be obnoxious to the vengeance of Apollo, Diana, Latona, and *Minerva*[1] *the Provident:* may their land produce no fruit, their wives no children of the same nature with their parents, but offspring unnatural and monstrous; may defeat betide them in war, in judicial controversies, and all civil transactions, and may they, their families, and their race, be utterly destroyed: may they never sacrifice with success to Apollo, Diana, Latona, and Minerva the Provident, and may those deities never receive a sacrifice at their hands."[2] Of the subsequent changes in its constitution, I shall offer more anon.

The great concourse of occasional visitors to Delphi occasioned demands which its rugged territory could not supply. Hence Crissa and Cyrrha, small sea-ports on the verge of a rich and neighbouring plain, greatly florished. War, however, having ar sen from a spirit of rivalry between them, Crissa utterly destroyed Cyrrha, but used its victory with such a want of moderation that it became, from the exorbitance of its exactions, an object of dislike to the Greeks, and of

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Αθηνᾶς Προνοίας. I must here beg leave to state that I deem this reading faulty, and instead of it would read, with the slightest change imaginable Ἀθηνᾶς Προναίας, a change which I find to have been already suggested by the admirable Stanley, in Eumen. 21. Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται, where he gives the following note: "Delphis Promæam fuisse Palladem, quod ante templum Apollinis ipsa esset collocata, et huic patet et ex hoc Callimachi versu a Scholiaste allato, Χ'ἡ Παλλὰς, Δελφοί' νιν ὅθ' ἱδρύοντο προναίην. Et erat ædes ei sacra, ut Pausanias in Phocicis c. 8. Ὁ τέταρτος ναὸς Ἀθηνᾶς ἐστι Προνοίας, lege Προναίας. Ejusdem cognominis Minerva et ad Thebas. Pausanias in Bœoticis, c. 10. Πρῶτα μὲν δὴ λίθου κατὰ τὴν εἴσοδόν ἐστιν Ἀθηνᾶ καὶ Ἑρμῆς· ὀνομαζομένοι Προνάοι. Sed videndus omnino de hac re Meursius in Lectionibus Atticis ad p. 87." In Stanley's manuscript notes, which were first edited in Butler's Æschylus, he adds the following confirmation of what he had above stated, "Etymologici M. auctor, Προναία Ἀθηνᾶ ἀγάλματος ὄνομα· ἤτοι διὰ τὸ πρὸ τοῦ ναοῦ ἐν Δελφοῖς ἑστάναι. Testis est et Herodotus VIII. 37. ubi ἱρὸν τῆς Προναίης Ἀθηναίης, plus semel memorat. Item Hesyc. Προναίας Ἀθηνᾶς τέμενος ἐν Δελφοῖς, ubi frustra sunt, qui legere contendunt Προνοίας."

[2] The similarity of this curse with that which Œdipus makes in the Œd. Rex of Sophocles, must occur immediately to the recollection of the classical scholar, and especially the lines towards the conclusion of that awful imprecation, v. 269. Καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς μήτ' ἄροτον αὐτοῖς γῆν ἀνιέναι τινὰ, Μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ Τῷ νῦν φθερεῖσθαι κἄτι τοῦδ' ἐχθίονι.

general complaint to the Amphictyonic Council, THEN holding their assemblies at Thermopylæ *only*. The Amphictyons, therefore, took up arms, and, under the conduct of the Thessalian Eurylochus, destroyed Crissa. Eurylochus *then* committed the superintendance of the temple at Delphi to the Amphictyons, whence their *vernal* session was *afterwards* held at *Delphi*. Cyrrha was then rebuilt, again became a florishing town, and again a subject of complaint: and as the Amphictyons threatened them with vengeance, they attacked the temple of Delphi itself. Of the numerous states then interested in the temple and its treasury, none was more powerful, none was more respected, than Athens, at that time under the influence of Solon. In consequence, therefore, of the interference of Athens, he was elected general of the army of the God, which, under his command, proved successful.

Solon was then appointed to legislate for this body. I have before stated, that originally every Amphictyonic city sent ONLY ONE[1] representative, with the title of Pylagore, charged with the civil interest of his republic; Solon added another representative for each city, under the title of *Hieromnemon*,[2] having priority of rank, and commissioned to take care of the religious concerns of the community: so that from a political body the Amphictyons were now reduced to an assembly appointed for the care of religion.

When the Lacedæmonians had established their ascendancy in Greece, (which was about the time of Solon) they found the matters, over which the Amphictyonic body presided, highly interesting to themselves, but the council, owing to the preponderance of Thessalian votes, not within their influence. They therefore avoided such disturbance as was likely to bring the society into notice. They took, however, the Delphians under their peculiar protection, declaring them a sacred people, dedicated to the God, and therefore independent of the Council of Phocis. Thus the treasury and temple were brought under the power of Sparta, and the authority of the Amphictyons in a large degree superseded. Hence, from that time to the period of Demosthenes, it was so little known that Æschines was obliged to explain its constitution to his countrymen. He informed them, that the right of representation was in twelve nations, of whom he mentions eleven, Thessalians, Bœotians, Dorians, Ionians, Perrhæbians, Magnetes, Locrians, Ætolians, Pthiots, Malians, and Phocians, and that the votes of all these were equal.

The circumstances which then brought it into notice are as follow: The interest of the Thebans, after the battle of Mantinea, had greatly declined: wishing to increase it by the conquest of Phocis, and by

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[1] From the following passage of Aristophanes, it seems probable that Athens sent more than one Pylagore. In a fragment of the Θεσμοφοριάζουσαι Δεύτεραι, XIII. ed. Brunck. we have this—*ἀγαθὰ μεγάλα τῇ πόλει Ἥκειν φέροντας φασὶ τοὺς Πυλαγόρας καὶ τὸν Ἱερομνήμονα.*

[2] The Hieromnemon was chosen by lot as we learn from Nubes, 624.—*ἀνθ' ὧν λαχὼν Ὑπέρβολος Τῆτες ἱερομνημονεῖν, κἄπειθ' ὑφ' ἡμῶν τῶν θεῶν Τὸν στέφανον ἀφῃρέθη*, which lines disclose also an important fact.

the occupation of Delphi and its treasury, which were in the territory of Phocis, they made a complaint to the Amphictyons that the Phocians had tilled the execrated (ἐξάγιστον) land. This was in the year B. C. 355. A decree was in consequence passed that, as the Cirrhæan land had been devoted, the Phocians must immediately cease to use it, and pay a fine to the community, as a partial expiation of their offence. Treatment like this was not to be endured; on their resisting the decree, a crusade (if I may use the expression) was proclaimed against them: in consequence of which, at the suggestion of Philomelus, they seized on Delphi, and erased the decrees against Phocis and Lacedæmon. B. C. 355. Philomelus then fortified Delphi, ravaged Locris, and obtained a response from the Pythoness, favorable to his designs, B. C. 354. He defeated also the Ozolian Locrians, who in consequence applied to Thebes for assistance: he then increased the number of his mercenaries, whom he again carried into Locris, where he twice defeated the Thebans and Thessalians, but in his retreat received a mortal wound. On his death Onomarchus was elected general autocrator. This hero (B. C. 353.) having drawn Athens, Lacedæmon and Lycophron Tagus of Pheræ, into alliance with himself, takes Thronium and Amphissa, plunders Doris, and seizes on Orchomenus, makes himself master of the treasury at Delphi, defeats Philip in two battles, and reduces Thessaly, which is however lost in the autumn of the same year at Pagasæ, where Onomarchus is defeated and slain by Philip. Phayllus, a third of this trio of brothers, succeeds to the command, but dies of a consumption, B. C. 352. Phalæcus, son of Onomarchus, succeeds; his countrymen give him Mnaseas to direct his inexperience, who soon after loses his life in action. Phalæcus, B. C. 351, invades Bœotia, but shortly after, owing to the intrigues of Chares the Athenian, is deposed, and a triumvirate elected, during which an inquiry is made into the dilapidation of the Delphian treasury. The triumviral army is defeated at Hyampolis; the result of this battle is, that Phalæcus is restored to command, B. C. 348, and in 347 defeats the Thebans in several battles. Owing to these successive defeats, in B. C. 346, the Thebans send an embassy to Philip desiring his assistance, who therefore marches to the straits of Thermopylæ to adjust the affair. On his appearance Phalæcus migrates, the other Phocians surrender, and the Amphictyonic law is carried into execution. Three of the Phocian towns are dismantled of fortifications, and the rest destroyed: their double vote in the council is also declared to be forfeited, and is given to Philip and his posterity. From the time of Philip's admission into this body, its complete decline, and also that of Greece, may be dated; its subsequent changes were unimportant and uninteresting. It is true that the Phocians recovered the seat which they had lost, by their defence of Delphi against the Gauls under Brennus; yet their re-admission gave no supply of health to this decaying establishment. The details of its history from this period to that of Augustus are little known. He, on building Nicopolis in honor of his victory at Actium, ordered that this new city should be admitted, and should enjoy the vote of the Magnetes, Malians, Ænians, and Pthiots, who, together with Thessaly,

were joined into one Amphictyonic state. In the time of Pausanias there were thirty of these confederated cities, of which Athens, Delphi, and Nicopolis, were the only ones which sent deputies regularly. The decree of Constantine, which suppressed idolatrous worship, entirely destroyed this once renowned assembly.

I had almost forgot to state that one of the Hieromnemons presided in the Council, that his name, together with his title, (which was that of high priest of Apollo) was prefixed to every decree, and that each state enjoyed this honor in rotation.

There are also two other terms, συνέδριον Ἀμφικτυόνων and ἐκκλησία Ἀμφικτυόνων, which we frequently meet in Æschines κατὰ Κτησιφῶντος, that have not yet been explained. The difference between the two appears to be this, that συνέδριον Ἀμφικτυόνων means a regular assembly of those deputies only, who had a right to vote at the stated times; and that ἐκκλησία Ἀμφικτυόνων signifies an assembly when not only the ordinary deputies met, but when the θεωροὶ attended. Some suppose these θεωροὶ to have been called τὸ κοῖνον τῶν Ἀμφικτυόνων.

Individuals, with the exception of Ephialtes, were never called before this tribunal, but cities were frequently, of which I shall only give the two following notorious instances, lest this article, already long, should be swollen to too extensive a bulk; 1st. When the Greeks offered a golden tripod to Apollo for their successes against the Persians, and Pausanias had placed on it this inscription,

Ἑλλήνων ἀρχηγὸς, ἐπεὶ στρατὸν ὤλεσε Μήδων
Παυσανίας, Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

On the complaint of the Platæans, the Council fined the Lacedæmonians in the sum of one thousand talents. 2nd. In the contest between the Athenians and Delians concerning the patronage of the temple of Apollo, they settled the dispute. This event took place in the 108th Olympiad, when the Delians brought a charge of injustice against the Athenians. Hyperides, by the interposition of the Areopagus, was chosen, instead of Æschines, σύνδικος on the occasion.

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# REMARKS

## "*On an Error in the Periplus.*"

To the Editor of the Classical Journal.

In reading Dr. Vincent's paper "On an Error in the Periplus," I perceive the Dean, from not being a conchologist, has fallen into an error, p. 324, l. 29, calling πίννοι of Procopius "pearl oysters." The shell-fish of the Ancients so called in Greek, and *pinna* by Latin authors, is the *pinna pectinata*, or rather *piningens* of Linnæus; a species which spins a fine silky glossy lock of fibres,

for the purpose of affixing itself to the rock. This is the substance of which garments have been made formerly, and in modern times. They are very plentiful in the Mediterranean, and have been found in Devonshire. The *genus pinna* occurs in Lister, and all conchologists, in Colonel Montagu's *Testacea Britannica,* and in Dr. Maton, &c. in the Linn. Transactions. The reading of ἐρίον νεῖται is excellent; but I would prefer to Dr. Vincent's amendment, in the latter part of the sentence, p. 325, the following παρ' ἄκτην τῆς Ἡσιοδώρου, τὸ λεγόμενον πιννικὸν (*sc.* ἐρίον, *supr.*) If the word συλλεγόμενον is retained, it involves the contradiction that the ἐρίον was *spun* before it was *collected.*

It may be proper to observe, that the Σίνδονες Μαργαριτίδες of antiquity might have obtained that name, not only from their *shining*[1] texture, but, being the product of the silky fibres of the pinna, they might likewise be appropriately studded with pearls. If Dr. V. or any other of your readers should be desirous of seeing this silky *byssus,* as it has been called by some, they may be gratified by a visit to the British Museum. I have in my possession a fine lock of it.

*Bath, March* 7, 1815. *J. STACKHOUSE.*

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AN ANSWER
TO
# A LATE BOOK
*Written against the Learned and Reverend Dr. Bentley, relating to some Manuscript Notes on Callimachus.*
TOGETHER WITH
AN EXAMINATION OF MR. BENNET'S APPENDIX TO THE SAID BOOK.

LONDON: 1699.

No. IV.—See No. XX. p. 209.

*To the Author of the Remarks upon Dr. Bentley's Fragments of Callimachus.*

*Remark* III.

UPON proof 8, 9, (to return at last to our Vindicator himself) you are pleased, Sir, thus to express yourself. [p. 35.] His two quotations out of Servius upon Virgil are transcribed from Mr. Stanley, *verbatim.*

[1] Μαργαριτίδες, splendentes, instar Margaritarum.

Upon which, I cannot but remark to you, that your stile is somewhat too *positive* and *emphatic*. Are transcribed from Mr. Stanley: nay, *verbatim* transcribed from Mr. Stanley! [Mr. B. p. 209.] I remember I have some where or other met with an hard, and indeed (when rightly placed) just censure past upon such writers, with whom positively to aver, and assume the thing in question, is to *prove* it. [Id. p. 67.] You must give me leave, Sir, upon this occasion, to ask you, I will not say an *insulting* question or two, though I know who has been asked a great many such; but that would be an *unmannerly* thing in such an one as I am, to ask you an *insulting* question: a *modest* question or two, I hope I may without offence put to you. Did you *see* Dr. Bentley transcribe these two quotations out of Servius upon Virgil from Mr. Stanley? Had you a peep-hole into the Dr.'s study? Or did you hang your head over his shoulder when he transcribed these two quotations? May he not have transcribed them out of Servius upon Virgil himself? Or are the Dr.'s shelves, or is the King's library unprovided of a Servius upon Virgil? Let me tell you, Sir, to be thus *positive* upon uncertainties, is, even in the most trifling and indifferent matters, foolish and ridiculous; but in such cases, where my neighbour's good name is concerned, highly criminal. And yet this, with little variation, is the stile of your whole indictment: this, and that, and t'other number or quotation, is transcribed *from*, or taken *from*, or (with a transcribed, or taken subintellect) from Mr. Stanley; which the Dr. makes his *own*; [p. 46, 64.] which the Dr. claims for his *own*; which Dr. Bentley, without naming his Benefactor, has *confidently* made his *own*. Yes, *confidently*, Sir. But there I shall meet you again by and by. And then will it be seen who is the *confident* man.

I had also designed to have made something of remark upon your proof 4. The quotation out of Clemens Alexandrinus, n. 2. you positively aver is in Mr. Stanley's Collection. But that quotation out of Clemens I verily believe is not in Mr. Stanley. That quotation begins with these words, Εὐφορίων γὰρ ὁ ποιητὴς, &c. Now I desire the reader to collate the MS. Is the word ΙΒΙΣ in Mr. Stanley? If not: then are you taken positively averring not only an uncertainty, but an untruth. For if that quotation be not there the same, as it is in Dr. Bentley, 'tis (as to our present argument) the same thing as if it were not there at all. If the Dr. both produces it from a new authority, neither in Mr. Stanley, nor referred to by him; and with a Lection materially different both from Mr. Stanley's MS. and from all the printed copies of Clemens Alex.; the consequences from thence are plain; *ergo*. 1. The Dr. did not transcribe it from Mr. Stanley; and *ergo*, you are a false accuser. 2. The Dr. did not fetch it from the Index; since he gives it differently from all the printed copies to which alone the Index could have referred him. 3. Though this passage had escaped both Mr. Stanley and all the other Collectors, yet the Dr. would have had it, since he produces it from an authority which none, as far as I can find, ever so much as thought of besides himself. And therefore this quotation also out of Clemens Alexandr. n. 2. must be added to those two others from the same Author, n. 87, 133. Sup. p. 60. and what is said upon

them be repeated upon this; which the Dr. would have had, though he had never had the sight of a printed Clemens Alex. vid. Dr. Bentley's Collection, p. 345. Thus have you again alleged against the Dr. as an undeniable proof of his plagiarism from Mr. Stanley, an instance, which undeniably proves the contrary, and verifies what I have before observed upon the writings against Dr. Bentley, that the more is alleged against him, the more (to any man that will be at the pains of examining into the matter, and is capable of doing it) is proved for him. I have read, Sir, your page 85. but that is so far from helping you out, that it doth but sink you the deeper in the mire, and afford still fresh demonstration against you: as perhaps, if I can find paper-room for it (for I have almost exceeded my bounds already) I may particularly shew you in a place by itself.

I shall detain the reader no longer upon this Decad the first, nor trouble him with any more of these tedious remarks. I may now leave it to himself, to imagine what work might have been made with the Vindicator's undeniables, should I have examined every particular as specially as I have done these few. And there are abundance more of the same kind. I shall now just cast up the accounts, and see how the case stands between the Dr. and Mr. Stanley upon this Decad the first, and then dispatch the remainder of my work with all the expedition imaginable.

The Accounts of Decad the First.

Within the compass of Decad the First, there are in all, quotations 16. Of which in Mr. Stanley 7. For that quotation just now named from Clemens Alexand. n. 2. and those two from Didymus upon Homer, n. 5, 6. for the reasons before given, I shall make bold to bring over to the Dr.'s side. Of these 7. in Mr. Stanley, every one (but that from Suidas,) n. 1. Indexed: sc. 5. of them in the Books from whence they are taken; and the other, viz. Martial's Epigram in Parrhasius, by Gruter to his Fax Artium, ut supra.

In Dr. Bentley, quotations 9. not one of them, that I know of, so indexed. Corrections 5. (his right accenting the word Ἄκτια I account for one) not in Mr. Stanley. [In Mr. St. and Suid. Ἀκτία.] So that though the Dr.'s some additions rise up but very thin here in comparison of what they do in the following part of his collection, yet they are even here two to one for what is in Mr. Stanley; to which the consideration of indexed and not indexed added will give a farther advantage. Nota speciatim, n. 4. Stephanus Byzantinus, not indexed; in Dr. Bentley: not in Mr. Stanley, vid. supr. p. 54. 55.

The Second Decad of Proofs.

V. A quotation out of the Etymologicon, n. 12.—Pr. 11.
W. A Lexicographer, Exc. 1. Index, Exc. 2. in Spanheim, Exc. 5.
V. Out of Stephan. Byzant. n. 13. Pr. 12.
W. Just as before, Exc. 1, 2, 5.
V. Another of the same, n. 14.—Pr. 13.
W. Index.
V. Out of the Etymologicon, n. 17.—Pr. 14.

W. As Proofs 11, 12. Exc. 1, 2, 5.
V. Out of Stephanus Byzantinus, n. 18.—Pr. 15.
W. Gruter's Index, Exc. 2. vid. & sup. p. 54, 55.
V. Out of the Etymologicon, n. 19.—Pr. 16.
W. Indexed and in Vulcanius, Exc. 1, 2, 3.
V. A quotation from Didymus upon Homer, n. 20.—Pr. 17.
W. N. B. No proof. Not in Mr. Stanley, vide supr. Dec. 1. Rem. 1. p. 26, &c.
V. Out of the Scholiast upon Sophocles, n. 21.—Pr. 18.
W. A Scholiast, Exc. 1. in Spanheim, Exc. 5. vide & supr. p. 35.
V. Out of Priscian, or Hephæstion, n. 27.—Pr. 19.
W. Index, Exc. 2. Spanheim, Exc. 5.
V. Out of the Etymologicon, n. 28.—Pr. 20.
W. As proofs, 11, 12, 14, Exc. 1, 2, 5.

The Accounts of Decad the Second.

In Dr. Bentley, quotations 23 : in Mr. Stanley 10. or (perhaps) 11. In the Dr. corrections and explications 14. not in Mr. Stanley; though indeed several of these corrections being but the same emendation repeated (sc. Αἰτιῶν into Αἰτίων) I am content to discount half the number.

N. B. Stephanus Byzantinus, n. 13, 14. indexed; in Mr. Stanley. N. 15, 16, 23, 24, not indexed; in Dr. Bentley : not in Mr. Stanley.

The Third Decad of Proofs.

V. Stephanus Byzantinus, n. 29. –Pr. 21.
W. Index.
V. Stephanus Byzantinus, n. 32.—Pr. 22.
W. Index.
V. Hephæstion, n. 36.—Pr. 23.
W. Index. Exc. 2. Spanheim, Exc. 5.
V. Athenæus, n. 37.—Pr. 24.
W. Index, in Vulcanius, Dacier, and Spanheim, Exc. 2, 3, 5.
V. Another of the same, n. 38.—Pr. 25.
W. Answer the same, Exc. 2, 3, 5.
V. Etymologicon, n. 40.—Pr. 26.
W. Index, Spanheim, as proofs 11, &c. Exc. 1, 2, 5.
V. Petronius Arbiter, ibid.—Pr. 27.
W. Dacier, inter Testimonia Veterum, Exc. 3.
V. Suidas, n. 41.—Pr. 28.
W. Suidas.
V. Suidas, n. 42.—Pr. 29.
W. Suidas.
V. Suidas, n. 43.—Pr. 30.
W. Suidas.

The Accounts of Decad the Third.

Quotations in Dr. Bentley between 30 and 40. in Mr. Stanley 10. Emendations and explications (direct and incidental) in Dr. Bentley about a dozen, of which, I presume, in Mr. Stanley none.

N. B. Stephanus Byzantinus, n. 29, 32, indexed, in Mr. Stanley, N. 30, 31, 33. not indexed; in Dr. Bentley: not in Mr. Stanley.

The Fourth Decad of Proofs.

V. Suidas, n. 44.—Pr. 31.
W. Suidas.
V. Suidas, n. 46.—Pr. 32.
W. Suidas.
V. A quotation out of Suidas, with a reference to the Scholiast upon Apollonius, n. 49.—Pr. 33.
W. Of Suidas enough already. As for the reference to the Scholiast upon Apollonius Rhodius, vid. supr. p. 35.
V. A Fragment out of Athenæus, (I suppose) n. 50. (Q. is it out of Suidas too? vid. supr. p. 45. 53.)—Pr. 34.
W. Index to Athenæus, Exc. 2. in Spanheim, Exc. 5.
V. Etymologicon, n. 51.—Pr. 35.
W. Index, in Vulcanius, Exc. 1, 2, 3.
V. Stephanus Byzantinus, n. 51. (repetitò.)—Pr. 36.
W. Index.
V. A Fragment from Olympiodorus, n. 52.—Pr. 37.
W. In Vulcanius, and Dacier, Exc. 3.
V. Etymologicon, n. 53.—Pr. 38.
W. Index, Vulcanius, Exc. 1, 2, 3.
V. Stephanus Byzantinus, n. 54.—Pr. 39.
W. Index.
V. Stephanus Byzantinus, n. 55.—Pr. 40.
W. Index.

The Accounts of Decad the Fourth.

Quotations in Dr. Bentley between 30 and 40. in Mr. Stanley 10. (or perhaps one or two references more,) emendations in Dr. Bentley more than a dozen, of which there are three in Mr. Stanley, sc. those two n. 49, 52. mentioned above, p. 22. marg. and a third of βοῦς σῶος into βουσσύος, n. 46. which is also in Mr. Spanheim, p. 275. (vid. Exc. 5.) confirmed by Mr. Spanheim, with one quotation from the Scholiast upon Homer, by Dr. Bentley with two from the same Scholiast, vide et Except. 7. In Dr. Bentley, explications several, of which in Mr. Stanley, I presume, none.

These four Decads have taken in more than half of our vindicator's proofs. The remainder of them I promised to dispatch by wholesale.

V. Num. 57, 58, 59, 60, 65, 66, 67, 68, 69, 71, 72, 75, 77, 79, 82, 84, 86, 87, 92, 93, 96,—from Mr. Stanley.

W. N. 57. Stephanus Byz. Index, 58. Hesychius, the very storehouse of the Dr.'s alphabetical learning.—Supr. p. 9.

2. Vide et Mr. B. p. 197. and Dr. B.'s answer, Pref. p. 30. & Epist. ad fin. Malel. cùm passim, tùm maximè p. 33, 34. & seqq. 'Tis indexed. n. 59. Suidas. 60. Nicandri Scholiastes, Exc. 1. vide et supr. p. 56. n. 65. Scholiast on Callimachus, Exc. 1. But who'd have thought it? The Dr. so busy in collecting the Fragments of Calli-

machus, and making his observations upon him; and yet not read the Scholiast on Callimachus? Prodigy! N. 66. Suidas, Vulcanius, Dacier, Spanheim. 67. Etymologicon, indexed. 68. Suidas and printed in all the editions of Callimachus. 69. Athenæus; indexed, Vulcanius, Dacier. 71. Suidas. 72. Athenæus, Index, Spanheim. 75. Stephanus Byz. indexed, 77. Scholiast upon Pindar, indexed, Dacier. 79. Zenobius, a known Paræmiographer, and the Dr. is a great dealer in proverbs of all languages, especially Greek, Mr. B. p. 285. supr. Concess. 1. p. 7. n. 82. Steph. Byzant. indexed, Spanheim, 84. Suidas. 86. Etymologicon, indexed, Vulcanius, Dacier, Spanheim, (all with the correction πρὸ). 87. Clemens Alex. indexed, Spanheim, vid. et supr. p. 60. n. 92. Suidas. 93. Ammonius περὶ λεξ. a little alphabetical piece of about an hour's reading and culling, printed at the end of Scapula's Lexicon, Exc. 1. vide supr. p. 56. n. 96. Etymologicon, indexed, Vulcanius.

The Dr.'s some additions in this part of his collection, sc. from n. 57. p. 321. to n. 103. p. 355. are so numerous, and so very unproportioned to those few things in Mr. Stanley's MS. that there's no stating accounts between them. And yet as I have (after our vindicator's method) drawn up the numbers, n. 57, 58, 59, &c. they make an handsome shew against him. But as for that, let the reader see what hath been said before, p. 33. and let the collator turn to n. 66, and consult Mr. Stanley's MS. p. 35. There he will find a little scrap of a Fragment from out of Suidas. But the putting this Fragment into its proper measures, the correcting the Etymologicon, the reducing it to its proper place, the confirming it from Tzetzes, and from that place in Plutarch, from whence Tzetzes produces it; this is all the Dr.'s own. From all which it appears that this Fragment would have been in Dr. Bentley, though it had scaped all the other collectors, ut supr. Then follows in the Dr. about a page and half of quotations, corrections, and explications, of which but one line, and that from the Etymologicon, indexed, in Mr. Stanley; at least but that one line in this place. For I am apt to believe, that all the four verses of this Fragment, n. 67. as from Stobæus, may be in Mr. Stanley, but misplaced, sc. among the epigrams. Then three quotations in Mr. Stanley, sc. 68. out of Suidas, printed with all the editions of Callimachus, 69. Athenæus, index'd, n. 71. a Fragment out of Suidas, corrected indeed by Mr. Stanley, but crudely, and in such a manner as sufficiently shews how hastily and incuriously he drew up this imperfect draught. For these three quotations in Mr. Stanley, about as many pages in Dr. Bentley. N. 75. in Mr. Stanley, one quotation out of Steph. Byzantinus, indexed, in Dr. Bentley two out of the same Lexicographer, not indexed. Then in Dr. Bentley about 9 or 10 pages, small letter and close print; for which only a little marginal reference (by and by to be considered) in Mr. Stanley. From thence n. 76. p. 337. to n. 100. p. 345. He will find the Dr.'s some additions bearing much the same proportion as before under the several Decads. After n. 96. p. 344. to n. 103. p. 355. The Dr.'s some additions do so drown the some quotations in Mr. Stanley's MS. that one must look very hard to get now and then a sight of one of them, saving some of the large

capitals, that is, the titles of some of Callimachus his works from Suidas and Athenæus, in Mr. Stanley, and in Dr. Bentley, and in Vulcanius, and in Dacier, and very few of them not in every edition of Callimachus, that hath yet come from the press, and yet, saith our Vindicator, transcribed from Mr. Stanley; yes, transcribed from Mr. Stanley, in whom had not the Doctor met them, in vain had they been in every printed Callimachus.

Thus have I gone through all those proofs of our Vindicator, which lie in the direct line, and examined them one by one. I have considered them all with great fairness, I am sure, and, I fear, with more exactness than they will be thought to deserve. And now, without mincing the matter, I dare boldly pronounce my self victor in this cause. No reader, I am sure, that understands any thing of the subject we are upon, can think any one of all these proofs against the Dr. undeniable. And as for him that understands nothing of it; let him hold his peace, and not run on (as has been of late the humour of the town) clamouring upon Dr. Bentley for he knows not what. Only because Mr. B. hath the talent of telling a story very prettily, therefore Dr. B. is a dunce, a clown, a pedant, and all the rest of Mr. B.'s Book.

But one demonstrative argument you have against the Dr. not as yet so much as once touched upon by me: and that is the method in which his collection is digested. The Dr.'s Fragments and quotations are a great part of them printed in the very self same order and method in which they stand in Mr. Stanley's MS. And though two men might light upon the same quotations, yet how should they hit upon it to set them down in the same order, without having written the one after the other? This indeed to a man that knows nothing of the matter bears the appearance of an argument, and you seem to lay a great stress upon it.

I shall prove, say you, that Mr. Stanley's locks were picked, and his trunks rifled; [P. 32.] and that (among other things) Dr. Bentley's method, in marshalling his Fragments, was taken from that very learned gentleman. And in the next page, But it's remarkable, that to manage the affair dextrously, Dr. Bentley has in some places (it may be believed wilfully, and to conceal the fraud) inverted the order of the MS. And much to the same purpose, but somewhat more satirically, do you deliver yourself, p. 78.

Now what is this method? what deep contrivance was there in it, that Dr. Bentley could not have reached it himself? This method is purely alphabetical; that is, the several titles of the lost pieces of Callimachus are set down in the order of the alphabet; as, Α. περὶ Ἀγώνων. Β. Βράγχος. Γ. Γαλατεία, &c. and under these titles are placed the several Fragments or quotations properly belonging to them. But there being many Fragments bearing no title, nor carrying in them any plain indication to what tracts of that author they belonged, these are thrown together promiscuously at the end of the other, under the common character of Fragmenta incerti loci. This is that method which our Vindicator makes so strong an argument against the Dr. than which a more obvious thought could not have entered into any man's

head, than to put things which have no dependance one upon the other into the order of the alphabet. In this alphabetical order, long before Mr. Stanley drew up his imperfect draught, were collected and digested the Fragments of Aristophanes, Æschylus, Sophocles, Euripides, Theophrastus, Varro, Nigidius Figulus, Lucilius, and several others. So that the Dr. how natural soever it may be to him to transgress the rules of method, when he is solely under his own government, yet had here precedents enough before him besides Mr. Stanley's MS. to have given him this lucky hint. And this I think may suffice for that mighty argument of your's, the regular digestion of his Fragments.

But it's very remarkable, that to manage the affair dextrously, Dr. Bentley has in some places (it may be believed wilfully, and to conceal the fraud) inverted the order of the MS. But this, you say, will be remembered in due time and place.

In the plain, unaffected stile, Sir, nothing in the world could have been more nonsensically suggested. Dr. Bentley (to conceal the fraud) takes the directest course in the world (had there been any fraud in the matter) to have discovered it. For could he have laid himself more open to a discovery, than by transcribing Mr. Stanley's method? and setting down his quotations in such order, that every one that was so minded, might, without being at more pains for it, than just to turn over the leaves one by one, trace him line by line? Dextrous management! Besides, what need at that time had the Dr. of such precaution? I presume, when that MS. was, in so friendly a manner, put into his hands, he had little apprehension of its being likely ever to be given in as evidence against him.

But he hath in some places inverted the order of the MS.

Yes, Sir, in some places; and you have been pleased to mark them out: and such they are, as will at the same time sufficiently shew both what a precious Vindicator Mr. Stanley's Manes have met with, and how hastily that very learned gentleman (as the wisest men may do) committed his first thoughts to his private papers. But the name of Mr Stanley is too well known to suffer any thing by such a vindication.

Your instances are these that follow.

V. That citation out of Stobæus, Αἰτ. ά, which Mr. Stanley hath given under the head Ἔπη.

W. But Mr. Stanley would never have printed it so as you have done it for him. That citation begins,

Γηράσκει δ' ὁ γέρων κεῖνος ἐλαφρότερον.

Ἔπη are Hexameters, this is Elegiac. The Dr.'s correction of ἐπῶν into Αἰτίων is certain; your learned story of the two Trincavells, p. 48. nothing to the purpose.

To this class of the Dr.'s wilful variations from Mr. Stanley's MS. on purpose to conceal the fraud belongs also that omission of the Tit. Ἀργοῦς Οἰκισμοὶ, Ἀρκαδία, omitted (say you) by the Dr. for what reason I know not.

The case, I presume, exactly the same with that of Tit. Γλαῦκος, sup.

V. BAPBAPIKA Νόμιμα, vind. p. 40. So Suidas gives the title agreeable to Mr. Stanley's MS. (Mr. Stanley's MS. you mean, agreeable to Suidas). But Dr. Bentley having made the citation his own, p. 349. hath inverted the order of the words, for what reason himself best knows.

W. I fansie I can give a shrewd guess at his reason, sc. because such quotations standing as titles, whether in indexes or elsewhere, must stand with the leading word (which is generally the substantive) foremost. Mausacus in his Dissert. Critic. in Harpocrat. cites this Title at least a dozen times, and always with the word Νόμιμα standing first. So doth A. Schottus in his Adagia, p. 164. not. in loc. Callimachus in Nomimis Barbaricis. What fraud were these two critics interested to conceal?

You have another of them, p. 43, 44. which happily afforded you the opportunity of bringing in that most prodigiously learned parenthesis of near a page long. I pass it over; leaving Casaubon and Dr. Bentley to maintain their ground against yourself and Natalis Comes.

Dr. B.'s n. 192. is placed by Mr. Stanley under Tit. Ἐλεγεῖα, probably, you say. But there's no other guessing at a probability here, than that Hephæstion mentions it as an ἐλεγεῖον, that is, as his design there plainly implies, Numero elegiaco. It may have belonged to his Epigrams or any other piece of Callimachus, written in long and short verse, as well as to his Book of Elegies properly so called: and therefore Dr. B. had reason to fling it amongst his Fragm. inc. loci.

V. The quotation out of Steph. de Urbib. (vind. p. 52.) which Dr. Bentley hath omitted, but inserted in his notes on the entire Epigrams.

W. And to them it belonged, vid. Indicem in Stephan. v. Callimachus.

V. Ibid. Dr. B. n. 103. The Fragment beginning καὶ μὲν Ἀλητὶ of which Mr. Stanley saith, Cogitandum an non ad Αἴτια hæc pertineant, an ad librum περὶ Ἀγώνων.

W. It being but a cogitandum an non, it is still an incertum, and therefore properly placed by the Dr. amongst the Fr. incerti loci.

There is another of them also, p. 51. sc. Dr. B.'s n. 142. But upon that Fragment you having bestowed some observations of your own, at present I pass it by.

Dr. B.'s n. 299. of which you say, p. 56. under this head (sc. of ΙΑΜΒΟΙ & Χωλίαμβοι) Mr. Stanley ranks Num. 299. in Dr. Bentley's collection, ad Choliambos isthæc refero. Certainly, Sir, you must have been mistaken in transcribing your MS. Mr. Stanley could never have held the pen in his hand in so dreaming a condition, as to have written what you print upon him. Put on your critical spectacles, and look on your MS. again. Is it not ad Iambos isthæc refero? That Fragment is only these three words, Τὸ δ' ἔχω σέβας, which is manifestly the end of an Iambick. A Choliambick, sir, always ends in two long syllables. And yet thus it stands in your second edition. No body takes any care of you.

P. 59. you have these words, Why so plain a passage should be

transported (transposed another man would have said, but metaphors are elegant) let the reader judge.

Innuendo, to conceal the fraud. This so plain a passage, (a passage so plainly belonging to the Tit. περὶ ὄρνεων, you mean) is in Dr. B. n. 321. Αἴγιθος ἀμφιγνήεις, which Mr. Stanley with great judgment (say you) hath placed under the foresaid Tit. de Avibus. In great haste would another man have said. For Callimachus his book of birds was manifestly (as any one may collect from the quotations referring to it produced by Dr. B. p. 349, 350.) written in prose, and this Fragment is as manifestly the end of an Hexameter, as appears both from the feet and the epithet Ἀμφιγ. which is purely poetical. So that this passage plainly appearing not to belong to the Tit. περὶ ὄρνεων; and it not appearing to what other piece it might belong, Dr. Bentley had good reason to throw it among the Fr. incerti loci.

An instance or two more of this kind perhaps I may have overlooked: but these already produced are, I think, sufficient to satisfy the reader, that the Dr. might have some other reason for inverting (if he did invert, or so much as took any notice of it) the order of your MS. Nor need I say more to this mighty argument: the Dr.'s collection stands in the same order as Mr. Stanley's. Being both drawn up alphabetically, it must be so, as far as that alphabetical method holds, and saving in some few places, where Mr. Stanley had not so properly disposed his collections: and there we find the Dr. hath inverted the order of the MS.

I was speaking e'en now of a confident man, and promised you a meeting again upon that point. Though I am somewhat in haste, I am unwilling to balk your expectation. Let the reader look over once again this list of numbers.

Num. 11, 19, 34, 37, 38, 40, 41, 42, 46, 51, 52, 53, 66, 67, 68, 72, 77, 86, 87, 92, 96.

These numbers make up at least one third part of your direct number-proofs against the Dr. now let the reader turn to p. 20. Exc. 3. Let him cast his eyes over the several Decads, and that list of numbers at the end of them, and observe how often he will find there the name of Vulcanius and Dacier. All and every one of these numbers are to be met with in the one or the other of those printed collections: and this methinks is somewhat confidently done of the Vindicator to charge them all upon the Dr. as stole from Mr. Stanley, vid. supr. p. 72. One or two of them, Sir, to explain my meaning by, I shall single out for you.

Upon Dr. B.'s n. 86. you have this remark, [P. 56.] The third out of Plutarch with the correction πρὸ, n. 86. i. e. Both n. 86. and the correction πρὸ, stole from Mr. Stanley. But, sir, this correction πρὸ, is no correction, nor is it taken from Mr. Stanley's MS. πρὸ it is printed in all the editions of Plutarch, πρὸ it is printed in the Scholiast upon Theocritus, πρὸ it is in Vulcanius, [P. 266.] πρὸ in Dacier, πρὸ in Spanheim, πρὸ it is I believe in all the books you can show me, saving in the text of the Etymologicon (or in other books as directly transcribed from thence) where the Lection πρὸς is manifestly corrupt, making neither sense nor verse, and accordingly was, long before Mr.

Stanley's time corrected by Sylburgius, not. in loc. And yet is this correction πρὸ charged by you upon the Dr. as stole from Mr. Stanley's MS. And have I not reason to say of you, that you are either a man of very little reading, if you did not know this; or if you did know it, then I do not abuse you in giving you the character of a person of a very singular confidence.

To conclude with that which forced me upon making this animadversion upon you. p. 46. Elegia de com. Berenices, Χαλύβων ὡς ἀπόλοιτο γένος, in Mr. Stanley, which Dr. Bentley, say you, without owning his benefactor, hath confidently made his own. Have you never read any books, sir, but Mr. Stanley's MS.? Is not this to affront your reader? To suppose him so careless, so credulous, so unversed in books, as not to know how very common this quotation out of the Scholiast upon Apollonius, as applied to this very passage in Catullus, is grown ever since the time of Politian? 'Tis printed in Vulcanius, [Miscellan. c. 68.] and in Dacier's Callimachus, in Muretus, in Scaliger, in the Catullus cum not. var. In usum Delphini. Is. Vossii. Nay, I very much question, whether there be a Catullus printed for above this hundred years, if with Notes upon him, in which this quotation is wanting; which Dr. Bentley, without naming his benefactor, has confidently made his own.

But there is another quotation, sir, just after this in Dr. Bentley, which though common enough in itself, yet as corrected and applied to another passage in this same elegy in Catullus, perhaps you will not find in any body else save in the Dr. sc. σήν τε κάρην ὤμοσα σόν τε βίον, quod sic latinè vertit Catullus, v. 40.—Adjuro teque tuumque caput. And since he could out of his own observation refer this later Fragment of Callimachus to its proper place in Catullus, which none before him had done; 'tis very probable, he would have done the like with the former himself, had he not been prevented by other hands.

To this class of confidentism, I shall also reduce another little parcel of the Dr.'s quotations, and with them conclude this tedious work of counting figures.

The quotation out of Suidas. v. Διθυραμβ. Dr. B. p. 339. out of Harpocration, v. Ἴων, p. 352. Out of Athenæus, Tit. παντοδαπ. συγγραμμ. p. 351. Out of Clemens Alexandr. Tit. ΙΑΜΒΟΙ, & Χωλιαμβ. p. 337.

All these quotations also I find you charging upon the Dr. as taken from Mr. Stanley. But, sir, every one of these quotations are to be met with in the Dr.'s Epist. ad fin. Malel. And that epistle was printed before he ever saw your MS. I need not paraphrase any farther upon this. vid. supr. p. 20. Exc. 4. You must give the Dr. leave, sir, to play the plagiary a little upon himself.

Vide Mr. B. p. 192. confer cum Dr. B.'s epist. ad fin. ad Malel. lin. 1. Memini. His Dissertation at the end of Mr. Wotton, lin. 1. I remember. vide & seqq. M. T. Ciceronis Epistolas. ad Fam. lib. 7. ep. 28. Memini. & lib. 5. ep. 13. Quanquam. lib. 10. ep. 19. Quanquam. & lib. 5. ep. 16. Etsi, ibid. ep. 18, 19. Etsi, & lib. 6. ep. 12. Gratulor tibi. ibid. ep. 15. Tibi gratulor. & lib. 7. ep. 19. vide quanti, lib. 16. ep. 5. vide quanta. & fam. lib. 7 ep. 27. Miror,

ad Attic. lib. 13. ep. 10. Minimè miror. ad Attic. lib. 13. ep. 35. O rem indignam! ibid. ep. 38. O incredibilem vanitatem!

As to the Dr.'s numerous coincidences with Mr. Stanley in his quotations of the Ancients, I think, I have given a tolerably fair account of them. But you have not yet done with him. There are still behind his notes and animadversions upon this poet, a great part of which, you assure us, are taken from that very learned gentleman. If you could make out this, you would do somewhat. But this great part you speak of, I am inclined to believe the collator will find to be scarce one in fifty, and those very few, wherein they do concur to be either such with which the index here also supplied Mr. Stanley, or else so very obvious in themselves, that no man tolerably versed in these sorts of studies could have missed of them, vid. supr. Exc. 7. As you have been merciful to the Dr. upon this point, and not overloaded him with numbers, I will take them in order one by one, as you have given them.

V. In the Dr.'s note on the hymn. in Jov. [P. 69.] (v. 3. p. 458.) the correction of Πηλογόνων into Πηλαγόνων, upon the authority of the Etymologicon, and Hesychius; from Mr. Stanley.

W. Indexed in the Etymologicon, who sent him in course to the same word in Hesychius. Besides the quotations from these two Lexicographers, Dr. Bentley hath seven more. Qu. how many of them in the MS.? A correction of the text of Hesychius, sc. γέροντες into γίγαντες. Q. Is that also in Mr. Stanley? Qu.

V. The correction of ἐπινίσσεται into ἐπιμίσγεται, upon the authority of the Scholiast upon Callimachus, of Aldus's edition, and of the like examples from Callimachus himself; all transcribed from Mr. Stanley's excellent notes.

W. This seems to be spoken somewhat too confidently. May not the Dr. have seen Aldus his edition of Callimachus? May he not have read over the Scholiast on Callimachus? May he not have transcribed those passages out of Callimachus from Callimachus himself? [Supr. p. 70.] The Dr. alledges Frobenius his edition also, gives an authority out of Homer, offers a second conjecture upon the text of Callimachus, with a grammatical reason for it. Is all this transcribed from Mr. Stanley? Yes, all you say. Qu.

V. His third Note of the same Hymn is much of the complexion with that of Mr. Stanley, as are others that follow.

W. Those that follow make up near eight pages. Are they all in Mr. Stanley? or the greatest part of them? or any of them? For in saying, they are much of the complexion with those of Mr. Stanley, you speak as much nothing as 'tis possible for a man to speak. Either they are the same, or they are not the same. If the same; undoubtedly we should have heard of it: if not the same with Mr. Stanley, not transcribed from him. That two men, well versed in the same sort of studies, writing upon the same subject, should not in some, nay in many instances, hit upon much the same things is next to impossible; which makes me wonder, that even the first strokes of Mr. Stanley's pen should not, throughout the whole, have afforded you more instances of this kind against the Dr. vid. supr. Exc. 7. p. 21.

But a very small variation in matters of this nature, be it but of a word, or syllable, or letter or two, gives a clear different complexion to the whole. After a leap of eight pages in comes Mr. Stanley again with

V. The correction of Ἴδαν into Ἴδᾳ, not. in Hymn. Lavacr. Pallad, Dr. B. p. 466.

W. The sense absolutely required this correction; 'twas to a man never so little vers'd in these studies, an easie and obvious correction. The Dr. gives the grammatical reason for it, and confirms it by two or three authorities for the like mode of expression; Q. Are they all in Mr. Stanley?

V. Dr. B. not. ibid. in v. 130. A quotation out of the Etymologicon magnum with another out of Lactantius.

W. Both which the Dr.'s own industry may have supplied him with, as well as it did with the other quotations to the same purpose from Athenæus, Hesychius, Nicander, with the Epigram out of Gruter's inscriptions, an exquisite correction and explication of that Epigram, attempted but not with the like success by Scaliger. Q. Are all these things in Mr. Stanley? Mr. Spanheim's notes upon the same passage are much of the same complexion. [P. 642.] Had he also the hint from your MS.? v. Exc. 5. supr.

Toward the lower end of the third page following, we meet with Mr. Stanley again.

V. In Dr. B.'s notes in Hymn. in Cerer. v. 133. p. 469. a correction of the text upon the authority of the Etymologicon, and Hesychius, and of an old edition of Callimachus. [P. 70.]

W. Index'd in the Etymologicon; to turn to Hesychius in the same word was no very laborious search; in consulting the several editions of books Dr. Bentley is not less curious than was Mr. Stanley. In the Dr. I find the Etymologicon itself twice corrected; the grammatical analogy of the word εὐηπελία very nice and particular; a quotation out of Eusebius; a censure upon Luc. Holstenius, his mistaken correction of that passage in Eusebius in his notes upon Porphyry; a very pertinent quotation from Theocritus, with an Epigram of Crinagoras never before published. Qu. Are all these things in Mr. Stanley?

Thus much for the Dr.'s notes and animadversions upon the Hymni, wherein the accounts between him and Mr. Stanley stand thus. The Dr. hath upward of 12 pages, for which I very much question, whether the collator will find so many lines in Mr. Stanley's MS. and even of them, the first hint (as to the greatest part of them) taken from the index to the Etymologicon, and pursued by turning to the same word in Hesychius. As for the Dr.'s notes and animadversions upon the other part of this poet (as his Epigrams and Fragments) I pretty confidently presume they will be found to exceed the MS. in yet a far greater proportion. And yet hath our honest Vindicator the confidence to say of the Dr.'s notes and animadversions, a great part of them taken from Mr. Stanley. Not a line for a page, one place with another, I dare say. I am not able to comprehend the nicety of your distinction between notes and animadversions. [P. 32.] A great part of his notes, you say, and some of his animadversions. But taking

them in both together, of the Dr.'s I know not how many scores of curious and (if we may believe Grævius) very valuable notes and animadversions upon the Epigrams, [Proœm. p. 5.] I do not find so much as one charged upon him as borrowed from Mr. Stanley: of his I know not how many scores of the same upon the Fragments within the line of your comparison, as far as I can recollect, but four; three of them already accounted for; sc. that of *αἰκάλλη* into *ἐκάλη*, of *βοῦς σῶος* into *βουσσόος*, and that of *δένδρον* into *δένδρεον* in this quotation out of the Scholiast upon Apollonius.

——— *Ναὶ μὰ τὸ ῥικνὸν*
*Σῦφαρ ἐμὸν, καὶ τοῦτο τὸ δένδρεον αὖον ἐόν περ.*

Scan the verse, sir, (vid. & supr. p. 22, 70.) To which you have here added a fourth.

V. The critick upon N. 85. is taken from Salmasius de Usuris, p. 494.

W. That book, Salmasius de Usuris I have not by me, and therefore can say nothing to it.

V. Only the Dr. reads *ὅκου* for *ἐκεῖ*, which might have been spared.

W. Which might have been spared! so far from that, that the whole stress of the correction lies upon that very word *ὅκου*, without which there's no sense to be made of that Fragment. And the correction *ὅκου* you allow to be the Dr.'s own. As for the other part of the correction, of *κολλύνον* into *κολλύβου* he took it (with the easiest change imaginable) from Vossius MS. vid. loc. n. 85. Dr. B. p. 339.

From n. 85. you take a leap to n. 148. Was it out of the mercifulness of your inclinations that you were so forbearing of the Dr. or for want of matter against him? He that is half so well acquainted with you as I am, will suspect the latter.

V. The reading *ἠΐθεοι*, n. 148. is from the same author. [P. 72.]

W. 'Tis not from the same author, sir; but from Helladius, in whose very words and syllables the Dr. gives this Lection, Corrigenda sunt ex Helladio. The correction is of *θεοὶ* into *ἠΐθεοι*. Scan the verse again. 'Tis an elegiac.

*Φοιτίζειν ἀγαθοὶ πολλάκις ἠΐθεοι.*

Now from n. 148. another leap to n. 242.

V. *Συγγράμματα* for *γράμματα*, n. 242. which Dr. Bentley assumes (to himself, should have been added) is taken from the MSS. of Ammonius. [P. 72.]

W. Were I in company with you, I would ask you, how many MSS. of Ammonius have you seen? I believe you mean, from Ammonius in the MS. sc. in Mr. Stanley's MS. not MSS. Such little scapes of the press your book is full of.

The Lection *συγγράμματα* was natural, easie, unavoidable, ready pointed out to him in the Etymologicon, and in Ammonius himself.

Thus have you done with all the Dr.'s notes and animadversions stole from Mr. Stanley. Which what they are both for number and quality, let the reader judge, and the collator farther inquire into. You go on.

V. To which I shall add a probable correction or two of some other Fragments.

W. Very opportuncly! And so have you fairly brought me to those observations of your own. [P. 2.] Which I promised you to set in a place by themselves: and 'tis pity I cannot afford them more room, for they are most incomparable things.

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# EPISTOLA

## CHR. G. HEYNE,

## GULIELMO VINCENT,

### NUNC PRIMUM IN LUCEM DATA.

*** Hanc Epistolam manu suâ exaravit G. V. in exemplar. *Quæstionis de Legione Manlianâ, &c.* impress. Londin. A. D. 1793, quod dono olim gratuitoque dedit ipse Editor doctissimus Colleg. SS. et Individ. Trinitat. apud Cantabrig. "Filius (ut canit αὐτόγραφον) Matri benè meritæ."

GULIELMO VINCENT S. P. CHR. G. HEYNE.

HUMANITATE tuâ per literas suavissimas mihi significatâ, et benevolentiâ erga me, an tuæ scriptionis elegantiâ, ingenii acumine et subtilitate magis delectatus fuerim, difficile est dictu. Rem enim non modò per se arduam et difficilem, verùm etiam lectionis corruptelâ obscuratam, cognitu tamen ad rem militarem Romanam utilissimam, ingeniosè et feliciter expediisti. Itaque dissertationem tuam popularibus meis recensu literario Gottingensium diurnorum in notitiam adduxi. Idque feci tanto lubentiùs, quoniam ex nostratibus vir doctus, idemque rei militaris peritus, *Nast*, in libro Germanice scripto super antiquitate militari Romanâ, in eodem loco illustrando, ante hos XII annos erat versatus, cui Te vidi in plurimis consentanea proposuisse. Cùm vix fieri possit ut ejus libri copia tibi fiat, vir doctissime, non cunctabor tibi breviter apponere ea quæ super eodem argumento ille perscripsit; non enim injucundum tibi fore spero, si cognoveris in aliis te consentire, in aliis viri docti acumen superâsse.

Primò docet, non unam eandemque Legionis Romanæ constitutionem ac dispositionem per omnia tempora fuisse; ad meliora processisse Romanos, malè confundi Polybianam rationem et trahi ad antiquiora tempora.

Ab origine legio divisa erat in XXX centurias, et IV tribubus constitutis a Servio, videntur aut X centuriæ accessisse, aut, cùm

pro 3000 nunc 4000 hominum numerus esset, numerus eorum qui in quâque centuriâ essent, esse auctus, sensim pro centuriis nomen manipulorum invaluit.

Sub coss. legio in tres ordines hastatorum, principum et triariorum est divisa: ita legio facta 45 manipulorum, cùm ordo unusquisque xv manipulos haberet.

At enim Polybii ætate legio constabat xxx manipulis, unicuique ordini x manipulis assignatis: sed numero virorum in manipulis duplicato, principum quidem et hastatorum manente pristino numero triariorum, iterum aliæ mutationes factæ sequentibus temporibus nunc et cœpere x cohortes in legione esse. Jam ad medium tempus spectat Livii locus.

In verbis vexatis: *quia sub signis, earum unam primum pilum vocabat* (deleto *quamque*) atque hìc ingenuè fateor, rationem tuam expediendi locum multo magis mihi probari; nolim tamen *partes* ordines iterum interpretari: sed sunt partes ordinis uniuscujusque tres, quæ sub tribus vexillis erant. Sequentia ita constituit Nastius, ut expungat vocem *vexillum*; et ea retrahit ad antecedentem vocem *ordo*, hoc modo; vocabant.—*Tribus ex vexillis constabat* (scil. ordo unusquisque) *centum octoginta sex* homines erant.

Itaque hunc computum conficit: erant, inquit, in legione 15 manipuli hastatorum, quorum unusquisque cum iis qui præerant,

| | |
|---|---|
| 63 virorum erat - - - - - - - - | 945 |
| Attributi singulis manipulis leves viceni milites - - | 300 |
| 15 manipuli principum - - - - - - | 945 |
| | 2,190 |

Restant triarii cum rorariis et accensis: quorum sunt xv ordines, unusquisque ordo 186 hominum sub tribus vexillis (vexillum adeo erat 62 virorum)

| | | |
|---|---|---|
| jam 186 | 15 vexilla triariorum - - - - | 930 |
| 15 | 15 vexilla rorariorum - - - - | 930 |
| | 15 vexilla accensorum - - - - | 930 |
| 2,790 | | 2,790 |

2,190
2,790

4,980 quem numerum rotundè extulit Livius, 5,000.

De his nemo meliùs judicabit te ipso: cùm tam præclarum in hisce rebus studium posueris, quod mihi nunc vel maximè cordi curæque est, cùm tu semel benevolentiæ tuæ tesseram ad me miseris, rogo ut hujus fructum mihi concedas perpetuum: quandoquidem nihil gravius esse potest, quàm bono aliquo quod fortuna obtulerit, repentè iterum excidere. Quod si itaque tuâ operâ aliud

a te ingenii doctrinæque specimen prodierit, eo me ut quamprimum exhilares, memorem te esse volo. Vale. Scr. Gottingæ Kal. Februar. 1794.

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# CAMBRIDGE TRIPOS

*For* 1815.

## *INSANIA.*

*Procul a meâ tuus sit furor omnis, hera, domo;*
*Alios age incitatos, alios age rabidos.* CATULLUS.

DIVA, papavereo metuenda Insania thyrso,
Magna animi Regina, tuos quis dignus honores,
Terroremque canat? Stupet ingentem obruta luctum
Mens ipsa, et surdis incumbit nescia curis.
Te duce, Tænareis nequicquam erepta catenis,
Morbi nocte perit, brutumque ingloria corpus
Vis animæ fovet, et Lethæâ involvitur umbrâ.
Vos, morbi unde caput, Musæ, quo Numine læso
Deficiat scintilla Dei, moremque medendi
Dicite: nam vestrâ quondam ditione per altum
Pierius raptat vatem furor, et sacer urget
Febre calor: Felix, quem ludit amabilis error,
Qui viles hominum cœtus, terrasque jacentes
Sub pedibus videt, et primo sublimis in axe
Mœnia siderei supra volat ignea mundi!
Mentis ut alma dies, vitaï in limine primo,
Tardior exoritur, quasi magnâ nocte sepultas
Vidimus, et lentas animæ languescere vires.
Nec medicæ prosunt artes, neque firmior ætas.
Scilicet hæc vitio proles damnata parentum
Lacte venenatos, morborum semina, succos
Combibit, et toto permiscet corpore pestem.
Sin animo obstantes olim ferventior æstus
Discutiat nebulas, recreatâ lampade, victor
Effulget Deus, et maturo regnat honore.
Sæpe imprudentes latuit, mox viribus auctis
Arsurum, exiguâque potens ab origine virus
Crudescit, cùm sole novo peritura juventus
Emicat exultim, atque hyemis secura futuræ.
Quin te ne taciti fallant vestigia morbi,

Contemplator, ades, suspectique intima cordis
Ingenia, et varium mentis prædiscere morem
Cura sit: Ah! dubiis animi vis enthea gemmis
Pullulat ante diem, et leviter per florea culta
Luxuriat Sophiæ; non illi dona negârunt
Aonides, Clariusque Pater; tamen ore micanti
Nescio qui splendent ignes, et, more ferarum,
Lumina vibrantur tremulis arentia flammis.
Sæpe gravis temerè, et notâ crudelior, ira
Exardet, longasque trahunt insomnia noctes.
Quin ubi desertæ juvenis confinia sylvæ
Nocte petet, solusque horas numerabit inertes,
Ignarus quæ causa mali, quo cura levetur
Auxilio; Ægæos audaci mittere succos,
Concreto licuit stagnantem sanguine venam
Cædere, et occultam cerebro deducere febrim.
Scilicet et lenti studio placuere labores;
Rus quoque pensa dabit; blandi juvenilia ruris
Munera suscipiat: laxos Ignavia sensus
Subruit, et curâ, Dirisque sequacibus, angit.
Sæpe ego, quum primos Phœbe curvaret honores,
Omnia morborum concurrere prælia vidi,
Quæ spretâ ratione animam cerebrique medullas
Concuterent: auræne leves quia conciat æstus,
Undantesque trahat subitâ vertigine sensus;
An quia nostra regat mutato Cynthia vultu
Corpora, et æthereæ cœlestia semina mentis.
Sin gravior morbi facies, et corpore toto
Flammata accensos rabies depascitur artus,
Inque animo ultrices bacchantur Erinnyos iræ,
Nec lux ulla super, nec divinæ halitus auræ
Dividat ingentes tenebras, sacrumque reducat
Mane jubar; melici victum dulcedine plectri
Mulcere, et molli properes deflectere somno.
Quid cui sævus Amor vitæ nascentia rumpit
Fata, novumque diem, dirâque in cæde triumphans
Templa Deûm, et sacros animæ proculcat honores?
Myrtus ubi facilem præberet amantibus umbram,
Subdita odoratæ virgo Lavinia sylvæ
Flet noctem, et spretos votis æternat amores.
Lilia marmoreo candent exsanguia collo,
Nec rosa in ore sedet; pulchrâ cervice cadentes
Incomti fluitant crines, aurâque feruntur.
Qui sacer igne suo radiabat nuper, ocellus
Humenti languore tacet: ceu sæpe videmus
Pallere ardentem pluvia inter nubila Phœbum,
Serus ut occiduos declinat vespere currus.

Heu, pietas! Heu, læsa fides! Durissime Divûm,
Tantane te puræ ceperunt tædia formæ,
Improbe Amor? Sic spem teneram, sic irrita veris
Dona rapi, tumuloque novos marcescere flores?
Orta dies roseo formosum lumine corpus,
Victâ mente, videt: nemorum illa silentia quærit
Altorum; illa, sacræ peragrans umbracula sylvæ,
Frondosumque Larem, stratisque cubilia ramis
Æstatem colit, et viridi tranquilla sub antro
Ducit inextinctæ jucunda oblivia curæ.
Sponte suâ cerasique ferunt, cornique rubentes,
Glandigeræque escam quercus, Tellure ministrâ,
Poculaque umbrosi fundunt Acheloïa colles.
Sæpe vagâ palans dumeta per avia plantâ
Subsecat incultam, capiti decus, ungue corollam,
Pallentes violas, (violam tu, Daphni, colebas)
Indigenasque rosas, (primos rosa junxit amores)
Nec rosa cur placeat meminit, violæve legenti.
Quin ubi sanguineis decorantur honoribus orni,
Stridentesque fremunt sylvæ, primoque cadentes
Frigore sordescunt herbæ, cava tecta relinquit,
Multa gemens, dubioque fugit Lavinia gressu
In nemora alta procul, glacieque horrentia rura.
At tremula emicuit tandem rationis imago
Luce brevi; velut undisonos pallentia latè
Fulgura præstringunt campos, noctemque repellunt:
Crescit hyems, tacitâque polum complectitur umbrâ.
Illa quidem Elysias moriens reminiscitur horas,
Et voti melos, et mellitæ semina curæ,
Et te, Daphni—sed extremis conatibus ægræ
Deficiunt animi, rigidoque labantia membra
Composuit lecto, serumque effudit amorem.

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## ADVERSARIA LITERARIA.

### No. v.

### Gray's Translations from the Anthologia Græca.

*In Bacchæ furentis statuam.*

Credite, non viva est Mænas; non spirat imago,
Artificis rabiem miscuit ære manus.

*In Alexandrum ære effictum.*

Quantum audet, Lysippe, manus tua? surgit in ære
Spiritus, atque oculis bellicus ignis adest.
Spectate hos vultus, miserisque ignoscite Persis:
Quid mirum, imbelles si leo[1] sparsit oves?

---

*In Medeæ imaginem, nobile Timomachi opus.*

En ubi Medeæ varius dolor æstuat ore,
Jamque animum nati, jamque maritus, habent!
Succenset, miseret, medio exarcescit amore,
Dum furor, inque oculo gutta minante tremit.
Cernis adhuc dubiam; quid enim? licet impia matris
Colchidos, at non sit dextera Timomachi.

---

*In Niobes Statuam.*

Fecerat e viva lapidem me Jupiter; at me
Praxiteles vivam reddidit e lapide.

---

*In Veneris Statuam ipsi Deæ oblatam.*

Te tibi, sancta, fero nudam; formosius ipsa
Cum tibi, quod ferrem, te, Dea, nil habui.

---

*In Amorem dormientem.*

Docte puer vigiles mortalibus addere curas,
Anne potest in te somnus habere locum?
Laxi juxta arcus, et fax suspensa quiescit,
Dormit et in pharetra clausa sagitta sua;

---

[1] In the course of our metrical observations, we have had frequent occasion to object to the position of a short vowel before a word beginning with sc. sp. sq. st. We have proved by quotations in our First No., that when the best Latin Poets allowed themselves that liberty, they generally left the vowel short, contrary to the practice of Greek poetry. But that they anxiously avoided that position is clear from the example of Virgil. Every observer of metrical collocations must have observed that he never employs words, which could not be used but in that position. For *scelestus*, a word frequently found in the Odes of Horace, he uniformly uses *sceleratus*. Gray has more than once departed from this rule. In one instance, in his Epistle from Sophonisba to Masinissa, he has made the short syllable long:

*Nescio quid vultum molle spirare tuendo.*

His friend West has imitated that modern practice:

*Do tibi sponte manus.*

We know that the present system of Eton is more accurate. It never allows the short syllable; but we wish to see the long equally banished.

Longe mater abest; longe Cythereïa turba:
  Verum ausint alii te prope ferre pedem,
Non ego; nam metui valde, mihi, perfide, quiddam
  Forsan et in somnis ne meditere mali.

---

*Ex Platone.*

Itur in Idalios tractus, felicia regna,
  Fundit ubi densam myrtea sylva comam,
Intus amor teneram visus spirare quietem,
  Dum roseo roseos imprimit ore toros:
Sublimem procul a ramis pendere pharetram,
  Et de languidula spicula lapsa manu,
Vidimus, et risu molli diducta labella
  Murmure quæ assiduo pervolitabat apes.

---

*In fontem aquæ calidæ.*

Sub platanis puer Idalius prope fluminis undam
  Dormiit, in ripa deposuitque facem.
Tempus adest, sociæ, Nympharum audentior una,
  Tempus adest, ultra quid dubitamus? ait.
Ilicet incurrit, pestem ut divumque hominumque
  Lampada collectis exanimaret aquis:
Demens! nam nequiit sævam restinguere flammam
  Nympha, sed ipsa ignes traxit, et inde calet.

---

Irrepsisse suas murem videt Argus in ædes,
  Atque ait, heus, a me nunquid, amice, velis?
Ille autem ridens, metuas nihil, inquit; apud te,
  O bone, non epulas, hospitium petimus.

---

Hanc tibi Rufinus mittit, Rhodoclea, coronam,
  Has tibi decerpens texerat ipse rosas;
Est viola, est anemone, est suave-rubens hyacinthus,
  Mistaque Narcisso lutea caltha suo:
Sume; sed aspiciens, ob, fidere desine formæ;
  Qui pinxit, brevis est, sertaque teque, color.

---

*Ad Amorem.*

Paulisper vigiles, oro, compesce dolores,
  Respue nec musæ supplicis aure preces;
Oro brevem lacrymis veniam, requiemque furori:
  Ah, ego non possum vulnera tanta pati!
Intima flamma, vides, miseros depascitur artus;
  Surgit et extremis spiritus in labiis:

Quod si tam tenuem cordi est exsolvere vitam,
Stabit in opprobrium sculpta querela tuum.
Juro perque faces istas, arcumque sonantem,
Spiculaque hoc unum figere docta jecur;
Heu fuge crudelem puerum, sævasque sagittas!
Huic fuit exitii causa, viator, amor.

## ODE, by BISHOP LOWTH.

In one of your early Numbers you introduced a copy of Verses to a Lady, by Bishop Lowth. I shall be glad if you will preserve in your work the following Ode of the same classical writer to another Lady. *Y.*

Vanæ sit arti, sit studio modus,
Formosa virgo; sit speculo quies;
Curamque quærendi decoris
Mitte, supervacuosque cultus.

Ut fortuitis verna coloribus
Distincta vulgo rura magis placent,
Nec invident horto nitenti
Divitias operosiores;

Lenique fons ut murmure pulcrius
Obliquat ultro præcipitem fugam, et
Inter reluctantes lapillos
Ducit aquas temere[1] sequentes;

Utque inter undas, inter et arbores,
Jam vere primo dulce strepunt aves,
Et arte nulla gratiores
Ingeminant sine lege cantus;

Nativa sic te gratia, te nitor
Simplex decebit, te veneres tuæ;
Castus Cupido suspicatur
Artifices nimis apparatus.

Ergo fluentem tu male sedula
Ne sæva inuras semper acu comam;
Neu sparsa odorato nitentes
Pulvere dedecores capillos;

Quales nec olim vel Ptolemæia
Jactavit uxor, sidereo in choro

[1] *Temere*, derived from the obsolete *temerus*, should have the last syllable long; but we do not recollect a good classical authority for it: we believe that it is always used before a vowel, as
*Unde* vocalem temere insecutæ.—Ed.

Utcunque devotæ refulgent
Verticis exuviæ decori;

Nec diva mater, cum similem tuæ
Mentita formam, et pulcrior aspici,
Permisit incomtas protervis
Fusa comas agitare ventis.

---

*Variations.*

Line 6. Depicta.
—— 9. Blandoque fons cum.
—— 13. Ut fontium inter murmura et arborum.
—— 14. Lenes susurros dulce sonant aves.
—— 19. Nudus.
—— 28. Exuviæ capitis decori.

---

*Ænigmata.*[1]

1. Εἵνεκα φωτὸς ἐγὼ φως ὤλεσα, φως δὲ παραστὰς
Φως μοι ὄπασσε φίλον ποσσὶ χαριζόμενος.

---

2. Οὐδὲν ἔσωθεν ἔχω, καὶ πάντα μοι ἔνδοθέν ἐστι·
Προῖκα δ' ἐμῆς ἀρετῆς πᾶσι δίδαμαι χάριν.

---

3. Εἴ με νέην ἔλαβες, τάχα μου πίες ἔγγυθεν αἷμα.
Νῦν δ' ὅτε γηραλέην μ' ἐξετέλεσσε χρόνος,
Ἔσθιε τὴν ῥυσσαινομένην μ', ὑγρὸν οὐδὲν ἔχουσαν,
Ὀστέα συνθραύων, σαρκὶ σὺν ἡμετέρῃ.

---

4. Εἰμὶ χαμαζήλων ζώων γένος· ἢν δ' ἀφέλῃς μου
Γράμμα μόνον, κεφαλῆς γίνομαι ἄλλο μέρος·
Ἢν δ' ἕτερον, ζῶον πάλιν ἔσσομαι· ἢν δὲ καὶ ἄλλο,
Οὐ μόνον εὑρήσεις, ἀλλὰ διηκόσια.

---

5. Ἀνθρώπου μέλος εἰμὶ, ὁ καὶ τέμνει με σίδηρος·
Γράμματος αἰρομένου δεύεται ἠέλιος.

---

6. Οὔρεσι μὲν γενόμην· δένδρον δέ μοι ἔπλετο μήτηρ,
Πῦρ δὲ πατήρ βῶλος δ' εἰμὶ μελαινομένη.
Ἢν δέ μ' ἔσω κεράμοιο πατὴρ τήξῃ, βαθείας
Ἄρματος ὠτειλὰς ῥύομαι εἰναλίου.

---

[1] The solution will be found at the end of this Number.

*Πρὸς τὰς Νύμφας ἐν κήπῳ.*

*Ἄλσεων καὶ σκοπέλων, Νύμφαι καλαὶ, ἐνναεταῖραι,*
*παντὶ δότ' εὐμενέως ὧν ἂν ἕκαστος ἐρᾷ·*
*τῷ μὲν ὀδυρομένῳ χαίρειν πάλιν, ἐλπίδα δειλῷ,*
*τῷ δὲ φιλοῦντι φίλης ἀντιάσαντα τυχεῖν·*
*ὤπασε γὰρ, Θεαὶ, υμμι πατὴρ, ὃ βροτοῖς ἀπένευσεν,*
*νύκτα πορεῖν, ὑμῖν εἴ τις ἔοι πίσυνος.*

FRID. JACOBS.

---

——— *Gemit ille sonumque*
Et, si *non hominis, quem non tamen edere possit*
*Cervus, habet.* OVID. *Met.* III. 237.

*Et* nihil habet quod copulet; adeoque legendum videtur: ETSI *non hominis.*

*J. H. H.*

---

*Ossa tibi juro per Matris et ossa* Parentis.

PROPERT. II. 16. 15.

An igitur non etiam Mater est parens? Vox *parentis* non patrem a matre distinguit. Licet sensus non sit dubius, amphibologia tamen manet, qua poetam liberare possumus, si pro *parentis* legamus *paterna.* Sic apud Ovid. Fast. II. 533. *animæ paternæ;* apud Virg. Æneid. V. 81. *umbræ paternæ:* et apud ipsum Propertium III. 6. 37, *cineres paterni.* *J. H. H.*

---

It has been observed in the 3rd volume, p. 473, of this Journal, that the river Peneus is stated by Ælian to flow gently through the vale of Tempe, δίκην ἐλαίου; but Livy, whatever was his authority, differs in this respect from Ælian, and agrees with Ovid:

Lib. 44. c. 6. Est enim Tempe, saltus, etiamsi non bello fiat infestus, transitu difficilis. Nam præter angustias per quinque millia qua exiguum jumento onusto iter est, rupes utrinque ita abscissæ sunt, ut despici vix sine vertigine quadam simul oculorum animique possint. *Terret et sonitus et altitudo per mediam vallem fluentis Penei amnis.*

---

On the subject of wine, I have met with a passage in which Pliny is said (Lib. 14. c. 5.) to record the following observation of the physician Andocides to Alexander: Vinum potaturus, rex, memento te bibere sanguinem terræ. Torrentius in a note on Suetonii Domit. c. 7. quotes a saying of Apollonius. Neque infacete apud Philostratum Apollonius, intellecto Domitiani de vitibus edicto, *At hic,* inquit, *præclarus Imperator, qui mares castrari vetuit, terram eunuchum fecit.*

---

Lucian, in the Essay Quomodo Historia scribenda sit, says, in reference to a writer whose style was alternately affected and mean,

"Ὥστε τὸ πρᾶγμα ἐοικὸς εἶναι τραγωδῷ, τὸν ἕτερον μὲν πόδα ἐπ' ἐμβάτου ὑψηλοῦ ἐπιβεβηκότι, θατέρῳ δὲ, σάνδαλον ὑποδεδεμένῳ.

Had the writers of the celebrated farce of the Rehearsal this passage in their minds, when they represented Prince Volscius on the stage, during his love-fit, with a boot on one leg, and a shoe on the opposite foot?

"How has my passion made me Cupid's scoff!
One hasty boot is on—the other, off!"

S.

---

There is an admirable emendation, or, to speak more correctly, a certain restoration, by Bentley, of a corrupt passage of Apollodorus, referred to by Donatus, as the original of the two first verses of Terence's *Hecyra*.

"Per pol quam paucos reperias meretricibus
Fideles evenire amatores, Syra—"

The remark of Donatus on the words *quam paucos* is, *Quidam non* paucos, *sed* paucis *legunt. Sic enim Apollodorus.* αλπα ΙΣΗΡΑΣ ΤΗΣ rei ΙΟΝΗΝΣ ΤΗΡΑΙΣΣΙ ΡΑγγιβαιωΣ.

These *inania verba*, this *sine mente sonum*, our great critic has transformed into their natural shape and lucid order, which is undoubtedly this; *ΟΛΙΓΑΙΣ ΕΡΑΣΤΗΣ ΓΕΓΟΝ' ΕΤΑΙΡΑΙΣΙΝ ΣΤΡΑ ΒΕΒΑΙΟΣ.*

Madame Dacier, with characteristic vanity, suggests a correction of the corrupt passage, made by her Father, Tan. Faber, the Editor of Longinus. Her words are, "Donat raporte en cet endroit le passage Grec d'Apollodore; mais il est si corrompu qu'on n'y trouve pas un seul mot qui puisse faire un bon sens. Mon père l'a corrigé *fort heureusement*—οὐδέ ποτ' ἐράστης ταῖς ἑταίραισιν συνέβη βέβαιος."

Utri creditis, Quirites?

---

*Extracts of Letters from Dr. Wallis, proving his strong powers of abstraction.*

"Dec. 22, 1669. In a dark night, in bed, without pen, ink, or paper, or any thing equivalent, I did by memory extract the square root of 3,0000,00000,00000,00000,00000,00000,00000,00000; which I found to be 1,77205,08075,68077,29353 *ferè*; and did the next day commit it to writing."

"Feb. 18, 1670. Joannes Georgius Pelshower (Regiomontanus Borussus) giving me a visit, and desiring an example of the

like, I did that night propose to myself, in the dark, without help to my memory, a number in 53 places: 2,4681, 3579, 1012, 1411, 1315, 1618, 2017, 1921, 2224, 2628, 3023, 2527, 2931; of which I extracted the square root in 27 places: 157, 1030, 1687, 1482, 8058, 1715, 2171 *proximè*; which numbers I did not commit to paper till he gave me another visit, March following, when I did from memory dictate them to him.

Your's, JOHN WALLIS."

*Oxford, Feb.* 16, 1680.

For Mr. Thomas Smith, B. D.
Fellow of Magdalen College.

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Our readers are familiar with the translations of Sappho's celebrated Ode, by Catullus, Boileau, and Philips. We shall present them with one in Spanish Sapphics, by Don Ignacio de Luzan, which is little inferior in spirit and elegance to the others.

A los celestes Dioses me parece
Igual aquel que junto a ti sentado,
De cerca escucha como dulcemente
Hablas, y como
Dulce te ries; lo que a mi del todo
Dentro del pecho el corazon me abraza.
Mas ay! que, al verte, en la garganta un nudo
De habla me priva.
Se me entorpece la lengua, y por todo
El cuerpo un fuego rapido discurre:
De los ojos no veo: los oidos
Dentro me zumban.
Toda yo tiemblo: de sudor elado
Todo me cubro: al amarillo rostro,
Poco saltando para ser de veras,
Muerta paresco.

---

Lady Jane Grey wrote with a pin on the wall of the room in the Tower, in which she was imprisoned:

Non aliena putes homini quæ obtingere possunt;
Sors hodierna mihi, cras erit illa tibi.

---

Albert Durer painted Adam and Eve, and represented them so beautiful, that Gaspard the poet sent him the following distich:

Angelus hos cernens miratus dixit: ab horto
Non ita formosos vos ego depuleram.

---

ERASMUS thought so highly of Lord Mountjoy, that he called him *inter doctos nobilissimus, inter nobiles doctissimus, inter utrosque optimus.* The noble object of that eulogium intreated Erasmus to attack the errors of Luther. "My Lord," answered Erasmus, "nothing is more easy than to say Luther is mistaken; and nothing more difficult than to prove him so."

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## *De Græcâ Inscriptione Memoratâ in p.* 344, N° 20.

Versus sic disponendi.

*Κυζικὸς ἦν μία πᾶσι πατρὶς, καὶ μοῖρα δὲ πάντας*
*Ὤλεσεν ἠϊθεοὺς, ὦ παροδῖτα, μία·*
*Ὧν τὸ καλὸν κοσμεῖ περικείμενον οὔνομα τύμβους,*
*Οὗ γλυκύς ἐσθ' ἡμῖν, κἂν φθιμένοισιν, ἔρως.*

*Omnibus* [*nobis*] *una erat patria Cyzicus, et omnes unum idemque fatum perdidit adhuc florente ætate, o! viator: Quorum sepulchra ornat circumjacens honesta fama, cujus* [*sc.* τοῦ καλοῦ ὀνόματος, *h. e.* τοῦ εὖ ἀκούειν] *amor nobis dulcis est vel defunctis.*

Constructio καὶ μοῖρα δὲ, quanquam inelegans, exemplis non eget. Pro οὗ, quod hîc loci nullius saporis est, dedi ὧν; quæ lectio si vera sit, nihil, ut mihi videtur, amissum est post μία. Sed, ut in incertis hujusmodi certum aliquod erueretur, in re tali literarum forma ac positio, et signatio lacunarum, si quæ fuerint, in apographo servari debebant quàm religiosissimè. Donec id fiet, andabatarum more res agitur. Ut paulò audaciùs loquar, nequeo non suspicari totam hanc inscriptionem spuriam esse et insitivam. Etenim, ut nihil aliud objiciam, istud ὤλλυσεν, quod nullius pretii est et pro quo dedi ὤλεσεν, non error videtur fuisse illiterati lapicidæ, sed ἠπεροπευτοῦ cujusdam semidocti, et in linguæ Græcæ minutiis parum versati.

1814. *N. A.*

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To the instance given by S. S. I. from the *Equites* of Aristophanes of the enclitic νυν forming a short syllable, I add another, from a passage quoted from Diogenes Laërtius, by Professor Gaisford, in his notes on Hephæstion.

δότε τοίνυν ἔφησεν ἐμοί τι πιεῖν· τί μέντοι;

*X.*

---

*Τὰ τῶν φίλων κοινά.*

*Pythag. apud Cic. de Legg.* i. 12.

The following beautiful Inscription is taken from a marble placed over a fountain in the woods near Hamsterly Hall, in the county of Durham. This elegant mansion was built by the late Henry Swinburne, Esq. whose *Travels through Italy, Spain,* &c. are so much esteemed by the literary world. The taste and erudition, for which that gentleman was so eminently distinguished, lead us to suspect that the lines are original. It is not, however, improbable that they may have been transcribed by him from a similar place during his absence on the continent. To ascertain the true state of the case is my object in inserting them in the *Classical Journal.*

1815. NOVOCASTRENSIS.

THI ΤΓΙΕΙΑΙ.

NYMPHA LOQVITVR:

QVISQVIS · AD · HVNC · FONTEM · LVCOSQVE · ACCEDIS · OPACOS
RITE · LOCI · DOMINVM · IVBEAS · SALVERE · PRIOREM
DIC. BONA. VERBA · PRECOR.[1] SECVS · HAEC · ERRARE · FLVENTA
FLORIBVS. AVT · MVSIS · INTENTVS · ET · ILLE · SOLEBAT
HEV · QVOTIES · VIDI · GAVDENTEM · RVRE · PATERNO
NAIADIBVS · VAGVLIS. SAXO · DARE · FRAENA · RETORTAS
PER · DVMOS · APERIRE · VIAS · AVT · ROBORE · NVDA
CONVESTIRE · IVGA · ET · SEROS · DITARE · NEPOTES
DEFESSVS · TANDEM · DILECTA · IN · VALLE · QVIESCIT
PARVVS · VBI · CIPPVS · SACRO · TEGIT · OSSA · SVB · ANTRO
SAEPE. TAMEN · CAROS · LATICES · CIRCVMVOLAT · VMBRA
ET · NVNC · FORSAN · ADEST · LENI · DELAPSA · SVSVRRO
DVMQVE · CALORE · LIQVES · GELIDIS · TE · VENTILAT · ALIS
SOLVERE · SIC · GRATES · SOLITVM · TV · POTVS · ABITO.

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[1] "Secus viam. Quintil. 8. 2. 20. *This preposition rarely occurs; and is exploded by* Charisius." DR. ADAM.

# NOTICE OF

*The* WORKS *of* THOMAS GRAY, *with Memoirs of his Life and Writings, by* WILLIAM MASON. *To which are subjoined Extracts Philological, Poetical, and Critical, from the Author's original MSS. selected and arranged by* THOMAS JAMES MATHIAS. 2 *Vols.* 4*to.*

---

IF, as it has been observed, an author of great celebrity demands for his editor a writer of similar genius and similar pursuits, it must be acknowledged that no person is better qualified to become the editor of Gray, than Mr. Mathias. His poetical talents, and his critical abilities, are known to every man of taste: he has caught the spirit of the English Pindar in those lofty strains, which are described by the great moral orator of Greece, as ὑπὲρ τοὺς ἰδιώτας ἔχοντες, καὶ λίαν ἀπηκριβωμένοι, and exciting the applause of all but little minds. He has expressed his admiration of the poet in the following beautiful tribute to his memory:

*To the memory of Gray.*

Lord of the various lyre! devout we turn
Our pilgrim steps to thy supreme abode,
And tread with awe the solitary road,
To deck with votive wreaths thy hallow'd urn!

Yet, as we wander thro' this dark sojourn,
No more the notes we hear, that all abroad
Thy fancy wafted, as the inspiring God
Prompted the *thoughts that breathe,* the *words that burn.*

But hark! a voice in solemn accents clear,
Bursts from Heaven's vault, that glows with temperate fire:
"Cease, mortal, cease, to drop the fruitless tear,
Mute though the raptures of his full-strung lyre:
Even his own warblings, *lessening in his ear,*
Lost in Seraphic harmony expire."

The second volume of this publication, presented to the world in that "sumptuous and elegant" form, which, according to the idea of one of our Classical correspondents,[1] "will insure to posterity the only surviving monuments of the present century," con-

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[1] See this No. p. 75.

sists of new articles of a miscellaneous nature, which, we are persuaded, will increase the reputation of the author, and do credit to the discriminating taste of the editor. No man who admires sound learning and judicious criticism, will condemn Mr. Mathias for having disobeyed the modest injunction of the Poet:

"No farther seek his merits to disclose."

Of the new poetry we have given a specimen in the *Adversaria* of this No., and those of our readers who are waiting with impatience for a cheaper edition to peruse the whole, will be gratified by the following extract in prose.

*Literæ.*

Dr. Taylor[1] observes on the Delian marble brought from Athens by Lord Sandwich, that the letters are all graven at equal distances, and those of one line exactly under those of another, probably as a means of avoiding falsifications in these public monuments, as each line must consist of an equal number of characters. This marble contains an account of the expenses made in the public games and festivals of Delos, the moneys received from the several contributing cities, from the rents of houses and lands belonging to the temple, from the confiscation of criminals, &c. and of those who were deficient in their payments. It is above a hundred years older than the Parian marble at Oxford, for it was set up Ol. 101. 3. or three hundred and seventy-four years before Christ, consequently about thirty years after the new letters of the Alphabet had been received into public use, which happened when Euclides was Archon Ol. 94. 2. and accordingly the *H*, *Ω*, *Θ*, *Φ*, *X*, are every where used in this inscription. Only it is observable,[2] that *E* is often put instead of *I*, as *Καλλέας* for *Καλλίας*, *'Αρχεθέωρεις* for *'Αρχιθέωροις*, &c. &c. and the vowel *O* is always[3] used instead of the diphthong *OY*, as *Τοτο*, *'Αποδόναι*, *Σωκρατίδο*, &c. &c.

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[1] The celebrated and learned Editor of Demosthenes and Lysias. See his treatise, entitled "Marmor Sandvicense." The marble is preserved in the vestibule of Trinity College Library in Cambridge.

[2] In the Sigean and other ancient marbles, E is always put for the diphthong E*ι*, as E*μι* for E*ιμι*, the sound being much the same, and the name of *ε ψιλὸν* in the Alphabet being anciently E*ι*: the famous E*ι* on the temple of Delphi was written with this one character E. See Plutarch.

[3] The name of *ο μίκρον* in the Alphabet was anciently *ου*. See the Epitaph of Thrasymachus ap. Athenæum, L. 10, and Eustathius ad Inscript. L. 5. Iliados; and the diphthong *ου* in all inscriptions, till after the death of Alexander, was written with a single O. This change is attributed to the accuracy of the Alexandrine Grammarians.

The sums noted in this marble are thus expressed:

TTT.XXX[H]HHHH[Δ]ΔΔΔ⊢ ⊢ ⊢ ⊢ C
XXHHHH [Δ]ΔΔΔ⊢ ⊢ ⊢ ⊢
ΠΠΠΠXXXX[H]HΔΔΔΔF⊢ ⊢ ⊢ III.

We have no other example of the ancient Greek numeration extant, except in the Parian marble. It is explained by Priscian de Figuris Numerorum, and by Herodianus, whose treatise is subjoined to the Greek Thesaurus of Henry Stephens; and this latter writer tells us, that it had been in use even from the remotest antiquity, and that the fines expressed in Solon's laws, and the sums mentioned in all the public monuments and archives, were marked in the same manner. This manner of computing is from 1 to 5, from 5 to 10, from 10 to 50, from 50 to 100, and so on; thus:

| | | |
|---|---|---|
| Græc. I. | I. | Rom. 1. |
| Π. | V. | 5. |
| Δ. | X. | 10. |
| [Δ]. | Λ. | 50. |
| H. | C. | 100. |
| [H]. | D. | 500. |
| X. | M. | 1,000. |
| [X]. | Iɔɔ. | 5,000. |
| M. | ccIɔɔ. | 10,000. |

This method had its origin from the way of counting on the fingers,[1] whence came the word πεμπάζειν, to number, from the Æolic Πέμπε instead of πέντε, and Δ of Δέκα. Thus one stroke *I* seems to represent one single finger, *Π* is the initial of Πέντε, *Δ* of Δέκα, [Δ] of πεντάκις δέκα, or πεντήκοντα, *H* of Ηεκατὸν, (for so it was anciently written, the *H* being then used only as a note of aspiration,) [H] of Πεντάκις Ηεκατὸν, *X* of Χίλια $\overline{|\times|}$ of Πεντάκις Χίλια, *M* of Μυρία, or thus, *X*, Δεκάκις Χίλια, and sometimes thus, $\overline{|\times|}$. The intermediate numbers were written by the addition of so many units, as 2 *ΠΙ*, 3 *ΠΙΙ*, &c. 6 *ΠΠΙ*, 7 *ΠΠΙΙ*, &c. 11 *ΔΙ*, 12 *ΔΙΙ*, &c. 16 *ΔΠΠΙ*, 17 *ΔΠΠΙΙ*, &c. Herodianus says, they diminished or augmented the number by as many units as they placed before or after it. This indeed was the Roman way, as 9 IX, 11 XI, &c. but in the two monuments of Grecian computation which remain, we do not find any such diminution by units prefixed.

The other characters, which we see in the sums above-men-

[1] This simple kind of numeration is still in use among the savage nations in America, "Pour exprimer le nombre cinq, ils montreront de suite les doigts de la main gauche, et s'il faut compter jusqu' à dix, ils montreront les cinq doigts de la main droite. Si le nombre, qu'ils veulent exprimer, passe dix, ils s'asseyent à terre, et montrent successivement les doigts de chaque pied jusqu' au nombre de vingt." (Lettres Edifiantes, v. 23. p. 315. P. du Chambye, de l'Amérique Méridionale.)

tioned, are proved by Dr. Taylor to be denominators. *T* standing for *Τάλαντον*, ⊢ for Obolus, or *ἑκτὸν*, being $\frac{1}{6}$ of a drachma; and, when the numbers are put alone without any denominator, it implies so many drachmæ. Thus *ΠΤΤΤ* is eight talents, *XXXX* Ⅽ *HΔΔΔΔ*⊢⊢⊢⊢ 4640 drachmæ and 4 oboli. The other figures seem to be fractions of an obolus.

He takes notice among other things, that in the age of Solon, about Ol. 50, five drachmæ was the price of a fat ox, and one drachma of a sheep; whereas in Menander's time, Ol. 110, a sheep was worth ten drachmæ, and sometimes sixteen; and when this inscription was made, Ol. 101, an ox for sacrifice cost about seventy-seven drachmæ. Among the Romans in the earliest times of the republic, the price of an ox was to that of a sheep as ten to one, the first being one hundred asses, the latter ten.

The talent and mina at Athens were merely nominal, as a pound with us, and a livre in France. The drachma was a real coin of silver, the didrachma also, and tetradrachma, (or stateres) were struck of the same metal.

The stater aureus weighed two drachmæ, and was worth twenty, gold being in a decuple proportion to the value of silver. Wherever we meet with *Χίλιαι*, *Τριακόσιαι*, &c. alone, *δράχμαι*[1] is always understood; and they indifferently used the expressions *τρισχίλιαι*, or *τριάκοντα μναῖ*, which is the same thing.

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## NOTICE OF

*ÆSCHYLI PERSÆ. Ad Fidem MSS. emendavit, Notas et Glossarium adjecit* C. J. BLOMFIELD. *Cantab.* 1814. 8vo.

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In our next No. we hope to be able to offer to our readers some observations on Mr. Blomfield's Glossary, and in the mean time we congratulate them on the appearance of another Play of Æschylus from the distinguished scholar, who has displayed on the present occasion the same ability and learning which pervade his edition of the *Prometheus Desmotes* and *the Seven against Thebes.* We find that he has availed himself of a MS. of the *Persæ* preserved in the Lambeth Library, and we cannot help ex-

[1] As with the Romans, when they use Denarii, Sestertii, it is done by an ellipsis; the whole being Deni asses, Semistertii asses; the latter consisting of 2 asses and a half; so the Greeks used *ἑβδομον ἡμιτάλαντον* for six talents and a half; *τρίτον ἡμίδραχμον*, for two drachmæ and a half.

| | Σ | | Σ | | Τ |
|---|---|---|---|---|---|
| ἡμειῶσαι | [illegible] | στρ | [illegible] | ται | [illegible] |
| σθ | αθ | στρατηγὸν | [illegible] | | [illegible] |
| σθα | αθα | συ | [illegible] | ταῖς | [illegible] |
| σθαι | [illegible] | συγκοπήν | [illegible] | ταῖσιν | [illegible] |
| σθην | αθω. | συλλαβῆς | [illegible] | ταν | [illegible] |
| σθι | αθι. | σύμβολον | [illegible] | τὰς | [illegible] |
| σι | [illegible] | σύναρθρον | [illegible] | ταυ | [illegible] |
| σκ | σκ | συνδέσμου | [illegible] | ταῦθα | [illegible] |
| σμ | σμ | συνεισέρχεται | [illegible] | ταῦτα | [illegible] |
| σμά | [illegible] | συνήθους | [illegible] | | [illegible] |
| [illegible] | [illegible] | τὰ | [illegible] | τικὸν | [illegible] |

| | | | | | |
|---|---|---|---|---|---|
| | Χ | | Ψ | | |
| χην | χω | ψα | ψα | | |
| χης | ⸗ | ψαλμοῦ | ψλμ̆. | | |
| χθ | χθ | ψαν | ψαω | | |
| χθα | χθα. χθα | ψει | ψει. ψϯ. | | |
| χθη | χθη. | ψη | ψη | | |
| χθην | χθω | ψουσιν | ψῶν | ˙ | Η. Ϯ. |
| χθως | χθ | ψώμια | ψῶ. | ˙ | ⊣ |
| χι | χι | | | ~ | ∧. ⌒ |
| χια & χιας | ⸗ | ὥσπερ | ὥσπ. ὥσπ. | | |
| | | | ὥσπ. | | |

pressing our regret that he had it not in his power to examine the readings more completely, but this deficiency will soon be supplied either in a new edition, or in addition to the present.

"Subsidiis vero, quibus in *Prometheo* et *Sept. c. Thebas* adornandis usus eram, nihil ad hanc fabulam adjumenti accessit, præter varias lectiones codicis cujusdam, quo, inter alios libros manuscriptos, munificentia Præsulis, qui hodie sedem Cantuariensem tenet, bibliothecam Lambethanam haud ita pridem ditavit. Sed nescio an vere dixerim librum istum a me collatum fuisse. Et enim cum occasio codicis evolvendi insperanti mihi oblata esset, summa cum festinatione, sine Æschylo impresso, et memoriæ tantum fidens, perlegi. Est autem liber iste chartaceus satis bonæ notæ, scriptura, ut videtur, sæculi XIVti, nitida et distincta. Lectiones quasdam optimas præbet, quarum unam, quæ fuit in textum adsumenda, nescio qua incuria factum est ut silentio prætermiserim. In v. 125. Codex habet κισσιων (sic) et Κίσσιον quidem vera lectio est. cf. v. 17. et quæ dixi ad Theb. 1017. Utinam mihi per negotia, quibus tunc temporis districtus eram, hunc codicem accuratius usurpare licuisset."

## PŒCILOGRAPHIA GRÆCA.

NO. IV.

In presenting these plates of Greek Contractions and Connexions to our readers, we take the liberty of recommending to the notice of such of them, as are concerned in the education of youth, the labors of Mr. Hodgkin, which we consider as peculiarly calculated to facilitate the adoption of that plan for the improvement of the memory, which is recommended by Quintilian, and which was followed with so much success by Professor Porson.

# Literary Intelligence.

### CLASSICAL.

Gilbert Wakefield's Lexicographical MSS. The Subscribers to the projected Edition of H. Stephens' Thesaurus will be glad to hear that the whole of the very copious manuscript materials, prepared by the late Mr. Gilbert Wakefield for *The Greek and English Dictionary,* which he had intended to publish, have been purchased by the Editors to enrich the new *Thes. Ling. Gr.*, and that a very liberal offer has been made to them of the MSS. belonging to Professor Kall of Copenhagen,

and to Mr. Conferenzrath Moldenhaver of the same place. The MSS. of Professor Kall are reported to contain many thousands of unnoticed words, and we have in our possession a printed Prospectus of his intended work, in which the number is stated at 14,000, and where we have a specimen of 140 words with the authorities subjoined. To the literary merits of Professor Kall the following testimony is borne by C. A. Klotzius in his edition of Tyrtæus—" Hunc Indicem debes, lector, cui multum olim debebunt literæ, viro doctissimo, Abrahamo Kall Dano, cujus ad laudem satis me puto dicere, si illum plurimarum virtutum illustris Patris heredem imitatoremque felicem esse dicam."

It may not be uninteresting to our readers, to lay before them a few extracts, relative to the MSS. of Gilbert Wakefield, and the plan, on which he intended to proceed, in his edition of *Hederic's Lexicon*, as enlarged and corrected by Morell.

We have selected them from *Mr. G. Wakefield's Correspondence with the Right Hon. C. J. Fox, in the years* 1796—1801, *chiefly on subjects of Classical Literature.*

" What I particularly meditate is *a Greek and English Lexicon*, at a subscription of a Guinea and a half; but of this plan I shall judge better, when I see the place of my destination, whither I expect to be transported in a few days." Page 72.

N. B. This Letter is dated June 10, 1799.

" At present I am reading some voluminous Greek prose writers, with a view to my Lexicon incidentally, so that I do not expect to be able to read through the tragedians for some months yet." Page 97.

N. B. This Letter is dated October 23, 1799.

In a Letter from Mr. Fox to Mr. Wakefield, dated November 22, 1799, Mr. Fox writes thus:—" I have no doubt but your *Dictionary* will be a very interesting Work to those, who love the Greek language; but 20,000 new words seem impossible, unless you mean by new words, new significations of old words. I have some notions upon the subject of a *Greek Dictionary*, that are perhaps impracticable, but, if they could be executed, would, I think, be incredibly useful; but this Letter is too unconscionably long to make me think of lengthening it by detailing them." P. 112.

In a Letter dated November 27, 1799, Mr. Wakefield, after having mentioned the two Works of Aratus, and the Poems of Nicander, says, " They are good for me as a Lexicon-compiler, and a scholar by profession, but I cannot recommend them to you." Page 119.

In the same Letter Mr. Wakefield writes thus: "You would cease to wonder at my 20,000 words, if you saw my Lexicons; words good and true. You may cease also, when I mention that there are at least as many words of Nicander, as that poet has verses, in no common Lexicon; two or three hundred in Oppian, as many thousand in Nonnus; and, when I mention further, that in a day, one day with another, when I am occupied in this Work, I at least add 20 from my reading, for months together; some, original words; the generality, compounds." Page 122.

In another Letter dated March, 1800, Mr. Wakefield writes thus: "I trouble you with the proposals for my Lexicon; an enterprise of such magnitude, and such ungrateful labor, as almost overpowers my mind in the prospect of it. Had some of our most opulent countrymen your taste and zeal for ancient literature, a small portion of their superfluous wealth would be readily applied to a much more complete performance, which would not reach above two good volumes in folio." Page 124.

Mr. Fox, in a Letter dated March 12, 1800, says: "I received yesterday your Letter, with the proposals for the Lexicon. I see innumerable advantages in an English interpretation, to which the only objection is, that it will confine the sale to this country; and, how far it may be possible to get two thousand subscriptions for a work useful only to English readers of Greek, I am afraid is doubtful. If Schools and Colleges are excepted, the number of those, who ever even look at a Greek book in this country, is very small; and you know enough of Schools, no doubt, to suspect that partiality to old methods is very likely to make them adhere to Latin interpretations, notwithstanding the clear advantage of using for interpretation the language we best understand. My endeavours to promote the work shall not be wanting, and you will of course set me down as a subscriber. My idea with respect to a *Greek Dictionary*, which I hinted at in a former Letter, was suggested by a plan of a *French Dictionary*, mentioned by Condorcet in his *Life of Voltaire*. It is this: That a chronological catalogue should be made of all the authors, who are cited in the Work; and that the sense of every word should be given, first, from the oldest author, who has used it; and then should follow, in regular chronological order, the senses, in which it was afterwards used by more modern authors. Where the sense has not altered, it should be observed in this manner: Θεὸς, '*a God*,' HOMER, *and is used in the same manner by the other authors.* Thus we should have a history of every word, which would certainly be very useful; but perhaps it would require a greater degree of labor than any one man could perform. Condorcet says

that Voltaire had offered to do one letter of a Dictionary upon a principle something like this; but, even if he would have kept his word, one letter of a *French Dictionary* upon this plan would not be a hundredth part of a *Greek* one; for, besides the much greater copiousness of the Greek, the great distance of time between the early and the late writers must make a Dictionary upon this principle more bulky when applied to that language (but, for the same reason, more desirable) than it would be in any other." P. 125-7.

In a Letter dated March 13, 1800, Mr. Wakefield again introduces the subject: "That disadvantage of an English interpretation to the Lexicon was foreseen, and, on a general estimate, disregarded. I am not very solicitous for its success; and shall abandon the project without reluctance, if the country does not furnish encouragement sufficient for it. No word, properly speaking, can have more than two senses; its primary *picture-sense*, derived from external objects and operations; and its secondary, and consequential: a rule, which would make short work, but very proper work, with most Dictionaries; and reduce Johnson's strange ramifications of meaning into 20, or 30 shoots to one *original* sense, and two, or three shades of *inferential*. What I once said of my number of additional words surprised you. I am reading Manetho, an old astrologer, whom I have read before, but not with this particular view, and one, who probably never came in your way. He is a good writer of his class, and a most correct versifier, but deals very largely in new words. Before your Letter came, for the gratification of my own curiosity, I had noted all the words, not inserted in *Hederic*, which I had met with since the morning. They amount to 72, and not so much as two-thirds of my day's work is yet finished." Page 137.

In a Letter dated March 20, 1800, Mr. Wakefield writes thus: "It is singular, and probably you might observe it, that all the words quoted from Lycophron in *Morell's Hederic* are stated as being found in *Lycurgus* ('*Lycurg.*') at least in my 4to edition of 1790." Page 145.

In a Letter dated April 2, 1801, Mr. Wakefield says: "I congratulate myself more and more on abandoning my Lexicon, as the full list of subscribers would not have defrayed the bills of the stationer and printer. Indeed, all private adventure in the classical way to any extent, is become utterly impracticable in this island, and must benumb the activity, and destroy the engagements, of those, who reposed the future comfort of their lives, in some measure, on these pursuits." Page 180.

*De Editione Fragmentorum Antiquissimorum Iliadis Homeric. Pictur. Nuncius Prodromus. Angelus Maius Bibliothecæ Ambrosianæ a Linguis, Orientalibus Lectori Salutem.*

Est hæc Italiæ laus maxime propria, ut bonarum artium monumenta sibi a præclaris ingeniis relicta non solum habeat, verum etiam cum orbe litterato libenter communicet. Nam postquam illud insigne artificium cælato metallo excudendi in chartis figuras per impressionem in Italia primo, ut probabiliter dicitur, repertum est: eo statim docti homines incubuerunt, ut quidquid elaboratum et egregium apud nos esset, id publicæ commoditatis eruditionisque gratia vulgarent. Itaque et fabricæ et anaglypta et musiva opera et tabulæ et statuæ cæterique urbium ornatus, et nummi et arma et gemmæ et sigilla et vasa et universa antiqua supellex impressionis beneficio in totius orbis conspectum prodierunt. Hoc pacto ipsi codices manuscripti, quibus et ætatis longævitas, et calligraphiæ splendor, et interdum picturarum decoramenta famam creaverant, e bibliothecarum obscuris claustris ad omnium manus usumque venerunt. Duos Vaticana dedit antiquos eosdem et nobilibus tabulis exornatos, Virgilium atque Terentium, alterum Virgilium Laurentiana: et denique tum latinum aliquid, tum plures auctores græcos papyri herculanenses ad nostræ ætatis commendationem in lucem protulerunt.

Sed qui *priores Mœonius tenet sedes Homerus,*[1] in Mediolanensi Ambrosiana Bibliotheca adhuc latebat: non ita tamen ignotus, ut etiam sagaces et eruditos oculos sapientium Collegii Doctorum effugeret. Namque hic et tam pretiosum κειμήλιον feliciter detexerant, et pro rei dignitate suspexerant, ejusque notitiam doctis aliquot per Italiam viris impertiti jam fuerant. Cum autem ego beneficio et nutu Excellentissimi Comitis GILBERTI BORROMÆI, quem honoris amplitudinisque causa nomino, tum invitatu etiam cæterorum Ambrosianæ Conservatorum, quos grato animi sensu semper colam, ad eamdem Bibliothecam accessi, nihil antiquius habui, quam ut in Codice tam admirando studia et cogitationes defigerem. Quumque sententiam præfecti doctissimi et optimi *Petri Cigheræ* ad editionem moliendam conspirare viderem, cœpi protinus venerandas Poetæ maximi reliquias e suis involucris et latebris patienter evolvere. Multæ interim editionem operis causæ moratæ sunt, quarum non minima ea fuit, quod ingens pecuniæ vis ex ærario Bibliothecæ non magno esset proferenda. Nunc vero opere ad calcem prope deducto, quæ sit ejus natura et ratio, quantaque ad rem litterariam augendam opportunitas, breviter, ut in nuncio prodromo, exponam.

Fuit antiquissimus quidam et splendidus græcus Codex, in quo tota Ilias Homeri continebatur, litteris grandibus ac speciosissimis scripta, tum etiam picturis rerum gestarum idoneis exornata. Atque is liber tanta scilicet erat commoditate, quantam lectio simul et opportuna in-

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[1] Horat. Carm. lib. IV. Od. 9.

spectio suppeditant; tam vetere atque erudito artificio, ut picturæ genus a tam antiqua poesi non abhorreret; tanto volumine ac pretio, ut conjicere liceat, eum non ad hominis privati usum, sed ad amplissimi principis oblectationem fuisse instructum. Sed enim, quæ rerum humanarum conditio est, labentibus sæculis, sive is Codex vetustate fatisceret, sive ad dominum excordem et plane stolidum venerat, ita in frusta concisus est, ut tabulæ quidem ad oculorum blandimentum, saltem plurimæ retinerentur; totum autem interpositum carmen abjiceretur; immo et illud, quod in postica pictæ membranæ parte supererat, bombycinis chartis obtegeretur. Quia vero subducto oculis carmine, quid quæque tabula exprimeret, non satis accurate liquebat, bonus ille Codicis sector tum bombycinis integumentis scholia græca vetera inscripsit, quæ ad picturæ argumentum declarandum plerumque pertinerent; tum ipsis tabulis rubricatas epigraphas levidensi nec erudita opera adjunxit. Atque ita Codex inter homericos omnes vetustate et artificio longe nobilissimus, maxima sui parte minutus, carmine obtecto, picturis multis amissis, aliquot etiam carie terebratis, plane ut ille olim Vaticanus Virgilius, ad conditionem miseram deplorandamque devenerat.

Sed nunquam tam male est rebus præstanter insignibus, quin aliquid pristinæ bonitatis dignitatisque retineant. Injuria licet temporum atque hominum Poetæ principis membra adeo violata jacerent, tamen eorum fulgore collucere quodammodo atque illustrari Ambrosiani plutei videbantur. Ex tam spatioso volumine LVIII. supersunt Fragmenta, in quibus picturæ quidem sunt totidem, versus autem homerici ad DCCC. Porro sors tulit, ut quæ supersunt pictæ tabellæ, eæ per totam Iliadem a I. ad XXIV. librum procurrant, exceptis III. XVIII. XIX. et XX. libris, quorum et carmen et picturæ cunctæ interciderunt. Jam vero in tot tabulis (ut de his primum dicamus) stupenda quædam infinitarum imaginum copia est. Nam sicut Homerus immensa præditus ingenii vi cunctam pæne naturam poesi sua complexus est, sic noster Pictor dum homericæ mentis divitias explicare nititur, artem prope universam exhausit. Atque is utinam ut ubere imaginandi facultate pollebat, sic etiam exquisitissima manu usus esset! Verum picturæ, etsi nonnullis ex iis vitiis laborant, quibus nec alia veterum monumenta aliquot carent, sunt tamen artificii non contemnendi. Nam et a rigore sequiorum temporum absunt: tum innumeros habent et varios figurarum motus, vultus plerumque argutos, oculos animorum indices, vestes sinuosas: sensus item hominum et perturbationes haud raro exprimuntur. Omnino Pictor et membrorum symmetriam et lumina et umbras et eminentias et spatia et variarum imaginum conflictus non infeliciter effinxit. Laus cæteroqui harum picturarum præcipua est illa certa ac perpetua morum et proprietatum expressio, et ad veteres consuetudines severissime exacta. Quæ res ad comprobandam Codicis antiquitatem mirifice prodest. Cùm enim tot adeoque dissimilium inter se rerum figuræ propositæ sint, nihil autem in iis recentis vel inventionis vel usûs appareat; immo vero omnia cum veterum monumentorum natura formisque consentiant; fieri non potest, ut ea pictura barbaris et inficetis temporibus elaborata sit.

Et primum quidem cœlestium Deorum atque terrestrium tum etiam

marinorum frequens in his picturis interventus est: quibus Pictor Homericus ea prorsus insignia et vestes ac pæne vultus constanter tribuit, quos prisca ætas, cum mores cujusque pingeret, tabulis aut signis imprimere consuevit. Jam in tot certaminibus, quæ ingeniosus artifex insatiabili varietate distinxit, si loricas, ocreas, galeas, arcus, gladios, scuta, currus, equorum ephippia, acies, castra, munitionesque diligenter inspectes, omnia tibi ad antiquitatis exemplar effecta constabunt. Sæpe etiam occurrunt reges, duces exercituum, sacerdotes, popæ, medici, coqui, præcones, famuli, et fœminæ: tum consessus atque convivia hominum et Deorum, sacrificia, et victimæ, et aræ; adde naves, tentoria, urbes, templa, domos, ludos curules atque pedestres: adde innumeram sacram et profanam supellectilem, thronos, lectos, mensulas, sedilia, vehicula, bigas, caduceos, sceptra, testas, lances, pateras, urnas, et siquod est reliquum genus vasorum: adde denique varia munera humanæ vitæ, salutationes, adlocutiones, legationes, nec non opificia et labores, cum infinita copia vestium atque ornamentorum: quæ omnia a vetere more, quantum mihi quidem et viris pluribus doctis visum est, ne digitum quidem discedunt. Jam vero illud barbarum ævum, quod litterarum artiumque inclinationem consecutum est, omni non modo peritia, sed etiam memoria bonæ antiquitatis caruisse cognovimus. Itaque quidquid inter emortuas et resurgentes artes elaboratum est, tum ruditate squallet, tum licet res antiquæ sculpantur atque pingantur, eæ a veris formis, quarum consideratio et memoria sublata erat, constanter abludunt, et ex ingenio sequioris ævi finguntur. Quod cum aliunde exploratum est, tum ego ex recentioribus multis Ambrosianæ Bibliothecæ pictis codicibus evidentissime novi. Sed neque propius nostra tempora, id est post artium instaurationem, id factum est. Nam, ut nunc cætera argumenta omittam, recentioris ævi esse nequit is Codex, cujus jam ante id tempus tum pictura vetustate elanguerat, tum ipsum carmen in frusta consectum fuerat: quod et adjecta quædam inscriptio, et scholiorum veterum superinductio testantur. Restat ergo ut ultra barbara tempora, id est ad IV. aut V. Christiani ævi sæculum, hoc insigne artis monumentum referamus.

Ad operis exsecutionem quod attinet, cum picturas edere pararemus antiqua potius manu quam summa arte mirabiles, nihil magis cordi nobis fuit, quam ut eas ab exemplari, quoquo id modo se habet, summa cum fide exprimeremus. Namque ab omni emendandi consilio nostra longissime ratio voluntasque abhorruit. Itaque peritissimum accuratissimumque artificem de consilio amicorum elegimus *Franciscum Emmanuelem Scottum*, cujus acumen, dexteritatem, laborem, patientiam, qui in id opus decem et octo menses incubuit, satis et pro merito commendare non possumus. Sane facile nobis fuisset deficientes lineas producere, lacunas explere, picturam universam instaurare: verum enimvero tam vetus artis monumentum interpolari, quis demum piaculum non putaret? Cum nimirum oporteat ad artis historiam juvandam non tam absoluta et eximia, quam vera monumenta producere. Cujus præcepti immemores plerique eorum

qui veterum labores ediderunt, tum adulteratos sinceris supposuerunt, tum sæpe rem ipsam, dum emendare volunt, pejorem fecerunt.

Et de picturis quidem, quarum in nostra editione vel maximum momentum est, paullo fusius egimus. At de carminum magnifica palæographia, cujus etiam breve specimen, etsi oppido rudius quam est in Codice, e nostris schedis Lipsiæ vulgatum fuit, pauca monere sufficiet. Qui dicuntur esse in Bibliothecis Homerici codices, eorum nullus, quod sciam, sæculo fere X. non est recentior. At nostra Fragmenta quanto denique intervallo præcedunt! Et scriptura quidem est plane mirifica, litteris uncialibus et quadratis, verbisque more antiquo continuis, sine accentibus, sine spiritibus: nam qui in Codice interdum apparent, ii a posteriore aliqua manu appicti sunt: quod et recentius atramentum, et rudiores ductus ostendunt. Calligraphia vero tanta est, ut neque in Herculani papyris, neque in operibus diplomaticis, ubi codicum græcorum specimina etiam IV. aut V. seculi eduntur, neque in antiquissimis Ambrosianis aliis codicibus, quicquam simile facile occurrat. Denique de natura textûs hoc notamus, eum in multis Aristarchi recensionem sequi, quod perpetua Venetorum scholiorum collatione cognovi, non raro tamen ab Aristarcho recedere, et Zenodoti quoque lectiones interdum exhibere.

Quamvis operi nostro tam antiquæ præstantisque picturæ ac scripturæ editio satis pretii ac decoris afferre videretur, haud tamen nostra sedulitas intra hos terminos se cohibuit. Præter illud insigne κειμήλιον, de quo hactenus locuti sumus, ingens in Ambrosianis pluteis Homericorum codicum copia est, quorum alii membranei, alii bombycini, alii linei, universi autem intra XII. et XVI. sæcula conscripti videntur. In his codicibus non solum innumeræ lectiones optimæ latent, verum etiam glossæ, et scholia, et argumenta, et historiæ, et allegoriæ, et metaphrases, aliæ ad verbum, aliæ liberæ, quorum multa cum sint inedita, nos partim integra in lucem educemus, partim ita illustrabimus, ut quidquid ea bonæ frugis ad exornandum Homerum conferre possunt, id doctorum respublica non ignoret.

Quod autem hoc opus Homericum bonarum artium studiosis singulariter profuturum sit, id ego quidem tam habeo persuasum, ut verear ne lectorum ingeniis videar diffidere, si de re tam perspicua prolixius disseram. Nam ad antiquitatis cognitionem seu firmandam seu corrigendam, quantum conferent hæ picturæ? in quibus pæne incredibile est quam multa et quam præclara ejus generis sint. Quantum scriptura antiquissima ad palæographiam, orthographiam, et puriorem Iliadis recensionem intererit? Quantum denique opes codicum tot plane intactorum eruditionis thesauro cumulum imponent? Quod si exteri homines idcirco maxime Italiam olim visebant, quod cum hæc regio florebat fortuna et copiis, præclara artificia et codices eximios in ea esse sciebant, nos quoque aliquam gratiam apud eos inire speramus, quorum oculis et studio tam uberem spectandi proficiendique materiam sublato omni incommodo suppeditamus.

Mei igitur operis hæc ratio est. In prolegomenis quidem de Picturarum antiquitate, præstantia atque utilitate, nec non de Fragmentis carminum preciosissimis disseram: tum etiam de reliquis Ambrosianæ

Bibliothecæ Homericis manuscriptis accurate dicam. Sequentur LVIII. Picturæ cum suis singulæ declarationibus; tum carminum Fragmenta totidem, quorum unum ære expressum, Autographi specimen erit, reliqua grandibus litteris edita, splendidam Codicis calligraphiam, quoad licebit, imitabuntur: criticas autem unicuique fere Fragmento notas adtexam. Tum denique in operis calce plurium codicum Homericorum selectas lectiones, et inedita scholia, et paraphrasium, atque hujusmodi veterum illustrationum saltem excerpta, ad Principis poetarum ornatum, criticæque incrementum collocabo.

*Scribebam Mediolani in ædibus Bibliothecæ Ambrosianæ Kalendis Quintilibus* MDCCCXIV.

In the press, in one volume 8vo., with Engravings, An Historical Treatise of the Unction and Coronation of the Kings and Queens of England. By Arthur Taylor.—This work will contain Remarks on the Tenure of the Crown, and on the ancient modes of creating kings; a History of the *Regalia* and Royal Vestments; an account of the Court of Claims, of the functions of the great Officers of State, and of the Feudal Services, Processions, Ceremonies, and Ritual used at the Inauguration of our Kings; with a Chronicle of English Coronations from the earliest known observance of the ceremony. Many particulars of the customs of foreign kingdoms are interspersed through the Work; copious reference to authorities will be found in the Notes; and an Appendix of curious documents will be subjoined. A few copies are on large paper.

Preparing for Press—A Posthumous work of Vicentius Damodos, of Cephalonia, in the Romaic language, on subjects of Physics, Logic, Rhetoric, and Theology, in 4 vols.

Lately Published—Pomponii Melæ de Situ Orbis Libri Tres; ad omnium Angliæ et Hiberniæ Codicum MSS. fidem summa cura et diligentia recogniti et collati; Tabulisque cuncta in eo scriptore gentium locorumque amplectentibus illustrati; opera et studio Joannis Reynoldii, Dumnonii Iscani, S. T. P. 4to. Etonæ, excudebat E. Williams, 1814.

This is a neat and accurate edition, deserving a place on the table of the young reader of ancient History. The maps are clear, and not crowded with uninteresting names.

Jacobs has published a 13th Vol. to the *Anthologia Græca*, which contains a copious Index Græcitatis.—We are, however, concerned to hear that the learned and ingenious writer died some little time ago.

Marini Vita Procli. Gr. et Lat. ad Fidem Librorum MSS. recensuit, adnotationesque et Indices addidit J. Fr. Boissonade. Lips. 1814. 8vo.—Of the Notes appended to this work, we shall probably speak in our next No.

METHODE pour étudier la LANGUE GRECQUE, adoptée par l'Université de France; par J. L. BURNOUF, Professeur de Rhétorique au Lycée Louis-le-Grand, 8vo. Paris, 1814.

We recommend this Grammar to the notice of the Student and the Scholar. The former will find much satisfaction in many new observations, which will enlarge his knowledge; the latter will meet with much matter for reflection. We can only at present observe, that the author, after Hermann, Matthiæ, and Boissonade, makes the Perfect Middle a second form of the Perfect Active; that, like the best Grammarians, he has three declensions; and that, after the Port Royal, Weller's, Gail's, and Jones's Grammars, he admits only one conjugation of verbs in ω.

We must inform him, that he is inaccurate in his assertion, that the Port Royal Grammar is "generally followed in England." It is indeed, and deserves to be, occasionally consulted by the Scholar; but we do not believe that it is used in any of our Schools.

### *BIBLICAL.*

Mr. W. Jaques has now in the press, and will publish in a few weeks, A second and improved edition of his translation of Professor Franck's guide to the Study of the Scriptures, with Notes, Life, &c. &c. &c.

Complete octavo edition of Charnock's Works; to be published in seven volumes, (each volume containing upwards of 600 pages,) on fine wove demy paper, hot-pressed, 12s. per vol. with an elegant Portrait. A volume will be regularly published every three months, to be paid for on delivery; carefully revised. With Memoirs of the Author, a table of the Scriptures illustrated, and a copious Index. By Edward Parsons.—Since the design was first announced, Mr. Parsons has obtained two valuable Discourses, by Charnock, not in the old edition. The first, on Rom. viii. 7.; the second, on 1 Tim. i. 15. These were published in one Octavo Vol. in 1699.

Biblical Researches: exhibiting the opinions and determinations of those eminent Divines and Polemical Writers, ancient and modern, who have treated on those passages in the Holy Scriptures, which have, in different ages, been the subjects of Critical Disquisition, either in respect to their authenticity, or their veracity of version. In which are also freely examined the grounds for the Distinction of Canonical and Apocryphal; and the "*Integrity of the Hebrew Text*" of the Old Testament, as at this day in general acceptation among the various denominations of Christians. To which are annexed (by way of Notes) additional observations; with the English translation of the various extracts from the authors adduced—*Latin, Greek, Hebrew, Arabic, Syriac,* &c.; and parti-

cular references to each. By Henry Clarke, LL. D. Olim Prælect. Philos. et Math. Coll. Mancun.

*ORIENTAL.*

Mr. Willmet, Professor of Oriental Languages, has long been possessed of a curious MS. on bark, inscribed with unknown characters, and bearing figures of men, serpents, &c. M. Kinker, Member of the 3d class of the Institute of Holland, having obtained access to this MS., discovered, after a most laborious process, seconded by uncommon sagacity, that it came from Egypt, and is written in the ancient language, current in the time of the Pharaohs. It is not in hieroglyphics, but in the common character, resembling the Hebrew. This language differs less from the Coptic than Latin does from Italian; and the figures of men, &c. are in illustration of the text. The work treats on the ancient religion of Egypt, and also contains a calendar. This discovery is singularly interesting.

*** The late events in France, as unforeseen as disastrous, deprive us of the Continental intelligence, which we expected at the end of March. We hope we shall in our next supply the deficiency. But our last Nos. have been amply furnished with accounts of the literary transactions of our neighbours.

## NOTES TO CORRESPONDENTS.

Mr. Hails's article will appear in our next No.

L. C.'s article on the Edition of the Cyclops came too late for this No.

Cambridge Greek Ode in our next.

We shall give Notices of *Mr. Gaisford's Hephæstion, Mr. Huntingford's Pindar,* and of the new edition of *Mr. Jones's Greek Grammar,* in No. XXII.

We shall examine *Aug. Boeckhii Comment. Academ. duæ continentes Specim. Emend. in Pindari Carmina,* and reprint them in the Cl. Jl. if they are unknown in this Country.

In our next we shall give *M. J. B. Gail's Recherches sur Apollon, et sur divers points de Grammaire.*

The Analysis of M. Clavier's First Vol. of Pausanias by M. Letronne will speedily appear.

The article on a Chorus in Œdip. Col. is not expressed with sufficient clearness.

*A Parish Priest* will receive the intelligence he solicits, from any *classical* friend.

Collatio MSti Ciceronis Paradoxorum as soon as possible.

In answer to N. A. we must inform him, that the beautiful Poem in our last, on the philanthropic HOWARD, is not an *Oxford Prize Poem,* as the running title states. Had the subject been proposed for a Prize, we have little doubt that the Poem would have been successful.

We are highly gratified to find that our learned Correspondent is not to be seduced by the artifices of illiberality. We have been informed of similar attempts; but we trust we shall always possess sufficient magnanimity not to resent them. *Τὸ ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν τυγχάνειν ὂν παντὶ τρόπῳ φαμέν.*

*Solution of Ænigmas, p.* 177.

I. A Lantern, the 1st. and 3d. *φως,* are *φῶς,* the 2d *φώς.*—II. a Mirror.—III. Raisins.—IV. *ΒΟΤΣ. ΟΤΣ. ΤΣ. Σ,* i. e. 200.—V. *ΟΝΤΞ.*—VI. Pitch.

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## *Directions to the Binder.*

Put the *Plates* 17, 18, 19, opposite p. 187.

The *Indices,* which are sewn up at the end of this No., are to be bound up at the end of No. XX.

END OF NO. XXI.

THE

# CLASSICAL JOURNAL;

## No. XXII.

JUNE, 1815.

## LOCI QUIDAM LUCIANI EMENDATI ATQUE EXPLANATI.

A JOANNE SEAGER, A. B.

BICKNOR, WALLIÆ, IN COMITATU MONUMETHIÆ, RECTORE.

No. III. Vide No. XVII. p. 161.

PISCATOR seu REVIVISC. p. 619. ed. Reitzii. Ἡμεῖς δὲ κατίωμεν, ὦ Ἔλεγχε, καὶ τελῶμεν τὰ παρηγγελμένα. ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει; μῶν ἐς τὴν Ἀκαδημίαν, ἢ ἐς τὴν Στοάν; ἀπὸ τοῦ Λυκείου ποιησώμεθα τὴν ἀρχήν. οὐδὲν διοίσει τοῦτο. πλὴν οἶδα ἐγώ, ὡς ὅποι πότ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυστηρίων δεησόμεθα.

Locus ita constituendus,—ἡμεῖς δὲ κατίωμεν, ὦ Ἔλεγχε, καὶ τελῶμεν τὰ παρηγγελμένα.—ΕΛΕΓΧΟΣ. ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει; μῶν ἐς τὴν Ἀκαδημίαν ἢ ἐς τὴν Στοάν; Ἢ ἀπὸ τοῦ Λυκείου ποιησώμεθα τὴν ἀρχήν; ΠΑΡΡΗΣΙΑΔΗΣ. Οὐδὲν διοίσει τοῦτο. πλὴν οἶδα ἐγώ, ὡς, κ. τ. λ.

CATAPLUS. p. 626. Forte reponendum, Σὺ δὲ, παραλαμβάνων, στοίβαζε καὶ συντίθει, ὦ Ἑρμῆ. ΚΑΙ ΔΗ τὰ νεογνὰ ταυτὶ πρῶτα ἐμβαλοῦ.

CATAPLUS. p. 634. Megapenthes: καὶ τίς ἀξιώσει κατ' ἀνδρὸς τυράννου ψῆφον λαβεῖν; Clotho: κατὰ τυράννου μὲν οὐδεὶς, κατὰ νεκροῦ δὲ ὁ Ῥαδάμανθυς· ὃν αὐτίκα μάλα ὄψει δίκαιον, καὶ κατ' ἀξίαν ἐπιτιθέντα ἑκάστῳ τὴν δίκην. Malim,—Ῥαδάμανθυς· ὃν αὐτίκα μάλα ὄψει δίκαιον, καὶ κατ' ἀξίαν, ἐπιτιθέντα ἑκάστῳ τὴν δίκην.

CATAPLUS. p. 642. Lege,—Mercurius: *Μίκυλλε, σὺ δ' οὐδὲν οἰμώζεις; καὶ μὴν οὐ θέμις ἀδακρυτὶ διαπλεῦσαί τινα.* Micyllus: *ἄπαγε. οὐδέν ἐστιν ἐφ' ὅτῳ ἂν οἰμώξωμαι, εὐπλοῶν.* Mercurius: *ὅμως ΟΤΝ μικρόν τι πρὸς τὸ ἔθος ἐπιστέναξον.*

DE MERCEDE CONDUCTIS. p. 660. Scribendum, *ἐπειδὰν δὲ πολλὰς μὲν ἀΰπνους νύκτας ἰαύσῃς, ἤματα δ' αἱματόεντα διαγάγῃς, οὐ μὰ Δία τῆς Ἑλένης ἕνεκα, οὐδὲ τῶν Πριάμου Περγάμων, ἀλλὰ τῶν ἐλπιζομένων πέντε ὀβολῶν, Τύχης ΔΗ, καὶ τραγικοῦ τινος θεοῦ συνιστάντος, ἐξέτασις τοὐντεῦθεν εἰ οἶσθα τὰ μαθήματα.*

DE MERC. CONDUCT. p. 671. *Ἄρτι δὲ οἰκτείρεις σεαυτὸν, ΟΣ, τὸ μηδὲν ὢν, εἶτα ζῇν ὑπολαμβάνεις.*

DE MERCEDE COND. p. 689. Melius, *Ἰδιώτης γὰρ ἔγωγε τῶν τοιούτων, καὶ ἄτεχνος· καὶ μάλιστα, παραβαλλόμενος ἀνδράσι τέχνην τὸ πρᾶγμα πεποιημένοις. ΟΣ ΓΕ καὶ ἀχάριστός εἰμι, καὶ ἥκιστα συμποτικὸς, οὐδ' ὅσον γέλωτα ποιῆσαι δυνάμενος.*

DE MERC. COND. p. 690. *Καί σοι τὰ τῆς διαίτης, πρὸς τὸν πάλαι βίον ἀντίστροφα, καὶ ἡ ἀγρυπνία δὲ, καὶ ὁ ἱδρὼς, καὶ ὁ κάματος, ἠρέμα ἤδη ὑπορύττουσιν· ἢ φθόην, ἢ περιπνευμονίαν, ἢ κώλου ἄλγημα, ἢ τὴν καλὴν ποδάγραν, ἀναπλάττοντες.* Pro *σοι* substituendum *ΣΕ*.

DE MERC. COND. p. 691. Lucianus, amico suo cuidam philosopho indignitates et molestias enumerans, quas patiebantur philosophi a divitibus conducti, inter alia proponit hæc: *Ἤν δέ που καὶ ἀποδημῆσαι δέοι, τὰ μὲν ἄλλα ἐῶ, ὄντος δὲ πολλάκις ὕστατος ἐλθὼν, (τοιοῦτο γάρ σοι ἀποκεκλήρωται) ΚΑΤΑ τὸ ζεῦγος περιμένεις ἔστ' ἂν, οὐκ ἔτ' οὔσης καταγωγῆς, τῷ μαγείρῳ σε, ἢ τῷ τῆς δεσποίνης κομμωτῇ, συμπαραβύσωσιν, οὐδὲ τῶν φρυγάνων δαψιλῶς ὑποβαλόντες.* Locus ita constituendus. Male nunc legitur *καὶ τὸ ζεῦγος περιμένεις.* In itinere, quum ad mansionem ventum sit, abjectus neglectusque philosophus in via apud vehiculum manet, donec diversorium ab aliis occupatum fuerit.

DE MERC. COND. p. 695. Lego. *Καίτοι φορητὰ ἴσως τὰ τῶν ἀνδρῶν· αἱ Δ' οὖν γυναῖκες——καὶ αὐταὶ περιάγονται ῥήτορας, καὶ γραμματικοὺς, καὶ φιλοσόφους.*

DE MERC. COND. p. 702. *Βούλομαι δ' ὅμως ἔγωγε, ὥσπερ ὁ Κέβης ἐκεῖνος, εἰκόνα τινὰ τοῦ τοιούτου σου βίου γράψαι, ὅπως, ἐς αὐτὴν ἀποβλέπων, εἰδῇς εἴ σοι παριτητέον ἐστὶν ἐς αὐτήν.* Quæ præcedunt, quæ sequuntur, considerantibus, *ὅμως* hic ineptum videbitur. Repone *βούλομαι δ' ΟΜΟΙΩΣ ἔγωγε ὥσπερ ὁ Κέβης ἐκεῖνος, εἰκόνα τινὰ τοῦ τοιούτου σοι βίου γράψαι.*

APOLOG. PRO MERC. COND. p. 711. *Οὐκ ἀπεικότα γοῦν ἂν λέγοιεν, εἰ λέγοιεν ἤ τοι ἄλλου τοῦ γενναίου ἀνδρὸς εἶναι τὸ βιβλίον, καὶ σὲ, τὸν κολοιὸν, ἀλλοτρίοις πτεροῖς ἀγάλλεσθαι, ἢ, εἴπερ σόν ἐστιν, ὁμοιά σε τῷ Σαλαίθῳ ποιεῖν.*——

*του*, sine accentu, exhibendum erat.

PRO MERC. COND. p. 711. Legendum *περὶ πόδα τείνον καί ΣΟΙ τὸν Σάλαιθον ἐκεῖνον φαίη τις ἄν.*

PRO MERC. COND. p. 713. Forsitan ὑπόμισθοι τραγῳδοῦντες, ἐκπίπτοντες, καὶ συριττόμενοι, ἐνίοτε δὲ μαστιγούμενοί τινες αὐτῶν, ΟΤΑΝ τῷ θεάτρῳ δοκῇ.

PRO MERC. COND. p. 716. Malim δέδοικα μὴ πρὸς τῇ ἐπιφερομένῃ κατηγορίᾳ κολακείας αἰτίαν ΠΡΟΣΛΑΒΩ· κᾷτα εὑρίσκωμαι ἥλῳ, φασὶν, ἐκκρούων τὸν ἧλον.

PRO LAPS. INT. SALUT. p. 728. Ἐν ἐπιστολῇ δὲ ἀρχῇ Κλέων, ὁ Ἀθηναίων δημαγωγὸς, ἀπὸ Σφακτηρίας πρῶτον χαίρειν προὔθηκεν, εὐαγγελιζόμενος τὴν νίκην τὴν ἐκεῖθεν, καὶ τὴν τῶν Σπαρτιατῶν ἅλωσιν. καὶ ΟΜΙΣ γε μετ' ἐκεῖνον ὁ Νικίας, ἀπὸ Σικελίας ἐπιστέλλων, ἐν τῷ ἀρχαίῳ τῶν ἐπιστολῶν διέμεινεν, ἀπ' αὐτῶν ἀρξάμενος τῶν πραγμάτων. "Nihilominus tamen."

PRO LAPS. INT. SAL. p. 731. Εἰσὶ δὲ οἳ καὶ τὴν τετρακτὺν τὸν μέγιστον ὅρκον αὐτῶν, ᾗ τὸν ἐντελῆ αὐτοῖς ἀριθμὸν ἀποτελεῖν. οἱ δὲ καὶ ὑγείας ἀρχὴν ἐκάλεσαν. Marcilius, Rittershusius, Reitzius, repurgarunt,—αὐτῶν, ᾗ τὸν ἐντελῆ αὐτοῖς ἀριθμὸν ἀποτελεῖ. οἱ δὲ καὶ——.

Sed totus iste locus ita constituendus, Εἰσὶ δὲ οἳ καὶ τὴν τετρακτὺν, τὸν μέγιστον ὅρκον αὐτῶν, ᾗ τὸν ἐντελῆ αὐτοῖς ἀριθμὸν ἀποτελεῖ, καὶ ὑγείας ἀρχὴν ἐκάλεσαν.

PRO LAPS. INT. SAL. p. 734. Ὅτε Ἀλέξανδρος τὴν ἐν Ἰσσῷ μάχην ἀγωνιεῖσθαι ἔμελλεν, ὡς Εὐμενὴς, ὁ Καρδιανὸς, ἐν τῇ πρὸς Ἀντίπατρον ἐπιστολῇ λέγει, ἔωθεν εἰσελθὼν εἰς τὴν σκηνὴν αὐτοῦ ὁ Ἡφαιστίων, εἴτ' ἐπιλαθόμενος, εἴτ' ἐκταραχθεὶς, ὥσπερ ἐγὼ, εἴτε καὶ θεοῦ τινος τοῦτο καταναγκάσαντος, ταυτὸν ἐμοὶ ἔφη, Ὑγίαινε βασιλεῦ· καιρὸς ἤδη παρατάττεσθαι. ταραχθέντων δὲ τῶν παρόντων πρὸς τὸ παράδοξον τῆς προσαγορεύσεως, καὶ τοῦ Ἡφαιστίωνος ὀλίγου δεῖν ὑπ' αἰδοῦς ἐκθανόντος, Ἀλέξανδρος δέχομαι εἶπε τὴν κληδόνα. τὸ γὰρ σώους ἐπανήξειν ἀπὸ τῆς μάχης ἤδη μοι ὑπισχνεῖται.——Lege τὸ γὰρ σώους ἐπανήξειν ἀπὸ τῆς μάχης ΗΔΕ μοι ὑπισχνεῖται. et subaudi κληδών.

PRO LAPS. &c. p. 737. Χάριν δὲ ὁμολογῶ τοῖς θεοῖς, ὅτι μοι τὸ σφάλμα ἐς ἄλλο μακρῷ αἰσιώτερον περιετράπη, καὶ εἰς τὸ ἄμεινον παρώλισθον. Vel ΠΑΡΩΛΙΣΘΟΤΝ scribendum; vel ὅτι μοι τὸ σφάλμα ἐς ἄλλο μακρῷ αἰσιώτερον περιετράπη, εἰς τὸ ἄμεινον ΠΑΡΟΛΙΣΘΟΤΝ. omisso τῷ ΚΑΙ.

[*To be continued.*]

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# COLLATIO
## CODICIS HARLEIANI 5674
## CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. IV.—Vide No. XXI. p. 95.

ΟΔΥΣΣ. Θ.

4. ἠγεμόνευεν.
17. πολλοὶ δ' ἄρ.
22. 23. ἀθετεῖ ζηνόδοτος.
23. τούς.
32. ὅστις.
42. ἔρχεσθ' et μεγάροισι.

53. ἠρτύνοντο text. et schol. marg.
54. τάνυσσαν.
55. ἀριστοφάνης νοδίω.
58. prorsus omittit.
63. μόῦσ' ἐφίλησε ex emend.
67. ἀριστοφάνης δῆσε φόρμιγγι :.
70. πίειν et ν supra positum, deinde ἀνώγει.
81. 82. ἐνίοις [ἐν ἐνίαις] τῶν ἐκδόσεων οὐκ ἐφέροντο. διὸ ἀθετοῦνται.
92. δ' om. In marg. ἀριστοφάνης αἶψ' ὀδυσσεὺς γρ.
98. θυμὸν κ. δαιτὸς, οἱ ἄλλοι, sed vulgatam retinet Aristarchus.
105. οὕτως αἱ ἀριστάρχου.
109. ἔπετο πολύς.
116. ναυβουλίδης.
118. ἀμύμονος et hic et infra 419.
128. προφερέστατος.
129. πολὺ φέρτατος ex emend. ejusdem manus.
132. τοῖς δ', sed δ' erasum.
133. ἄεθλον.
142. προκάλεσσαι et ον super αι.
Ibid. οὔτε ἀρίσταρχος οὔτε ἀριστοφάνης, οὔτε ζηνόδοτος ἐπίστανται τοῦτον τὸν στίχον: [i. e. agnoscunt].
147. οὐ μὲν γάρ τι μεῖζον ex emend.
148. ῥέζει.
161. γρ. θαμά.
167. θεοὶ—διδοῦσιν.
174. αὖτ' εἶδος.
175. ἀμφιπεριστρέφεται.
187. οὐκ ὀλίγον τε,.
188. ἐδίσκευον.
192. ὑπὸ et mox ὑπέρπτατο σ. φάντα.
198. τόδ'.
204. ὅντινα.
211. ἕο δ'.
212. γρ. οὐδ' εὐθερίζω.
230. παρέλθη et οι super η.
241. ἄλλω et οις super ω.
249. ἐξάμοιβὰ, sed η super ά.
251. ζηνόδοτος παίσατον εἶπεν οὐ κακῶς:
257. γλαφυρήν.
268. τὰ πρῶτ' ἐμίγησαν text. et semel schol.
268. Scholiastes videtur legisse ἡφαίστοιο ἄνακτος.
284. γρ. ἔπλετο πασάων:
292. λέκτρω δὲ, sed ὀν super ων. Deinde εὐνηθέντες.
300. πελόντο. Schol. ῥιανὸς πέλοι γρ.: [Lege πέλοιτο.]
303. habet ab eadem manu in margine, quod in hoc codice raro spuriis accidit.
304. προθύρῃσι.
322. ἦλθε δ' ἐριούνης.
325. ἔσταν δ' ἐνὶ θύρῃσι et γρ. ἐν προ supra ἐνι.
332. τῷ, sed τὸ suprascr.
333-342. ἐν ἐνίοις ἀντιγράφοις αἱ δέκα στίχοι οὐ φέρονται· διὰ τὸ ἀπρέπειαν ἐμφαίνειν.
343. γρ. μακάρεσσι.
347. ἐγώ σοι αὐτὸν (sic).
348. 349. Inter hos margo addit 353, qui tamen suo loco manet.
353. Schol. χρέως et χρείως. ἀρίσταρχος δὲ δασμὸν γρ.:—[sc. pro δεσμόν.] Infra 355. χρεῶς erat, sed χρείως fecit eadem manus.
359. δεσμῶν et ὀν super ῶν.
361. ἀναΐξαντε e rasura.
383. ἀπείλησας text. et schol. Glossa in marg. ἐπηγγείλω οὐδ' ἠπείλησεν ἄνακτι. [Il. Ψ. 863. Unde plane constat, ἐπηγγείλω non esse variam lectionem, sed interpretamentum.]
384. ἐτῦμα, sed γρ. ἐτοῖμα.
393. ἐνείκατε et suprascr. ἐνέγκατε.
396. δέ ἑαυτόν. Schol. ἀρίσταρχος τὴν ἐ ἐγκλίνει καὶ ἡρωδιανὸς:
397. inter lineas repositum ἔτος.

404. γρ. κουλεός.

409. vulgatam habet ex emend. ejusdem manus, sed erat θύελλαι, quod habet Scholiastes Apollonii i. 1334.

417. δύσετο.

419. ἀμύμονος.

427. λοεσσάμενός γε ἰδὼν εὖ (sed τ' post ἰδὼν additum a m. recenti, ut puto.)

429. ὕμνων.

434. ·τρίποδα· γρ. καὶ λέβητα. [Ita punctis lector ad marginem amandatur. Has et similes varietates noto, ut pateat, quam variæ lectiones ex meris interpretationibus fluxerint.] Addit Scholiastes: εἶχε δὲ ὁ λέβης τρίποδα:

435. τρίποδ' ἵστασαν ex emendatione ejusdem manus. [ἵστασαν certe vera lectio, sed ἔστασαν non operarum error, ut ait Ernestus.]

436. αἱ δ' ἄρ' ex emend. Mox ἔχευαν.

438. ἄρ' erasum.

444. ὁππότ' ἄν.

445. ἰὼν et ἐ supra ι. Citat schol. ad N. 79. ἐών.

449. ἀνώγει γρ. ἄνωγεν.

451. γε θαμιζεν.

468. ἐβιόσσαο γρ. βιώσω.

470. τ' erasum.

471. ἦλθε φέρων.

472. λαοῖσι τετιμένον.

476. υὸς a m. pr. υἱὸς ex emend. ὑ υὸς in marg. pro var. lect.

491. γρ. καὶ ἦ αὐτὸς ἀντὶ τοῦ καθὰ:—Supra alterum ἦ scriptum παρό.

493. ἐποίησε.

494. ἀρίσταρχος καὶ ἀριστοφάνης δόλω φασί:

495. οἵ β'.

497. γρ. αὐτίκα καὶ πᾶσι.

500. ὥς οἱ μεν et supra γρ. ὡς οἱ μέν.

506. ἄγχ' αὐτοῦ, glossa πλησίον αὐτοῦ.

507. ἀρίσταρχος διαπλῆξαι, ὡς ἀλλαχοῦ τὰς μὲν ἔπειτα διαπλήσσοντες ἀχαιοί:—Vide infra ad K. 440. Sed διατμῆξαι Photius MS. et Suidas v. ἠέ.

508. ἄκρης.

509. ἠὲ ἐὰν ex emend.

513. ἀργεῖοι.

524. πρόσθε. Schol. γρ. προπάροιθε.

525. καλλίστρατος ἄστει καὶ ὤρεσσιν. ὡς τὸ, ἀμυνέμεναι ὤρεσσιν [Il. E. 486.]

530. φθινύθουσι.

533. ἠδὲ νόησεν.

539. ὤρορε θεῖος et ετο super ορε.

541. μάλα et supra γρ. μέγα.

543. πολλὺ κάλλιον οὕτω et supra ultimum verbum γρ. ἐστί. Mox 549. κάλλιον οὕτω (sic.)

547. ἐπιψαύῃ et ει super η et in textu et marg. sed mox ἐπιψαύει.

549. φᾶσθαι.

554. τοκῆες et supra γρ. γονῆες.

564. τόδ'. Mox ἐγὼ (ν eraso,) ut et ἀοιδή 580.

566. ἀπήμονες et suprascr. ἀμύμονες.

569. ῥαισέμεναι γρ. ῥαίσασθαι. Deinde ἡμὶν ex emend. ut videtur, ιν ejusdem manus, et πόλει. Postremo ἀμφικαλύψαι ex emend. sed pro αι a m. pr. erat i. e. ειν. Infra N. 177. textus habet πόλει ἀμφικαλῦψαι, sed supra ει est ιν, supra ˜ est ' et supra αι est ειν.

579. τὸν δὲ θεοὶ et supra ὃν θάνατον.

581. ἀπέφθιτο ἰλιόθι πρό, et supra πρὸ τῆς ἰλίου ἀπώλετο.

583. ἀνδρῶν. et supra γρ. αὐτων. Et hoc agnoscit scholiastes in marg.

584. κεκνυμένα et supra γρ. κεχαρισμένα. In initio versus ἦ τίς που.

585. κασιγνήτοιό γε χερείων.
586. ὅς κ' ἑταῖρος (sic.)

ΟΔΥΣΣ. Ι.

2. κρείων, sed κρεῖον ab eadem manu, ut puto, emend.
6. ὅτ' et ἔχει.
9. ἀμφυσσων (sic.)
10. ἐκχεῖη.
12. σοῦ, sed correctum in σοί.
13. στεναχίζω. In schol. marg. στοναχίζω.
14. τί πρῶτον, τοι ἔπειτα et τῖ supra τοι. In schol. marg. τί πρῶτον τοι:
22. νήριτον: ὁ φιλόξενος νήϊον αὐτό φησι· διὰ τὸ ἡμεῖς δ' ἐξ ἰθάκης ὑπὸ νηΐου εἰλήλουθμεν. [Γ. 81.] τινὲς δὲ νήϊον ὥσπερ ὁ ἀκροατὴς [ὁ Κράτης] τὸν περὶ τὸν λιμένα τόπον· ἐν ᾧ ἦν συνηρεφὴς τόπος ἱερὸν νυμφῶν. ἀφ' οὗ καὶ τὰς νύμφας κοινῶς νηϊάδας προσαγορεύεσθαι.
23. ἀλλήλοισιν.
29. 31. notantur literis ᾱ, γ̄, in margine interiori. In eodem margine, sed exadversum 33, scriptus est 30, notatus χ' στι β̂. Si igitur Tho. Bentleius nostrum inter codices v. 30. omittentes numerare voluit, festinabat.
33. ἐμὸν et οἰ super ὀν. Mox ἔπειθεν.
40. τότε δὲ ἐγὼ τὴν ἴσμαρον ἐπόρθησα πόλιν τῆς κικιονίας. (sic) ἣ νῦν μαρώνεια καλεῖται: [Confer Athen. i. p. 33. D. viii. p. 351. E. cum Eustathio ad Od. i. 198. p. 1623, 49. 53 = 347, 28. 34. ubi pro καταληφθῇ Ed. Rom. habet καταλυφθῇ, mendose quidem, sed veræ lectioni proxime, κατα-καλυφθῇ]
48. οἴ σφιν.
49. δὲ scriptum supra μέν.
51. ἦλθον δ' ex emend. Citat Scholiastes Il. B. 467. 468. quo confirmatur ὤρῃ. Voluit fortasse librarius, ἦλθον δ' ὅσσα τε φύλλα.
53. πάθωμεν et οι super ω.
57. ἀλεξόμενοι.
58. μετενύσσετο (sic.)
72. κάτθεμεν.
78. τε omittit.
88. προΐειν a m. pr.
89. ὀπάσσας text. et schol.
90. ἦεν.
96. παρ' ex emend.
98. ἄγων pro ἄγον.
99. νηυσὶν ἐν γλ. ex em. A m. pr. erat ἐνί. Particulæ δὲ nullum vestigium. Mox δήσας τ' ἐρύσας et supra γρ. δῆσα ἐρύσσας.
116. Supra λάχεια glossa εὐάροτος γῆ.
122. ποίμνησιν κατίσχεται.
126. οἳ καί.
134. αἰεὶ,.
135. γρ. ἀμμοῶεν. Deinde ἐπούδας text. a m. pr. et γρ. ὑπ' οὔδας.
138. ἐπικέλσαντες a m. pr.
139. ἐποτρύνει et η super ει.
144. παρὰ plane in text. sed in marg. οὕτως περὶ νηυσίν.
145. οὐρανόθεν (sic) et in marg. χωρὶς τοῦ ν̂ τὸ ὀυνόθεν. Deinde γὰρ et δὲ suprascr.
147. ποτὶ et ρ supra π.
154. ὦσαν citat schol.
156. γρ. δολιχεσάλους (ut videtur.)
159. ἐν δὲ ἑκάστῃ.
160. λάχον et supra α additum γ, supra χ, αν. In marg. λάγχανον.
172. μὲν οὖν.
182. ἐσχατιῆς a m. pr. sed ς erasum. ἐσχατιῆς citat schol. marg.

185. οὕτως ἀρίσταρχος· ὁ δὲ ἀριστοφάνης βέβληκτο.

189. ᾄδει.

198. ἱερεύς.

199. σὺν παισὶν habet Harleianus. Scholiastes ait, σὺν παιδὶ ἀρίσταρχος καὶ ἀριστοφάνης: Alius Scholiastes etiam σὺν τῷ παιδί. Nota marginalis addit: ἡ δὲ ἀπότασις πρὸς ἡσίοδον λέγοντα. τὸν δὲ μάρωνα εἶναι οἴνου τίονος τοῦ διονύσου:—Lege, τὸν μάρωνα (vel τόνδε τὸν μάρωνα) εἶναι Οἰνοπίωνος τοῦ Διονύσου: Præter auctores quos citant Clarkius et Ernestus ad lectionem παιδὶ confirmandam nunc demum memorandus est Hesychius, cujus locum fortasse a se non intellectum omisit Musurus, e MS. unico protulit Schowius. Σχόμεθα, ἐπὶ τοῦ οὗ ἕνεκα μὴ σύμπεδι περισχόμεθα, περιέσχομεν. Glossa hoc modo scripta erat, cum primum eam ex Homerico Lexico in suum transferebat Hesychius. Σχόμεθα, ἐπὶ τοῦ περιέσχομεν. ΟῪΝΕΚΑ' ΜΙΝ ΣΥΜΠΑΙΔΙ' ΠΕΡΙΣΧΟ'ΜΕΘΑ. Verum librarius unus scripserat ἕνεκα, alius supra vocalem ε posuit diphthongum ου. Librarius unus ita scripserat pronomen, ΜΗ̈, ubi duo quidem puncta significant, η pronunciandam esse, quasi iota esset, lineola vero est pro litera N. Sed librarius alter puncta neglexit, et lineolam pro accentu cepit. Reliquæ duæ varietates, N scilicet ante labialem Π in M mutata et AI diphthongus in E vocalem corrupta adeo faciles et communes sunt, ut neminem morari possint. Ut facilius partem eorum quæ scripsi, intelligant lectores, meminerint velim, terminationem ης sic in MSS. scribi ε simpliciter, ις autem sic, ε̈; ην scribi ᾳ simpliciter, ιν autem ᾳ̈. Quod ad ἕνεκα et οὕνεκα attinet, ea sæpissime permutari omnes sciunt. Exemplum interrogationis, quod a Græcis πύσμα vocatur, hocce dat Sextus Empiricus Pyrrhon. Hypotypos. i. 189. τινὸς ἕνεκα χρὴ θαυμάζειν ἄνδρα ποιητήν; Quod sumtum est ex Aristoph. Ran. 1040. ubi editiones recte et metro convenienter οὕνεκα. In ejusdem Aristophanis Av. 517. clausula est versus anapæstici, τίνος οὖν ἕνεκα ταῦτ' ἄρ' ἔχουσιν; Sic omnes, nisi fallor, editiones, quæ Kusterianam præcedunt. Kusterus e MS. edidit τίνος οὕνεκα, cui duo Brunckiani accedunt. Nempe in codice, unde corruptela in editiones manavit, ουν scriptum erat, ενεκα.

207. σ' ex emend. fortasse recenti.

211. ἀποσχέσθαι et suprascriptum ἀποστῆναι, sed est glossa, non varia lectio, ut opinor.

214. ἐπικείμενον.

216. γρ. οὐδέ τιν' ἔνδον.

217. κατὰ et supra γρ. κάτα.

221. μέτασσαι et supra μεσῳ λιξ.

222. ναῖον correxit eadem manus, sed primo voluisse videtur νᾶον. In marg. ἀρίσταρχος ναῖον. τινὲς δὲ νᾶον. οἱ δὲ ναῖον.

231. κήαντες, sed ι a manu recenti, vel fortasse scholiastæ; is enim in margine κήαντες.

235. ὀρυγμαδὸν et sic alibi, nisi fallor. Error quidem manifestus; sed caute distinguendum est inter errores, qui metro, aut scriptoris seculo, aut stylo disconveniunt, et inter errores, qui totam linguæ indolem violant. Non enim dubitandum videtur, quin bene Græcum sit ὀρυγμαδός. In Procli hymno ad Solem 13. (apud Brunck.

Analect. ii. pag. 441.) ὀρυγμαδὸς MS. Harl. 1752.

238. θύρηφι in textu et pro var. lect. mox 243.

245. ὑπέμβριον hic et infra 309. 342.

247. κατέθηκεν. Quod miror Ernestum, hujusmodi minutiis semper invigilantem, non monuisse.

249. αἰνωμένω,.

254. γρ. μηχανόωνται.

262. μητίσασθαι.

264. γε omittit.

265. δὴ ἔπερσε.

266. αὖ pro αὖτε. Deinde γοῦνα primo scripserat, sed eadem manus fecit γούναθ'. Nempe per circumflexum, qui in hoc ut in omnibus paullo antiquioribus MSS. semicirculus plerumque est, egit lineam rectam, quæ acutum notat; postea τῶι ᾱ junxit τὸ θ. Voluit igitur γούνατα ab initio sequentis versus elisionem pati.

267. εἴτοι.

274. δείδιμεν.

278. με in textu et schol. sed in textu ex emend. ut olim γε fuisse videatur.

283. νῆα et supra νέα μέν μοι οὕτως ἀρίσταρχος.

286. τοῖς a m. pr. sed δέ et θ' addita ab eadem, ut puto in recensione.

291. ο super ὼ scriptum in ὠπλίσσατο et in 344. Etiam 311. aliquid turbari videtur in ὼ.

292. ὥστε primo, sed ὥσπερ ex em. si non ejusdem manus, antiquæ tamen.

296. ἐμπλήσατο.

σ

305. προέθηκεν.

311. σὺν δ' ὅγε δ' et hic et 344, sine rasura aut varietate. In fine

σ

versus ὠπλίσατο δεῖπνον. Hoc etiam infra 344, sed suprascr. γρ. δόρπον.

314. εἴγε ex rasura.

315. πολλῶ ex emend. sed recenti, ut vix fieri possit, quin πολλῇ, quod habet scholiastes, a prima manu venerit. Photius Lex. MS. Ῥοῖζος: παρ' ὁμήρωι θηλυκῶς: πολλῇ δὲ ῥοίζωι πρὸς ὄρος τρέπε:

317. δοίη.

321. εὐανθέν.

323. θαλάσσης additum rubro liquore.

329. ἀριστοφάνης ὑπὸ κόπρου· ὡς ὑπὸ κόλπου· ὑπομάλης δέ τι φέρει:

331. ἀρίσταρχος πεπλᾶσθαι:

οι

333. ἱκάνει. In marg. schol. ἱκάνει.

335. ὅρα ὅτι αὐτομάτως καὶ δίχα λαγμοῦ ἑαυτὸν ἐπιδίδωσι πρὸς τοὺς κινδύνους:

σ

339. ἐκέλευεν.

348. ἐκεκεύθη a m. pr. sed ει a secunda.

353. ὁ δὲ δέκτο καὶ ἔπιεν, sed κ super επ additum. δέκτο etiam schol. marg.

οι

356. ὦ καὶ σὺ χαίρεις. In hoc versu, et 365. 370. scriptum erat ξεινήϊον, sed in ξείνιον ab eadem manu mutatum.

360. αὐτὰρ οἱ et γρ. αὐτάρ, οἱ.

366. ὄνομα. οὔτιν (sine "στ") et sic schol. infra ad 399.

367. οἱ δ' ἄλλοι.

368. αὐτίκ'.

373. φάρυγγος.

376. ἔπεσσι δέ.

379. ἅψεσθαι. Schol. διαφανὴς ἦν ὅτι πεπύρωτο.

381. ἐνέπνευσε μέγα.

383. ἐνείρυσαν ex emend. sed ejusdem manus, et in marg. γρ. ἐνέρεισαν. Mox ἐρεισθεὶς et supra γρ. ἀερθείς.

384. ὡς ὅτε et schol. marg.

385. 388. σ et ρ simplex.

## *ON THE PHILOSOPHICAL*

# SENTIMENTS OF ÆSCHYLUS.

To look back on the crude ideas which were entertained by the ancient world on the important subjects of religion, ethics, and philosophy, to behold various and well-organized systems of morality arising from those undigested notions, like order out of chaos; and to contemplate the improvement or alteration which modern industry, and modern talent, have made on each, must be a pursuit ever dear to the philosopher, and ever interesting to the man of letters. It is owing to this principle that we have seen so much ingenuity misapplied in drawing fantastic schemes of philosophy from the poetic writings of Homer, and in showing that there was no art or science with which he was unacquainted, and of which he had not laid the first foundation. In a life of Homer, printed at Amsterdam in 1688, by the Wetsteins, and published by Gale, among the Opuscula Mythologica, Physica et Ethica, which he edited, we find the author, p. 360, asserting, that the system of Thales the Milesian, who makes water the universal principle, is borrowed from Homer, merely because we have in the Iliad this verse, *Ὠκεανός θ' ἵππων γένεσις πάντεσσι τέτυκται:* and that the system of Xenophanes, who to water adds earth, is derived also from the same source, because we have in Il. H. 99. *Ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε Ἥμενα αὖθι ἕκαστοι ἀκήριοι, ἀκλέες αὔτως*, and a line in a fragment of Xenophanes to the following effect, *πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα.* The historian goes on to prove, that it is to the father of Grecian poetry that we are indebted for the general opinion, which acknowledges four elements, because he mentions the air, earth, fire, and water. Had this *δεινὸς σοφίστης* recollected, that the assertion of all these opposite tenets implied more learning than judgment, he would not, in all probability, have shown such eagerness to draw philosophical conclusions from a mere resemblance of words and fanciful coincidence of sentiments. But, alas! the biographer too much resembles the modern editor, whose bounden duty it is to entertain a most elevated idea of his author, to exaggerate all his beauties, and to extenuate every defect, which may occur in his writings. Thus, to increase our veneration for Homer, he is described (at p. 352—354) as being perfectly acquainted with the doctrines of the Stoics and Peripatetics; and we are gravely told, that he looked upon the first as more exalted and conformable to reason, on the latter as more practicable and conformable to experience. Nay, more —at p. 358—360, the origin of what is usually deemed the Pythagorean whimsies, the perfections of the monade and odd numbers, and the imperfections of the duade, and even numbers, is attributed to the blind old man of Chios, on account of the following lines, *Οὐχ ἁγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω —Ἀλλ' ἓν ἔχοντι νόον καὶ ἐπίφρονα βουλήν*, et

similia. Can any thing be more ridiculous than this, except that *one* man, in a *barbarous* age, should be the first promulgator of *all* the opinions of *latter* ages, however extravagant or contradictory to one another?

When criticism descends to such trifles as these, and can deduce such important conclusions from such weak premises, we cannot but feel staggered in our belief on points of a similar nature: yet, notwithstanding the *able* comments of such a writer as I have just now quoted, it would be madness in any reader to despise or disbelieve every or any fact, which he may find in some insulated passage of Homer. For the picture, which he has left us of the manners and principles of his age, is so finished, and the account of its domestic, external, and religious, policy, so minute, that our curiosity remains scarcely in any thing ungratified. On points of religion and philosophy his testimony is highly interesting, and its full value will be still better estimated if we make use of the following considerations. 1st. That Herodotus gives it as his opinion that Homer and Hesiod principally settled the religious tenets of the Greeks, which before their time (I use the words of Mitford) were totally vague, floating about partially, as they happened to arise, or to be imported by foreigners, especially Ægyptians. 2ndly. That in his time poetry was the only channel through which knowledge could be communicated; whence, though it does not follow that poets would always scrupulously adhere to truth, yet it necessarily follows that veracity would make a large share of a poet's merit in public opinion. We may therefore assign to Homer the same degree of credit which we should to the regular prose-writing historian of the present day. 3rdly. That, if his testimony be either invalidated or taken away, we have no other materials from which we can deduce an account of the manners and customs of ancient Greece. From those materials the philosophy and religion, the government and jurisprudence, the science, arts, and manners of the early Greeks have been exhibited by Mitford, with his usual accuracy of investigation. To trace the gradual changes which may have taken place in the latter of these points is the exclusive province of the historian, since the innovations which take place in philosophy and religion *then* only become of importance to history, *when* they cause corresponding alteration in the character of individuals, and the constitution of nations. It is not my intention to pursue the rise and progress of philosophy in its more early stages: the task has been already admirably performed by Stanley, the editor of Æschylus, a man of whom the University of Cambridge may be justly proud when she acknowledges him as her son. In his wide range he has not been able to pay sufficient attention to the philosophical principles of Æschylus and Euripides, from whose writings we may, and ought, to gain many interesting particulars on the philosophy of the ancients. I shall, with your leave, Mr. Editor, attempt to supply this deficiency to the literary world, at the same time assuring you that, wherever the plain text of my author furnishes no evident proof of science, I shall neither imitate, nor have recourse to, those commentators who can

discover a thousand mysteries in the clearest passage, and produce from a few simple words as many allegorical meanings.

We shall begin our dissertation by adducing a position of Cicero, from the ninth chapter of his second book of Tusculan disputations, "Veniat Æschylus, non poeta solum, sed etiam Pythagoreus: sic enim accepimus." How far this assertion is justified by fact, the reader will see in the sequel: in order to render it an easy task for him to make up his judgment on this point, I shall quote, first of all, the words of Pythagoras himself, as we have them in his golden verses; and when these are not sufficiently strong or precise, I shall add the words of his biographer, Iamblichus, or any other writer of his school with whom I am acquainted: then shall come the passage of Æschylus; and it will be as well here, once for all to observe, that except in the Prometheus Vinctus, and Seven against Thebes, I quote from the Glasgow edition; in these two from Blomfield. 1. Ἐκ τῶν πρώτων πρῶτον ἄρξομαι λέγειν. At the very opening of the Pythagorean verses, (be they written by Lysis, or Philolaus, or Archippus, or Lysides, or Epicharmus, no matter,) but in the opening of the golden verses we have these lines:

> Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὡς διάκειται,
> Τίμα, καὶ σέβου ὅρκον, ἔπειθ' ἥρωας ἁγανούς.

Æschylus ad Agam. 371. shows great reverence to the immortal gods. In saying,

> [1] Οὐκ, ἔφα τις, θεοὺς βροτῶν
> ἀξιοῦσθαι μέλειν
> Ὅσοις ἀθίκτων χάρις
> Πατοῖθ'· ὁ δ' οὐκ εὐσεβής.

he runs counter to an impious, though received tenet of the age in which he lived. The philosophers of the Epicurean school afterwards adopted this idea, as we may see from Pliny's Histor. Natur. II. 7. "Irridendum verò, agere curam rerum humanarum illud, quicquid est summum: anne tam tristi atque multiplici ministerio non pollui credamus dubitemusve?" Lucretius is guilty of the same impiety, Book i. 57.

> "Omnis enim per se Divûm natura necesse est
> Immortali ævo summâ cum pace fruatur,
> Semota ab nostris rebus sejunctaque longè;
> Nam, privata dolore omni, privata periclis,
> Ipsa suis pollens opibus, nihil indiga nostri
> Nec bene promeritis capitur, nec tangitur irâ."

We find in the Eumenides, v. 217, his veneration for an oath, for instance,

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[1] As I have made a slight alteration in the punctuation of this passage, it may perhaps be as well if I give a literal translation of it, as the words are rather difficult, at least the commentators would persuade you so by their prolix annotations. "Some man asserted that the Gods do not deign to view those wretched mortals who trample on the purity of what is sacred: but he who made such an assertion is guilty of impiety."

*Εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος*
*Ὅρκου ἐστὶ μείζων, τῇ δίκῃ φρουρουμένη.*

Stanley adds as a note on this passage the following remark, "De fide conjugali verba fecit ipse Pythagoras Crotoniatis apud Iamblic. Vit. c. 10. *Σπουδάζειν δὲ καὶ τοῦτο, ὅπως αὐτοί τε μόνον ἐκείνας εἰδήσωσι, εἴ τι γυναῖκες μὴ νοθεύσωσι τὸ γένος ἀλιγωρίᾳ καὶ κακίᾳ τῶν συνοικούντων.*"

In Homer we find no mention of hero-worship; in Hesiod we have some distant hints of it, [cf. *Ἔργα καὶ Ἡμέραι.* v. 121-125]; but Pythagoras first gave sanction to it. It would be but a weak argument to prove Æschylus a Pythagorean, if we should say "Pythagoras recommends hero-worship: Æschylus introduces one of his characters returning thanks to the heroes; therefore Æschylus is a Pythagorean;" but combining this circumstance with others, it renders it probable that he had drawn his faith on this subject from the founder of the Italian Philosophy. The passage to which I allude is in the Agamemnon, v. 513-519.

*Ἅλις παρὰ Σκάμανδρον ἦλθες [l. ἥσθ'] ἀνάρσιος*
*νῦν δ' αὖτε σωτὴρ ἴσθι κἀκιγώνιος,*
*ἄναξ Ἀπολλον· τούς τ' ἀγωνίους θεοὺς*
*πάντας προσαυδῶ, τόν τ' ἐμὸν τιμάορον*
*Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας,*
*Ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν*
*Στρατὸν δέχεσθαι τὸν λελειμμένον δορός.*

Stanley understands by the *ἥρως τοὺς πέμψαντας* "duces qui in illo prælio occubuêre, qui me deduxerunt." Not so, but those heroes who had been worshipped in Argos by the army, previously to their expedition against Troy; a strong confirmation of this opinion is in *πάλιν δέχεσθαι.*

In Golden verses, v. 8. there occurs "*δύναμις γὰρ ἀνάγκης ἐγγύθι κείει.*" Hence in the Prometheus Vinctus, v. 105. "*τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος,*" and, in the same play, v. 1088, *ἀνάγκης στερρᾶς δίναις.*

In G. V. 36. *καὶ πεφύλαξό γε ταῦτα ποιεῖν, ὁπόσα φθόνον ἴσχει.* Hence we are not surprised at meeting in the Agamemnon, v. 473. *Κρίνω δ' ἄφθονον ὄλβον· Μήτ' εἴην πτολιπόρθης, μήτ' οὖν αὐτὸς ἁλοὺς ὑπ' ἄλλων βίον κατίδοιμι.* As we are now on the subject of *φθόνος*, I shall beg leave to quote some passages in which he strongly animadverts on the *φθόνος*, or the ill-will which the gods bear to a man in a prosperous situation. I am not aware that this was a tenet of the Pythagorean philosophy, though every tyro can inform us how constantly the idea occurred to the honest mind of Herodotus. Prometheus Vinctus, v. 881-884.

*οἱ δ' ἐπτοημένοι φρένας,*
*κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,*
*ἥξουσι θηρεύσοντες οὐ θηρασίμους*
*γάμους, φθόνον δὲ σωμάτων ἕξει θεός. κ. τ. λ.*

Also in the *Ἑπτ' ἐπὶ Θηβᾶς*, v. 765-769.

*τὰ δ' ὁλοὰ τε-*
*λούμεν' οὐ παρέρχεται.*
*πρόπρυμνα δ' ἐκβολὰν φέρει*
*ἀνδρῶν ἀλφηστᾶν*
*Ὄλβος ἄγαν παχυνθείς.*

Agamemnon 135. Οἶκῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ Πτανοῖσιν. κυνὶ πατρός. To this he again alludes in Persæ 93-102.

> Δολόμητιν δ' ἀπάταν θεοῦ
> τίς ἀνὴρ θνατὸς ἀλύξει;
> τίς ὁ κραιπνῷ ποδὶ πηδή-
> ματος εὐπετοῦς ἀνάτσων;
> φιλόφρων γὰρ σαίνου-
> σα τὸ πρῶτον, παράγει
> βροτὸν εἰς ἀρκύστατα,
> τόθεν οὐκ ἔστιν ὑπὲρ θνα-
> τὸν ἀλύξαντα φυγεῖν.

But here Æschylus introduces another idea which prevailed generally in the ancient world, viz. that Providence took away a man's prosperity so gradually that he himself did not perceive it. Hence the δολόμητις ἀπάτα, which in this passage, as Schutz properly observes, is a word, if not bonæ, at least mediæ significationis; as it is also in a fragment of Æschylus "ἀπάτης δικαίης οὐκ ἀποστατεῖ θεός." But, as Schutz has made a most inordinately long note on this passage, and filled it with true German tediousness, may I be excused if I give a literal translation of it here? "What mortal man shall escape the fraudful designs of Providence? Where is he who shall spring up aloft from them with the light step of easy vaulting? For with friendly soul they flatter [sc. δολόμ. ἀπάτα] at first, and lead men away into their strongest toils; from whence it is not possible, if he attempt to fly, that a mortal can escape in safety." [Pers. 771. Θεὸς γὰρ οὐχ ἥχθηρεν, ὡς εὔφρων ἔφυ.] But to return to my subject.

In G. V. 38. μηδ' ἀνελεύθερος ἴσθι· μέτρον δ' ἐπὶ πᾶσιν ἄριστον. The very words almost occur in the Eumenides, 525-528. Μήτ' ἄναρκτον βίον, Μήτε δεσποτουμένον Αἰνέσης· Παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν.

In G. V. 48. we meet the Pythagorean oath, Ναὶ μὰ τὸν ἀμετέρᾳ Ψυχᾷ παραδόντα τετρακτὺν Παγὰν ἀενάου φύσεως. This τετρακτὺς was fire, earth, air, and water, the primary elements of the world, according to the Pythagorean system. On the utility of *fire*, he speaks largely in the Prometheus Vinctus, v. 7. Παντέχνου πυρὸς σέλας.

> v. 109. ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
> πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης
> πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.

And again in a dialogue between the Chorus and Prometheus, the Chorus ask the following question, v. 261. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἰφήμεροι, to which Prometheus answers, Ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας. In the Prom. Vinct. talking of the *earth*, he calls it παμμῆτόρ τε γᾶ, in the Ἑπτ' ἐπὶ Θήβας, v. 15. γῆ τε μητρὶ, φιλτατῇ τρόφῳ. Regarding the sacredness of *water*, in P. V. 836. he says, Βυβλίων ἱερῶν ἄπο Ἴστι σεπτὸν Νεῖλος εὔποτον ῥέος. Regarding the air, in P. V. 1128. ὦ πάντων Αἰθὴρ κοινὸν φάος εἱλίσσων. and in Agamemnon, Οὐκ οἶδεν οὐδεὶς ὅστ' ἀπαγγέλλαι τορῶς Πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν. But let me quit this subject with all speed; I hear already some of your readers asserting that I have been quite as bad as the sophist of whom I complained. It is too trifling a subject to enlarge on.

In G. V. 55. we have this gnome, Γνώμη δ' ἀνθρώπους αὐξαίνεται πήμασ'

ἔχοντας. Compare with this a passage out of the Seven against Thebes, v. 742-748. Ἀπόλλωνος εὖτε Λαΐου Βίᾳ, τρὶς εἰπόντος ἐν Μεσομφάλοις Πυθικοῖς Χρηστηρίοις θνάσκοντα γένναις ἄτιμ, σάζειν πάλιν, Κρεοντιδὴς ἐν φίλοις, ἀβουλίαις Ἐτείνατο μὲν μόρον αὐτῷ.

In the concluding lines of the G. V. we have this assurance made us,

Ἢν δ' ἀπολείψας σῶμα ἐς αἰθέρ' ἐλεύθερον ἔλθῃς,
Ἔσσεαι ἀθάνατος, θεὸς ἄμβροτος, οὐκ ἔτι θνητός.

This doctrine Æschylus adopts in the Choephori, v. 321. Τέκνον φρόνημα τοῦ θανόντος οὐ δαμάζει πυρὸς μαλερὰ γνάθος· Φαίνει δ' ὕστερον ἐργάς. By πυρὸς μαλερὰ γνάθος, he alludes to the funeral pile, on which the body was burnt, and may therefore be here considered as an advocate for the immortality of the soul. The manner in which he proves it is this, that since the ghosts of murdered persons haunt the murderer, and demand and obtain vengeance either from him or his posterity, there must be something which survives after death. Propertius iv. 7. in the same manner argues on the immortality of the soul from dreams, as for instance,

"Sunt aliquid manes: lethum non omnia finit,
Lucidaque evictos effugit umbra rogos:
Cynthia namque meo visa est incumbere fulcro,
Marmor ad extremæ nuper humata viæ."

Yet our author, in his Eumenides, v. 644, denies any resurrection from the dead. I shall quote it, as mentioned by John Tzetzes, Chiliad vi. 180.

Αἰσχύλος, ὡς Ὅμηρος, θνητόψυχος ὑπάρχων,
Ἀναθυμίασιν αὐτὴν δοξάζει τῶν αἱμάτων·
ὡς ἐν ὑστέροις χρόνοισι (vulgo χρόνοις δὲ) καὶ Μάρκος αὐτοκράτωρ,
θνητὴν νομίζων τὴν ψυχήν· καθ' Ὅμηρον Αἰσχύλος
Καὶ τοῦ Ὁμήρου τὰ ῥητὰ Ἰάμβοις μεταφράζει.
ἅπερ φησὶ γὰρ Ὅμηρος, ὡς ἀνωτέρω ἔφην,
ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λεϊτὴ,
οὐθ' ἐλετὴ, ἐπεὶ ἆρ κὲν ἀμείψεται ἕρκος ὀδόντων.
αὐτὸς Ἰάμβοις γεγραφὼς Αἰσχύλος φησὶν οὕτως
ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις,
ἅπαξ θανόντος, οὐκ ἔτ' ἐστ' ἀνάστασις.

Other Pythagorean doctrines are as follow. In the schools of the ancient philosophers no question was more frequently agitated than this, whether names were given φύσει, or θέσει. The first opinion was maintained by the Stoics, the latter by the Pythagoreans, among whom are to be numbered Æschylus, and the followers of Pythagoras in some points, the *Academici*, as Plato proves in his Cratylus, p. 257. ed. Lugd. Theodot. in Eclog. ex Script. Prophet. c. 32. Πυθαγόρας ἠξίου, μὴ μόνον λογιώτατον, ἀλλὰ καὶ πρεσβύτατον ἡγεῖσθαι τῶν σοφῶν τὸν θέμενον τὰ ὀνόματα τοῖς πράγμασιν. Iamblichus in his life of Pythagoras, c. 11. Ἔτι δὲ τὸν σοφώτατον τῶν ἁπάντων λέγομεν καὶ συντάξαντα τὴν φωνὴν τῶν ἀνθρώπων, καὶ τὸ σύνολον εὑρετὴν καταστάντα τῶν ὀνομάτων, εἴτε θεὸν, εἴτε δαίμονα, εἴτε θεῖόν τινα ἄνθρωπον, κ. τ. λ. and with this sentence the reader has only to compare the following passage out of the Agamemnon, v. 682.

Τίς ποτ' ὠνόμαζεν ὧδε
ἐς τὸ πᾶν ἐτητύμως,

μή τις, ὄντιν' οὐχ ὁρῶμεν,
προνοίαισι τοῦ πεπρωμένου
γλῶσσαν οὐ τύχᾳ νέμων;
τὰν δορίγαμβρον
Ἀμφῆθ' Ἑλέναν;
Ἐπεὶ πρεπόντως
Ἑλένας, ἕλανδρος, ἑλέπτολις,
ἐκ τῶν ἀβροπήγων
Προκαλυμμάτων ἔπλευσε
Ζεφύρου γίγαντος αὔρᾳ.

These words of Iamblichus seem almost like an echo to those of Æschylus: but we should not have stood in need of such strong proof as this to have shown that this father of tragedy agreed with Pythagoras in thinking (Cicero Tusc. Disp. lib. 1. xxv.) summæ sapientiæ fuisse, omnibus rebus imposuisse nomina. We need only have referred to the Prom. Vinct. 84. Ψευδωνύμως σε δαίμονες Προμηθέα Καλοῦσιν· αὐτὸν γὰρ σὲ δεῖ Προμηθέως Ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης, and v. 742 of the same play, where of the river Araxes, he says, ἥξεις δ' ὑβριστὴν ποταμὸν, οὐ ψευδώνυμον: and almost every time he makes use of the words ἐπώνυμος and ψευδώνυμος, he proves our assertion.[1]

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[1] Now that I am on the subject of ὀνοματοθεσία, I will quote, in confirmation of what I have stated, a note of Davis in the Tusculan Disputations, p. 54. (ed. Oxon. 1805.) He refers to Ælian's V. H. iv. 17. and to Hierocl. in Aur. Carm. lxi. p. 200, who gives to this ὀνοματοθεσία only the second place in their scale of merits. "Ut ut sit, inde nata est hæc opinio quod nomina vim cuique rei insitam declarare censuerint, adeoque non hominum institutione sed naturâ significare decreverint. Vide Philonem de Opif. Mundi, p. 25, 26. Hinc Anonymus Scriptor apud Suidam in Ἀδὰμ, postquam de impositione nominum laudarat Genes. ii. 19. ita pergit; Τί τῆς σοφίας ταύτης καὶ διαγνώσεως ὑψηλότερον; ἐκάλεσεν ὀνόματα, τὴν φύσιν αὐτὴν καὶ τὴν ὑπόστασιν ἑκάστου ζώου ὥσπερ ὑπογραφόμενος, &c. A. Gell. Noct. Att. lib. x. c. 4. Nomina verbaque non positu fortuito, sed quâdam vi ratione naturæ facta esse P. Nigidius—docet: rem sanè in philosophiæ dissertationibus celebrem: quæri enim solitum apud philosophos φύσει τὰ ὀνόματα sint an θέσει." He then proceeds to state, as I have done, the opinion of the different sects of philosophers, and adds, that the followers of Epicurus entertained the opinion of their being given φύσει "ut patet ex Origine contra Cels. p. 19. et Diogene Laertio, x. 275. Et hoc dogmate factum est ut Theophylus ad Autol. lib. ii. p. 98. ed. Oxon. τὴν ὀνοματοθεσίαν Dei solius esse crediderit, nec aliunde manavit, quod alia verba aliis videbantur efficaciora. Clemens Alex. Strom. i. p. 405. ed. Oxon. Αἱ δὲ πρῶται καὶ γενικαὶ διάλεκτοι, βάρβαροι μὲν, φύσει δὲ τὰ ὀνόματα ἔχουσιν. ΕΠΕΙ καὶ τὰς εὐχὰς ὁμολογοῦσιν οἱ ἄνθρωποι δυνατωτέρας εἶναι τὰς βαρβάρῳ φωνῇ λεγομένας. Idem sentit discipulus ejus Origines, lib. i. in Cels. pag. 19, 20. et lib. v. p. 261. Hinc illa fictitii Zoroastri, Ὀνόματα βάρβαρα μὴ τόν' ἀλλάξῃς·

Ἔστι γὰρ ὀνόματα παρ' ἑκάστοις θεόσδοτα,
Δύναμιν ἐν τελεταῖς ἄῤῥητον ἔχοντα.

Extant in Collect. Stanleian. Sect. ix. v. 316."

Iamblichus, in his life of Pythagoras s. 82. introduces a person making this inquiry τί τὸ σοφώτατον; Pythagoras answers ἀριθμος. With this opinion of his master Æschylus agrees. In P. V. he introduces Prometheus thus addressing the chorus, v. 468. καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων, Ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις, Μνήμην θ' ἁπάντων μουσομήτορ' ἐργάνην. I may stop here just to remark that the questioner goes on to ask Pythagoras τί τὸ δεύτερον, the answer is τὸ τοῖς πράγμασι τὰ ὀνόματα τιθέμενον.

Pythagoras was the first person, with whom we are acquainted, who cultivated physiognomy. Porphyrius, in his life of Pythagoras, says "ταύτην γὰρ ἠκρίβου πρῶτος τὴν περὶ ἀνθρώπων ἐπιστήμην, ὁποῖος τὴν φύσιν ἕκαστος ἐκμανθάνων. Καὶ οὔτ' ἂν φίλον, οὔτε γνώριμον ἐποιήσατο οὐδένα, πρὶν πρότερον φυσιογνωμονῆσαι τὸν ἄνδρα, ὁποῖός ποτ' ἐστίν. Iamblichus, c. 17. Προσιθώρει δὲ καὶ τὸ εἶδος, καὶ τὴν πορείαν, καὶ τὴν ὅλην τοῦ σώματος κίνησιν. Τοῖς δὲ τῆς φύσιως γνωρίσμασι φυσιογνώμων αὐτοὺς σημεῖα τὰ φανερὰ ἐποιεῖτο τῶν ἀφανῶν ἠθῶν ἐν τῇ ψυχῇ. Gellius 1. 9. Jam a principio adolescentes, qui sese ad discendum obtulerant, ἐφυσιογνωμόνει [sc. Pythag.] Id verbum significat mores naturasque hominum, conjectatione quâdam de oris et vultus ingenio, deque totius corporis filo atque habitu sciscitari. Eum qui exploratus ab eo idoneusque fuerat, recipi in disciplinam statim jubebat." Porphyrius adds, that on this account he refused one Cylo; Ὁ δ' εὐθὺς φυσιογνωμονήσας τὸν ἄνδρα, καὶ ὁποῖος ἦν συνιδὼν ἐκ τῶν σημείων, ἃ διὰ τοῦ σώματος ἑθέρα τῶν προσιόντων, ἀπιέναι ἐκέλευσε, καὶ τὰ ἑαυτοῦ πράττειν. When such were the principles on which Pythagoras acted, we are not surprized at finding from the Agamemnon of Æschylus that he placed confidence in this art cf. v. 791-800.

Τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
πᾶς τις ἕτοιμος· δῆγμα δὲ λύπης
οὐδὲν ἐφ' ἧπαρ προσικνεῖται·
καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.
ὅστις δ' ἀγαθὸς προβατογνώμων,
οὐκ ἔστι λαθεῖν ὄμματα φωτὸς,
τὰ δοκοῦντ' εὔφρονος ἐκ διανοίας
ὑδαρεῖ σαίνειν φιλότητι.

It was a tenet of the Pythagorean philosophy that the soul was freed by sleep from the trammels of the body, and that therefore, when the body slumbered, it could see into futurity. Let Iamblichus speak for the subject of his biography, c. 15. ἐπί τε ὕπνου ἑσπέρας τρεπομένων τῶν ὁμιλητικῶν, ἀπήλλαττε μὲν αὐτοὺς τῶν ἡμερινῶν ταραχῶν καὶ ἐνηχημάτων, διακάθαιρέ τε συγκεκλυδασμένον τὸ νοητικὸν ἡσύχους τε καὶ εὐσυνείρους· ἔτι δὲ μαντικοὺς τοὺς ὕπνους αὐτοῖς ἀπειργάζετο. Cicero de Divinat. 1. 30. "Cum est somno sevocatus animus a societate et contagione corporis, tum meminit præteritorum, præsentia cernit, futura providet." Plato Polit. vii. whose words Cicero has latinized, makes the same assertion, as does also Aristotle lib. περὶ τῆς καθ' ὕπνον μαντικῆς, c. 2. Ælian ascribes, and rightly, this dogma to the Peripatetics, and adduces the reason they gave for it. V. H. III. 11. Οἱ Περιπατητικοί φασι, μεθ' ἡμέραν θητεύουσαν τὴν ψυχὴν, τῷ σώματι περιπλέκεσθαι, καὶ μὴ δύνασθαι καθαρῶς τὴν ἀλήθειαν θωρεῖν. Νύκτωρ δὲ διαλυθεῖσαν τῆς περὶ τοῦτο λειτουργίας, καὶ σφαιρωθεῖσαν ἐν

τῷ περὶ τὸν θώρακα τόπῳ, μαντικωτέραν γίνεσθαι, ἐξ ὧν τὰ ἐνύπνια. Xenophon also, in his Cyropædia, puts this sentiment into the mouth of Cyrus, Ἐννοήσατε δὲ, ἔφη, ὅτι ἐγγυτέρω μὲν τῷ ἀνθρωπίνῳ θανάτῳ οὐδέν ἐστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τε τῶν μελλόντων προορᾷ· τότε γὰρ, ὡς ἔοικε, μάλιστα ἐλευθεροῦται. We may rank Æschylus among the approvers of this doctrine, which with his other tenets he derived from Pythagoras; but as the lines, in which he maintains this opinion, are obscure, and have long been a *crux criticorum*, I shall state them at length, and accompany them, as I have done others in this dissertation, with a very close and literal translation. The passage occurs in the Eumen. v. 103, 105. and the classical reader will see that I have made a slight alteration in the punctuation and text, and have been hardy enough to reject an emendation of our late Greek professor, even though approved of by some of our best modern critics. Clytemnestra is addressing the sleeping furies:

Ὁρᾷ δὲ τάσδε πληγὰς κηρδίᾳ σέθεν· (R. P. καρδίᾳ, σέθεν)
Εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται,
Ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν· (R. P. conjicit μοῖρα πρόσκοπος)

That no person may think that the address in the singular number (ἰερᾷ) can only apply to καρδία, and not to the numerous body of furies, I appeal to v. 121, where Clytemnestra without a doubt addresses them, thus Ἄγαν ὑπνώσσεις, κοὐ κατοικτίζεις πάθος; to v. 123. 4. Ὤζεις, ὑπνώσσεις, οὐκ ἀνιστᾷς τάχος; Τί σοι πέπρακται πρᾶγμα πλὴν τύχεις κακὰ, to v. 131. Ὄναρ διώκει θῆρα, κλαγγαίνεις δ', ἅτις Κύων μέριμναν οὔποτ' ἐκλείπων πόνου—where I have restored the genuine reading, for it needs no ghost to tell us that ἐκλιπὼν is faulty, though it remains in all the editions up to this day. Butler translates the last of these three lines thus, and retains Porson's reading, "μοῖρα βροτῶν pro ipsis mortalibus ponitur. Sensus est igitur 'Interdice mortales nihil prævidere posse.' Suidas προσκόπων· πρὸ φυλάκων." The way, in which I construe this passage, appears to me simpler. "Nay behold with thine heart's eye these wounds: for the soul *in sleep* sees with clearer view, whilst in the day time [and therefore when awake] the fate of mortals cannot be foreseen." In whichever manner you understand the words, the same doctrine is derived from them.

In the Supplices, v. 351, Βαρύς γε μέντοι Ζηνὸς ἱκεσίου πότος, and in the Eumen. 233. Apollo is made to say,

Ἐγὼ δ' ἀρήξω, τὸν ἱκέτην τε ῥύσομαι·
δεινὴ γὰρ ἐν βροτοῖσι κἀν θεοῖς πέλει
τοῦ προστροπαίου μῆνις, ἣν προδῶ σφ' ἑκών (qu. σ' ἑκών)

The reader will do well to consult Stanley's note on this latter passage, "Hoc quidem est ex mente Pythagoræ, qui Supplices deserere valdè religiosum ducebat. Quamobrem cum Sybaritæ à Crotoniatis postulabant ut qui ad ipsos aufugissent in eorum manus dederentur, reliquis omnibus assentientibus, unus repugnavit Pythagoras, cujus suasu bellum contra Sybaritas in Supplicum gratiam susceperunt. Diod. Sic. xii. p. 294. Πυθαγόρου τοῦ φιλοσόφου συμβουλεύσαντος σώζειν τοὺς ἱκέτας. Iamblichus in vitâ, c. 30. Καὶ δοκιμάζοντος αὐτοῦ μὲν ἱερῶσι τοῖς βωμοῖς προσάγειν ἱκετεύοντας, καὶ τοὺς ἱκέτας (non οἰκέτας prout con-

ruptè editur) ἀπὸ τῶν βωμῶν ἀποσπᾶν. Huc etiam pertinet illud Pythagoricum, Iambl. c. 18. Γυναῖκα οὐ δεῖ διώκειν τὴν αὐτοῦ, ἱκέτις γάρ. Ita enim Pythagoras in Oratione ad Senatum Crotoniensem libri citati c. 9. "Ἔτι δὲ τὴν γυναῖκα νομίζειν ἀπὸ τῆς ἑστίας ἐλκφόνας μετὰ σπουδῆς, καθάπερ ἱκέτιν ἐναντίον τῶν θεῶν ἱσταχθαι πρὸς αὐτήν."

In the Agamemnon, v. 16. 20.

> Ὅταν δ' ἀείδειν, ἢ μινύρεσθαι δοκῶ,
> Ὕπνου τόδ' ἀντίμολπον ἐντεμνὼν ἄκος,
> Κλάω τότ' οἴκου τοῦδε συμφορὰν στέναν,
> οὐχ, ὡς τὰ πρόσθ', ἄριστα διαπονουμένου.

Stanley says, "Allusisse videtur Æschylus ad medicas ἐπῳδὰς Pythagoreis multum in usu: hi enim non modo somnum pellebant cantilenis, Iamblich. de Vita Pyth. c. 25. Ἐξανιστάμενοί τι ἐκ τῆς κοινωφελίας πάλιν, καὶ κάρους δι' ἀλλοτρόπων ἀπήλλασσον ἀσμάτων, sed et morbos tum corporis tum animi; Porphyrius de Pythagorâ, in vitâ ejus, Κατεκήλει δὲ ῥυθμοῖς καὶ μέλεσι καὶ ἐπῳδαῖς τὰ ψυχικὰ πάθη καὶ τὰ σωματικά."—We are always sorry to differ with men, gifted with the modesty, learning, acuteness, and ingenuity, which Stanley possessed; but like the sage of old, though Socrates, though Plato, are both of them dear to us, still we deem truth to be much dearer. Æschylus had no intention of making any allusion of the kind. Stanley has committed a similar error at v. 6, of the same play, λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι Ἀστέρας, where he says, "Hoc scholam Pythagoræ sapit; ille enim primus cœlum nuncupavit κόσμον a decore stellarum. Anonymus vitæ ejus scriptor apud Photium Biblioth. 259, "Ὅτι πρῶτος Πυθαγόρας οὐρανὸν κόσμον προσηγόρευσε διὰ τὸ τέλειον εἶναι καὶ πᾶσι κεκοσμῆσθαι τοῖς τε ζῴοις καὶ τοῖς καλοῖς. Quam pulcritudinem participat a primo et intellectuali pulcro. Iamblichus de vitâ Pythagoræ, c. 12. Καλὴν μὲν οὖν εἶναι τὴν τοῦ σύμπαντος οὐρανοῦ θέαν, καὶ τῶν ἐν αὐτῷ φερομένων ἀστέρων, οἵτις καθορᾷ τὴν τάξιν κατὰ μετουσίαν μέντοι τοῦ πρώτου καὶ τοῦ νοητοῦ εἶναι αὐτὸ τοιοῦτον.—Sic etiam Alcinous de doctr. Plat. c. 14."

If what has been already stated is not sufficient to justify Cicero in his assertion that Æschylus was a Pythagorean, we must give up our case as hopeless; but it appears to us, as we hope it will to the greater part of our readers, that these instances prove it most decisively. We shall next proceed to notice some particular passages in which Æschylus has adopted the notions of Homer, Orpheus, or Thales.

Mitford, in his History of Greece, Chap. ii. Sect. 1. thus briefly describes the ideas which the ancient world entertained on *Fate*, and especially in the day of Homer's existence. "Ideas concerning that Fate, which was supposed to decide the lot of gods equally as of men, could not but be very indeterminate. Fate was personified, sometimes as one, sometimes as three sister beings. The three Furies, or avenging deities, seem to have been sometimes considered as the same with the Fates, sometimes as attending powers. Either or both, for the superstition which occasioned a dread of naming them makes it difficult to distinguish, were often mentioned by the respectful title of the Venerable Goddesses. They seem indeed to have been the only Grecian deities who were supposed incapable of doing wrong. Of evil spirits, in the modern sense of the term, the Greeks appear to

have had no idea. But such was the acknowledged imperfection of the Grecian heaven, that Hesiod expressly declares it to have been the office of the fates and furies to punish the transgressions of men and gods. Ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι, Theog. v. 220." It seems to have been supposed the principal office of Jupiter to superintend the performance of the decrees of fate; and for that purpose to keep a watchful eye over the ways of both mortals and immortals. Fate, therefore, being but a blind power, and Jupiter a very imperfect divinity, we shall the less wonder to find it mentioned by Homer as possible, which yet appears a strange inconsistency, that things contrary to fate may be done not only by Gods but even by men. Thus in Il. β' 155, we hear Homer gravely talking Ἔνθα κεν Ἀργείοισιν ὑπὲρμορα νόστος ἐτύχθη Εἰ μὴ, κ. τ. λ. Æneas is cautioned to retire from the field, Υ. 336, μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηται, and Jupiter expresses fears regarding Achilles μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ. Now to illustrate and justify Homer, the tenets of Herodotus and Æschylus may safely be applied. Herodotus relates a response of the Delphian oracle, declaring the subjection of the Gods to the power of fate, τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῷ. This is the more remarkable for being given as an apology for the oracle, whenever it had the misfortune to make a mistake or tell a falsehood. There is also in the Prometheus of Æschylus a very curious passage concerning necessity, the power of the fates, and of Jupiter, in which the poet evidently avoids explaining what fate is. Prometheus and the Chorus speak. Edit. Blomf. v. 524. 529.

Chor. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος;
Prom. Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.
Chor. τούτων ἄρα Ζεὺς ἐστιν ἀσθενέστερος;
Prom. οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.
Chor. τί γὰρ πέπρωται Ζηνὶ, πλὴν ἀεὶ κρατεῖν;
Prom. τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάρει.

Our poet was evidently a predestinarian; for he introduces Clytemnestra, when Orestes accuses her of murdering her husband and his father, answering thus, Choephori, v. 908, ἡ μοῖρα τούτων, ὦ τέκνον, παραιτία. Euripides introduces Menelaus making the same apology for Helena in the Androm. v. 681. Ἑλένη δ' ἠμόχθησ' οὐχ ἑκοῦσ', ἀλλ' ἐκ θεῶν. The doctrine appears to have been borrowed from Hom. Il. Τ. 86.

ἐγὼ δ' οὐκ αἴτιος εἰμὶ,
Ἀλλὰ Ζεὺς, καὶ μοῖρα, καὶ ἠεροφοῖτις Ἐρινύς.

Regarding the different degrees of pollution, our poet thus speaks in the Seven against Thebes, v. 676.

ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις
εἰς χεῖρας ἐλθεῖν· αἷμα γὰρ καθάρσιον.
ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτόκτονος.
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.

and I am rather surprised, that Mr. Blomfield did not cite Eurip. Med. 1265, a passage, which, though borrowed from our author, serves to illustrate him: "χαλεπὰ γὰρ βροτοῖς ἐρωτῶν μιάσματα· Ἐπὶ φαῦλα

αὐτοφόνταισι ξύνοικα θεόθεν πιτνοῦντ' ἐπὶ δόμους ἄχη, κ. τ. λ. There is also a curious idea, which Æschylus held, of the dead catching pollution, mentioned in the same play of Æschylus as I have quoted above, v. 1019, 1023.

ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε,
στράτευμ' ἐπακτὸν ἐμβαλὼν, ἥρει πόλιν.
οὕτως πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως, τοὐπιτίμιον λαβεῖν.

We meet in the Agamemnon the following lines, at v. 265, 266.

Εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,
ἕως γένοιτο μητρὸς εὐφρόνης παρὰ, and again at v. 280.
τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης, λέγω.

In both these verses he makes *night* the mother of *day*: for, according to the opinion of the most ancient philosophers, darkness was prior to light; hence in the Orphic Hymn to the night, v. 1. we find Νύκτα θεῶν γενέτειραν ἀείσομαι, ἠδὲ καὶ ἀνδρῶν. It is upon this point that all the cream of the joke which Diogenes Laertius I. Segm. 36, tells of Thales, depends, "Πρὸς τὸν πυθόμενον τί πρότερον ἐγγένοιτο, νὺξ, ἢ ἡμέρα, Ἡ νὺξ, ἔφη, μιᾷ ἡμέρᾳ πρότερον." Owing to this principle, the Athenians reckoned their day from the setting of the sun. Gellius III. 2. "Athenienses autem aliter observare idem Varro in eodem libro scripsit; eosque a sole occaso ad solem iterum occidentem, omne id medium tempus diem esse dicere." Hence among many nations the computation of time is by *nights*. Thus we say "to-morrow fort-*night*, yesterday *sennight*," &c. Tacitus, Germ. c. 11. "Nec dierum numerum, ut nos, sed noctium computant: sic constituunt, sic condicunt. Nox ducere diem videtur." So likewise the Gauls: cf. Cæsar de Bell. Gall. vi. 18. I had almost forgot to state that Sophocles in the Trachiniæ adopts this mythology of Orpheus, v. 94.

Ὃν αἰόλα νὺξ ἐναριζομένα
τίκτει κατευνάζει τε, φλογιζόμενον
Ἅλιον, Ἅλιον αἰτῶ κ. τ. λ.

where Brunck adduces a quotation from Eustathius, Il. A. p. 22, well worth the reader's most serious attention.

I come now to the last peculiarity of philosophy which I shall notice in Æschylus, and I come to it with pleasure, because I shall be able to adorn it with some of the sweetest flowers of poetry which mortal hand ever culled from the garden of Parnassus. The passages of our poet, which I shall quote, are of exquisite beauty; the philosophy is that of Thales the Milesian, on which I shall not discuss here, as it will be more necessary to explain it, when I come to the philosophical tenets of "Pella's bard, that magic name." Let the student then turn to the Agam. v. 1391. 1394.

Κάκφυσιῶν ὀξεῖαν αἵματος σφαγὴν,
βάλλει μ' ἐρεμνῇ ψεκάδι φοινίας δρόσου,
χαίρουσαν οὐδὲν ἧσσον, ἢ διοσδότῳ
γάνει σπορητοὶ κάλυκες ἐν λοχεύμασι.

The doctrine contained in these two last lines our poet has more

fully described in those beautiful verses, which are preserved to gratify the man of taste by Athenæus in his Deipnosop. xiii. 8.

*Ἐρᾷ μὲν ἁγνὸς οὐρανὸς τρῶσαι χθόνα·*
*ἔρως δὲ γαῖαν λαμβάνει γάμου τυχεῖν·*
*ὄμβρος δ' ἀπ' εὐνάοντος οὐρανοῦ πεσὼν*
*ἔκυσσε γαῖαν, ἡ δὲ τίκτεται βροτοῖς*
*μήλων τε βοσκὰς καὶ βίον Δημήτριον·*
*δένδρων τις ὥρα δ' ἐκ νοτίζοντος γάμου*
*τέλειός ἐστι.*

There is a fragment of Euripides, in imitation of the above lines of Æschylus, to the same effect.

*ἐρᾷ μὲν ὄμβρου γαῖ' ὅταν ξηρὸν πέδον*
*ἄκαρπον αὐχμῷ, νοτίδος ἐνδεῶς ἔχει·*
*ἐρᾷ δ' ὁ σεμνὸς οὐρανὸς, πληρούμενος*
*ὄμβρου, πεσεῖν ἐς γαῖαν ἀφροδίτης ὕπο.*
*ὅταν δε συμμίχθητον ἐς ταὐτὸν δύο,*
*τίκτουσιν ἡμῖν πάντα κἀκτρέφουσ' ἅμα,*
*ὅθεν βρότειον ζῇ τε καὶ θάλλει γένος.*

Homer, if it be Homer, in a hymn to the Earth, thus begins, *χαῖρε, θεῶν μήτηρ, ἄλοχ' οὐρανοῦ ἀστερόεντος.* The idea has been seized and thus expressed by Lucretius in his Book i. v. 251.

Postremo pereunt imbres, ubi eos *pater Æther*
In gremio *matris Terraï* præcipitavit:
At nitidæ surgunt fruges ramique virescunt
Arboribus: crescunt ipsæ fœtuque gravantur:
Hinc alitur porro nostrum genus atque ferarum:
Hinc lætas urbes puerûm florere videmus,
Frondiferasque novis avibus canere undique sylvas.
Hinc fessæ pecudes, pingues per pabula læta
Corpora deponunt, et candens lacteus humor
Uberibus manat distentis: hinc nova proles
Artubus infirmis teneras lasciva per herbas
Ludit, lacte novo mentes perculsa novellas.

by Virgil Georg. II. 325.

"Tum pater omnipotens fecundis imbribus *Æther*
*Conjugis* in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore fetus." &c. &c.

Columel. de Cult. Hort. 204.

"*Maximus ipse Deum*, posito jam fulmine, fallax
Acrisionæas veteres imitatur amores,
Inque sinus *matris* violento depluit imbre,
Nec genetrix nati tunc aspernabat amorem,
Sed patitur nexus, flammata Cupidine, *Tellus*.

With these may be compared, Stat. Sylv. i. 2. 185. Marius Victorius in Gen. ii. 136. Pervigilium Veneris. 59. Plutarch de plac. phil. i. 6. explains the allegorical meaning of this marriage between Terra and Æther. *Δι' ὃ πατὴρ μὲν ἔδοξεν αὐτοῖς ὁ Οὐρανὸς ὑπάρχειν, μητὴρ δὲ, ἡ Γῆ· τούτων δὲ, ὁ μὲν Οὐρανὸς πατὴρ, διὰ τὸ τὰς τῶν ὑδάτων ἐκχύσεις σπερμάτων ἔχειν τάξιν· ἡ δὲ Γῆ μητὴρ, διὰ τὸ δέχεσθαι ταυτὰ καὶ τίκτειν—*

So much for Æschylus—in my next I shall discuss the philosophy of Euripides, which will be an easier task, since Valckenaer has cleared the way so much before me.[1]

*G. T. X.*

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## ON THE FABLES OF ÆSOP.

It is well known that the "Fables of Æsop," which Planudes has published, were disfigured by this Monk, who appears to have lived about the end of the fourteenth century. Dodsley, in his life of Æsop, regretted with reason, that a collection of these Fables had not been judiciously made from authentic manuscripts. Boyle mentions a copy of the Fables which had once belonged to Vossius, and which, he says, was afterwards at Leyden. This is doubted by Fabricius. Father Montfaucon in his *Diarium Italicum* promised to publish the life of Æsop with his Fables, from ancient manuscripts, belonging to the monastery of Saint Mary at Florence. Having heard that a copy anterior to the age of Planudes was preserved among the Greek works in the Bibliothèque du Roi at Paris, Mons. Rochefort examined the catalogue of that magnificent library, (since called National and Imperial, and now distinguished by its original name) and found a manuscript (No. 1270) which among other articles contained some Fables of Æsop in Iambic verse "Fabulæ quædam Æsopi versibus Iambicis." The index to this volume places the fables at page 217, but they occur in fact at page 221, under the title of Μῦθοι Αἰσώπου; twelve in number, and evidently those which were versified by Gabrias or Babrias, or rather by the Monk Ignatius.

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[1] On the subject of *the Resurrection of the Dead*, mentioned in page 212, our Author might have produced a passage from the *Agamemnon*, v. 576.

τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
παροίχεται δὲ, τοῖσι μὲν τεθνηκόσιν,
τὸ μήποτ' αὖθις μηδ' ἀνιστῆναι μέλειν,

"Nempe," says Schutz, "se tot ærumnis aliquando defunctos esse lætantur, quos in vitam redeundo nolunt repetere." But Mr. E. H. Barker, in the *Class. Recreations*, p. 284, supposes that nothing more is meant than the notion of "the impossibility of a resurrection of the dead." Why lament these sufferings, more especially as those persons, who experienced them, have no possible chance of ever returning to this world? Mr. Barker has not expressed his meaning with sufficient clearness. He quotes the passage in the Eumenides, and several passages from Euripides, where there is the same notion of the impossibility of dead men returning into this world. He also quotes a curious passage from Dr. Bentley's "Sermons on the Folly and Unreasonableness of Atheism," where we are told that ἀνάστασις "always denotes" (in the Classical Writers) "a returning from the state of the dead to this present world, to eat and drink and converse upon earth, and so after another period of life to die again as before." —Ed.

On examining the printed editions of this fabulist, M. Rochefort found all the fables that appear in the manuscript except one, and this he has transcribed, in the first volume of "Extraits et Notices des MSS." &c. (p. 131) although, as he says, one scarcely knows what moral can be drawn from it, and it is written with the obscure conciseness of the false Gabrias.

This fable consists of four lines, and M. Rochefort has marked and corrected the faulty readings—

*Μῦς ἔκφερε*[1] *μῦν, ἔργον οὐτ' ἀσιτείας*[2]
*Οὗς χάλκες*[3] *βλέποντες, ἔσπασαν γέλως*[4]
*Ὁ μῦς δ' ἔτι ζῶν, μεστὸς εἶπε δακρύων*
*ὡς οὐδὲ μῦν δύνασθε τρέφειν κἂν ἕνα.*

These lines may be literally translated as follows: "Mus exportabat murem evanidum fame, quos fabri ærarii videntes traxerunt risum. Mus vero superstes, lacrymis refertus dixit, quod quidem non potuistis et unum tantum nutrire."

In the second volume of "Extraits et Notices des MSS. de la Bibliothèque du Roi," (p. 687) Mons. Rochefort has described a volume belonging to that collection (numbered 1277) which contains twenty-eight fables of Æsop: these, he says, though not absolutely unknown to the learned, yet differ so much in style from the common printed fables that they may be, almost, considered as inedited. He has given the Greek text with a literal translation, and some excellent notes.

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## ON THE QUANTITY OF THE WORD
# ACADEMIA.

To the Editor of the Classical Journal.

I REMEMBER to have read in your Journal, No. xi. p. 123, some remarks on the quantity of the penultimate in *Academia*. Those remarks were probably suggested to the writer by some friend of a very distinguished scholar, who more than forty years ago defended his pronunciation of the word *Academia* by adducing the passages there quoted, as well as many, which are not quoted there. Perhaps it may not be uninteresting to many of your readers to see the opinion of a scholar, who, if he had not had the misfortune to provoke the displeasure of Professor Porson, and thus to expose himself to the sarcasms of the Professor, and his train of admirers, would certainly have enjoyed in this country a much higher reputation than he now enjoys. If Pro-

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[1] read *ἐξέφερε*, [2] read *ἀσιτίας*,
[3] read *χαλκέες*, [4] read *γέλων*.

fessor Porson leaves Mr. Hermann at an immense distance in respect to critical acumen, it must be allowed, that Mr. Hermann has exhibited an intimate acquaintance with ancient metaphysics, to which perhaps Mr. Porson was a stranger, and trodden in various walks of literature, which were not explored, so far as we know at present, by Professor Porson.

Aristoph. *Nub.* 1003. ἀλλ' εἰς Ἀκαδημίαν κατιὼν, ὑπὸ ταῖς μορίαις ἀποθρέξει. On this verse Professor Hermann in his edition, p. 171, writes thus :

"Quod ad prosodiam ejus attinet, quartam syllabam ancipitem apud Latinos esse constat; apud Græcos eam non memini correptam legere. Ac prosodiæ quidem legem, quum longa est, scribi postulant ἀκαδημεία, ut editum est in Epigr. Theocriti Chii in Brunckii *Anal.* v. i. p. 184. Nam ἀκαδημία sine diphthongo natura brevem habet hanc syllabam. Sed videtur in hoc verbo, quod communis usu sermonis tritissimum esset, ea obtinuisse pronunciatio, quæ non a prosodia esset, sed ab accentu profecta. Qui quam vim in brevibus syllabis producendis habeat, ostendimus, Lib. i. *De Metris* c. 23. Similiter supra, v. 370. αἰθρίας. Itaque ἀκαδημίαν et hic sine diphthongo scripsimus, et eam e Theocrito Chio tollendam putamus, uti in Simonidis Epigrammate, in Brunkii *Anal.* v. i. p. 139. ἀκαδημίαν scriptum est. Cæterum in Ciceronis versu *De Divin.* i. 13.

*Inque Academia umbrifera nitidoque Lyceo,*

quarta syllaba brevis est, non elisa ultima."

1 *May*, 1815. K.

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# VINDICATION OF

## J. A. ERNESTI

## FROM THE CHARGES BROUGHT AGAINST HIM BY

## D. WYTTENBACH.

No. II.—Vide *Cl. Jl.* xxi. p. 150.

Sed salva res est. Non potest enim diutius dissimulari invidia illa qua crescentem Germanorum philologorum gloriam Batavi persequuntur. Nam quum in omni scientiæ et eruditionis genere ita excellat nunc gens Germanica, ut, si eas artes, quibus vitæ humanæ divitiæ et voluptates augentur, excipias, nulla veræ doctrinæ laude inferior reperiatur, sed antiquam nominis gloriam, quamvis temporum injuria crudeliter vexata, felicissime tueri, et posteris felicioribus traditura videatur, tum in iis potissimum literis et artibus, quæ, quod humanitatem maxime exercent, genusque humanum nunquam summi honoris sui oblivisci

patiuntur, omnium consensu humaniores vocantur, excolendis augendisque tantum reliquas gentes superat, ut, qui sapiunt, non habeant, quod iis invideant superbissimos triumphos. Nihil dicam de philosophia, humanæ rationis vitæque certissimo præsidio, in qua, licet successu vario, tanto tamen et tam præclaro studio Germani laborarunt, ut unam gentem illam, quæ cum ipsis subtilitate et gravitate judicii contendere possit, dudum superaverint; nihil de historia, virtutum scelerumque incorrupta et severa judice, cujus gravi et strenuo studio populares ita inclaruerunt, ut rerum omnium memoriam, non ad pervertendum adulatione judicium neque ad animos curiosis quæstionibus nutriendos, sed ad veras rerum causas cognoscendas, mentemque humanam æternæ legis, qua omnia reguntur, sapientia imbuendam omnium optime coluisse videantur. Sed philologiæ, quæ proprie ita dicitur, quoniam ingenii humani monumentorum, quæ oratione prodita sunt, accurato et eleganti studio constat, (est enim hæc vera philologia, quippe quæ proprio rationis humanæ munere, orationis divino beneficio, custodiendo, ornando augendoque cernatur,) philologiæ inquam laude Germani nunc ita antecellunt omnibus, ut etiam adversarii aut exteri (quod nuper quendam publice fecisse, compertum habemus) confiteantur, in una Germaniæ provincia plures veros philologos quam in maximo Europæ regno reperiri. Quod vere a me dici, etiamsi Wyttenbachius nunquam sibi persuaserit, tamen omnes intelligunt et lubenter concedent, qui literarum incrementa, non genti cuidam propria, sed toti generi humano communia, undecunque proveniant, grati agnoscere solent. Olim in Batavis veluti sedes Philologiæ fuit, et Hemsterhusii, Valckenærii, Ruhnkenii et aliorum gloria etiam proletarii quique illius gentis literatores fruebantur; ut Græcum nomen quisque olim apud omnes gentes superbius jactabat. Germanorum tunc quidem, nisi ignobiliora, certe minus splendida in illo literarum genere studia fuerunt; Gesnero et Ernestio vix par quisquam in Germania, plurimi paupertate oppressi, multi negotiorum ab literis alienorum cura distenti, haud pauci meliorem conditionem extra patriam, ut ipse Ruhnkenius, quæsiverunt. Accidit eo tempore divino beneficio, ut duumviri illi in duabus literarum sedibus collocati, in diversis Germaniæ partibus philologiæ studium inter nos instaurarent. Nam Gesnerus ille quidem in Universitate Georgia Augusta, quam Tu, V. C., nunc cum maxime ornas, philologiæ princeps exstitit, apud nos ex Ernesti schola numerosa proles exiit hominum, qui veræ philologiæ laudem in Germania propagarunt et auxerunt. Atque ab eo tempore verum istud humanitatis studium fructus uberrimos in patria nostra protulit, gentemque avitæ virtutis nonnunquam immemorem novo gloriæ et honoris genere, eoque, si recte auguror, non tam facile perituro, beavit. Interea apud Batavos clarissima quæque lumina interierunt: apud reliquas gentes ad eas potissimum artes, quibus opes et honores parantur, conversi sunt animi; ipsi Britanni paucissimos Bentleii similes habent. Sed hæc rerum conversio magnam nobis invidiam conflavit, apud Batavos potissimum, qui nondum assuefacti videntur, ut palmam illam, quasi hereditariam, in aliorum manibus videant. Itaque nihil studiosius hi quidem agere solent, quam ut aut nostros homines, cum illis principibus eruditionis dudum mortuis comparantes, sibi gloriolam

quærant ex communi patria, aut scholam philologicam in Germania, nescio quam, cum Hemsterhusii, Valckenærii et Ruhnkenii schola conferant iniquius, cujus ipsi soli ex asse heredes haberi velint. Hinc illæ querelæ, scholæ Hemsterhusianæ disciplinam Etymologicam interitui jam vicinam esse, quum nemo unus repertus sit, qui illam in formam artis redegerit, neque sperare liceat, ante Hemsterhusianorum, qui pauci supersint, fata repertum iri.[1] Et parum abest, quin ob hunc disciplinæ Etymologicæ, apud Batavos scilicet solos servatæ, contemtum scholam philologorum Germanorum accusent, eoque nomine *Scholam Ernestinam Lipsiensem* potissimum, quam dicunt, insimulent. Sed ante omnia, quæ etymologicæ istius disciplinæ, quam *Schola Batava* sequatur, ratio sit, dicere et declarare eos oportet. Nihil enim præter verborum sonos audio, et Hemsterhusii honorificam commemorationem, qui illius disciplinæ auctor fuerit, et Valckenærii, qui bene inchoatum opus deseruerit, aliorumque, quorum errores a nostris vitio vertantur Batavis. Nam quæ Luzacius ea de re disputavit,[2] ea neque ad veram illius disciplinæ rationem intelligendam, neque ad vitia, ab Etymologistis commissa, demonstranda sufficiunt. Germani autem philologi, etiamsi non temerarii fuerunt illius Etymologici studii sectatores, plus tamen, quam Batavi, ad linguam græcam ad artis leges revocandam contulerunt, in quo ipse Hemsterhusius summam illius studii cerni, omnium optime intellexit. Nam quæ is de Etymologia et de Analogia linguæ græcæ disputavit, ea clare demonstrant, quam longe ab eorum vanitate abfuerit, qui, quum verborum formas ad simpliciores sonos revocaverint, magni Philologi sibi videntur. Et verissime credimus, Hemsterhusii menti illius linguarum scientiæ imaginem obversatam esse, quæ rationis, quæ ipsa est inventrix linguarum, æterna lege nitatur, et innumerabilem verborum et loquendi formarum copiam, diuturna lectione et accurata observatione conquisitam, ad illam veluti normam et regulam examinet dirigatque, in eaque re non unius tantum linguæ, sed communium loquendi, i. e. sentiendi et cogitandi, legum divinitus a natura insitarum rationem habeat. Hæc autem scientia linguarum, quantumvis ab Hemsterhusio aucta, tantum tamen abest, ut a Batavis consummata fuerit, ut, quod Luzacius ille desiderabat, ut in artis formam redigeretur, id soli Germani præstituri nunc videantur. Nam Batavi quidem, dum integer esset apud eos honos philologiæ, in ea potissimum linguarum studii parte inclaruerunt, quæ verborum mutua ratione et formis variis, librisque vetustis artis criticæ ope purgandis constat maxime, ideoque grammatica solet, neque inepte, appellari. Et fuit olim communis plerorumque ea opinio, ut rebus istis solis totum philologi munus contineri existimarent, erantque multi haud dissimiles operarum, qui ad exstruendam domum ligna, lapides, cæmentum coëmunt et parant, sed ipsius ædificii exstruendi rationem prorsus ignorant. Ita autem philologiæ pars, quæ ipsius rationis legibus constat, et humani ingenii monumenta non ad verborum copiam

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[1] Sunt hæc verba *Luzacii* in *Præf. ad Callimachi Elegiarum fragm. a Valckenario illustrata*, p. 32. conf. p. 24.

[2] Loco citato p. 34. sqq.

colligendam, sed ad augendas ipsius æternæ mentis divitias diligenter considerat, adeoque illam disciplinam Batavorum etymologicam in artis formam et ordinem redigit, nescio an in nulla gente magis, quam a Germanis culta dici possit. Fuit ipse ille Ernesti non ita magnus illarum artium etymologicarum admirator, quippe qui bene intelligeret, linguarum scientiam longe aliis fundamentis superstruendam esse, quam formis verborum, quorum significationem mirum est quantum usus et consuetudo mutare et pervertere soleat. Nostrates vero, quum in omni eruditionis genere a temerariæ exterorum imitationis notissimo crimine fere unice sese liberos præstant, tum in etymologico studio, quo Batavi superbiunt, tantam sapientiam adhibuerunt, ut et a vitiis Etymologistarum sese abstinuerint, et in vera linguarum scientia, quam philosophicam recte dixeris, maximos progressus fecerint. Sed tamen grammaticum illud linguarum studium, quod ipse Ernesti maximi faciebat, a nostratibus non negligi aut dimitti, Criticorum, quos Germania nunc quum maxime habet, clarissima nomina ostendunt. Quæ singula enumerare et ipsorum modestia vetat, neque opus est; sunt enim in ore omnium. Sed ostendant nobis Batavi philologos, a quibus populares nostri superentur, non veteres illos, quorum veluti hereditaria gloria superbiunt, sed recentiores, qui veræ philologiæ laudem nostris præripiant. Sin minus, certe demonstrent, qua ex parte linguarum disciplina per scholam Ernestinam corrupta fuerit. Quin concedant omnes necesse est, inde ab Ernesti temporibus philologiæ studium in Germania egregie ad hunc usque diem viguisse.

Neque vero verendum est, ne hæc præstantissima studia, quæ humanitatem unice alunt, et a barbarie, reditum quavis arte quærente, genus humanum fortissime defendunt, in patria nostra unquam omittantur et obsolescant. Modo hoc cavendum est, ne in scholis remittantur et ut recte colantur in Universitatibus literarum. Qua de re velim ego deprecari apud omnes, qui præsunt rebus publicis, velim eos obtestari, ne, solam corporis fortitudinem in civibus quærentes, illa exstingui studia patiantur, quibus ad summa quæque peragenda et perferenda formatur, alitur et roboratur animus humanus. Nolo apud Te, V. C., in laudes philologiæ excurrere, qui per totam vitam Tuam innumerabilibus de vera eruditione meritis demonstrasti, studiis illis quascunque rerum humanarum conversiones et vicissitudines vel perferri fortiter vel feliciter superari. Sed dabis mihi hanc veniam, ut coram Te, gravissimo judice, cum iis expostulem, qui nullam aliam illorum studiorum rationem habere in scholastica institutione solent, quam ut pueri discant interpretari libros sacros, intelligere leges Romanas, legere veterum libros medicorum. Hi enim nihil amplius desiderant, quam ut habeant bonos operarios, laboris patientes, cives, quibus munera, inferiora scilicet, mandari possint, non autem homines ad summa quævis munera ornanda aptos et formatos. Scilicet umbraticos illos literatores ad scholas demandant, rempublicam avita imaginum gloria ipsi tuentur; nutriunt literas eorum more, qui beluas edentatas alunt, ut e stupidæ plebis curiositate lucrum quærant; denique hoc tantum agunt, ut magnæ liberalitatis erga literas ostentatione veræ eruditionis et ignorantiam et contemtum misere dissimulent. Itaque in scholis et gymnasiis quibusdam linguarum veterum studia, ad juventutem

formandam et excolendam unice apta, videmus aut cum rerum quarumcunque jejuna institutione commisceri, aut ita coli, quasi plurimorum auctorum et voluminum vaga lectione veram eruditionem vel pueri sibi comparare possint. In literarum Universitatibus autem ii tantum a multis magni magistri habentur, qui rerum diversissimarum farraginem in librorum veterum interpretatione profundunt, et auditoribus, quis de quaque re, non quid quisque scripserit, denarrare sciunt; sed, qui linguæ ipsius leges et modos recte intelligere docent, eorum subtilitas, quum a paucioribus perspiciatur, in minori etiam pretio haberi solet. Nam nisi ad digitos possit numerari, studia virorum doctorum quid præstent singulis, inutilia esse videntur. Itaque veterum linguarum studium iis tantum relinquitur, qui medici, caussidici aut ecclesiæ ministri fieri aliquando volunt; his enim quid prosit latinum vel græcum librum legere posse, vel plebs intelligit. Sed quoniam pauci tantum sciunt, quæ sit propria linguarum studii vis et virtus, reliqui omnes, ad splendidiorem videlicet vitam destinati, veterum linguarum scientia carere posse putantur, eaque ita imbuuntur, ut virorum doctorum speciem apud imperitos præ se ferre possint, ideoque, ne tempus in schola perdant scilicet, realia iis impertiuntur, (licet enim in re barbara barbaro nomine uti) quo tanto facilius cursum academicum emetiri possint. Ergo etiam historiam, mathesin, philosophiam in Academia aut prorsus negligunt, aut leviter tantum attingunt, quoniam in scholis ea omnia jam degustarunt, imo didicisse sibi videntur. Alterum est, neque id minus, quod dixi, malum, in scholis et gymnasiis linguarum studium vaga et inconstanti plurimorum auctorum lectione occupari. Vidi ipse lectionum, quæ in schola quadam non ignobili habebantur, descriptionem. Quaterni cum iisdem discipulis Latini, totidemque Græci auctores per singulas hebdomadas tractabantur; singulæ aut binæ singulis horæ destinatæ, totidem styli, quæ vocantur, exercitationibus constitutæ; quod reliquum erat tempus, realia illa absumebant. Et multi magistri maximam scholæ suæ laudem in eo quærunt, quod plurimi scriptores veteres, Græci et Latini, Poëtæ, Historici, cum discipulis tractentur, i. e. singulorum fragmenta legantur cum adolescentibus, vix grammatica elementa recte edoctis, nedum linguarum vetustarum leges et causas tenentibus: unde fit, ut multi ex illis scholis prodeant, qui barbaro scribendi genere, aut ex quacunque formularum farragine mixto perversæ institutionis damna non sine magno probro suo declarent. Scilicet hoc ignorant plurimi, qua potissimum de causa vetustarum linguarum studium in scholis urgendum sit, ideoque non mirandum est, rudes literarum juvenes e scholis dimitti, etiamsi versus græcos fecerint, et græca etiam specimina ediderint; præsertim quum in publicarum lectionum multitudine parum aut nihil iis otii ad privata studia relinquatur, aut hæc studia ab ejusmodi hominibus regantur, qui philologiam, ut Candidati ministerii, leviter tantum attigerunt, et aliquot annorum improbum laborem Rectorisque superbum imperium certa muneris sacri spe indigne perferunt. Itaque in Academiis quoque severiorem magistri disciplinam pauci patiuntur, et grammaticæ artis studium, sublimius illud quidem, quam plerique suspicantur, ita negligitur ut ad veteres scriptores edendos et (ut dicunt,) castigandos aut recensendos multi post triennium se accingant, licet, quid sit callere linguam, prorsus ignorent. Quorum nescio

an minus temeritas accusanda sit, quam, qua a pueris imbuti fuerunt, institutionis perversa ratio. Sed hæc vitia tempus ipsum corriget; ita enim in Germania vigent studia illa, ut quidquid contra aut ignorantia committat, aut moliatur superbia, nunquam extingui posse videantur.

Accipe igitur, V. C., benevole hoc munusculum, meæ quoque reverentiæ et pietatis documentum; cui quod Acroasin Ernesti nondum editam, et Valckenærii Annotationes in Thomæ Mag. Eclogas, ex libro, quo ille usus fuit, descriptas, addidi, neque Tibi ingratum fore spero, et lubenter excusabunt æqui Lectores. Descripta sunt autem omnia ex Autographis summa cum religione, quod ex diverso scribendi modo intelligetur; nam rationem cuique propriam retinendam putavi: ipsa autographa in posterum in Bibliotheca Paulina servabuntur.

Quod restat, nihil magis in votis habeo, quam ut honos veræ eruditionis, de qua Tu per decem lustra egregie meruisti, et philologiæ potissimum, quam Tu mirifice auxisti, studium semper in communi patria nostra recte conservetur, et apud exteros quoque indies magis augeatur et feliciùs propagetur. Tibi vero senectutem sempiternæ gloriæ cursu illustrem ut longissimam conservet Deus, ex animo opto. Vale, Vir Celeberrime, et mihi in posterum quoque fave.

Scr. d. XXIII. April. a Dom. cIↃIↃCCCXII in Univ. Lipsiensi.

## TRANSLATION FROM EURIPIDES.

*Nec verbum verbo curabis reddere fidus*
*Interpres.* HORACE.

THE following lines are a translation from the Hecuba of Euripides (899—936. Porson's edition), and were written by one of the most elegant and accomplished scholars that the University of Cambridge ever produced. They were composed as an exercise at the examination of candidates for the University Scholarship on the foundation of Dr. Battie, vacant in the year 1809. Although laboring under the disadvantage of having been framed and put together in a limited time, yet, notwithstanding this difficulty, it must be acknowledged that they are very little inferior even to those finished compositions by the same scholar, to be met with in the *Musæ Cantabrigienses*.

It is to be remarked that in these there is very little of that, which forms a leading feature in many modern performances of this nature; and might, not improperly, be denominated *shred-and-patch-work*. Porson, being asked his opinion respecting a poem of this sort, is said to have very pointedly replied, "that there was in it a great deal from Horace and a great deal from Virgil, but nothing Horatian and nothing Virgilian." If excellence in poetical composition is nothing more than an expertness in tagging together lines and parts of lines from other authors, Ausonius is the greatest of all poets.

In justice to the judgment and taste of the examiner, who proposed the original, we think it our duty to remark that nothing could have been better selected, or better fitted to the purpose. The passage is plain, easy, and elegant; and, being required to be translated into

literal English as well as into Latin verse, contains matter enough to try the acquirements and proficiency of the party examined. Porson, who must be allowed to have been a competent judge, is known to have expressed it as his opinion, that, at a general classical examination, the respective merits of the candidates are to be estimated, not by passages abstruse and recondite, but by such as contain just so much of difficulty as to try a man's knowledge of the genius and complexion of the language, in which he is examined, without uselessly clogging him with a tissue of harsh and unmeaning entanglement.

1815. *V. L.*

Heu! occidisti funditus, Ilion:
Non jam superbum, Patria, verticem
Invicta jactabis, nec altas
Jura dabis Phrygiæ per urbes.
Heu! occidisti: nube Pelasgicâ
Cingit jacentem, perque tuas domos,
Ferroque vastatas & igni,
Torva tuens spatiatur hostis.
Neptuniarum culmina turrium
Lugubris atrâ labe tegit cinis:
Actum est; nec antiquas parentum
Fas iterum peragrare sedes.
Nox sæva, nox me perdidit invida,
Dulcesque serpens post epulas sopor:
Securus in lecto maritus
Carminibus choreâque sacrâ
Fessum levabat corpus; & immemor
Pendentis hastæ credidit hostibus
Fugisse visis, & peractos
Urbis ovans meminit labores.
At ipsa, formæque & speculo vacans,
Per colla fusas purpureâ comas
Mitrâ cŏercebam, jugali
Molle caput positura lecto.
Sed ecce! dirus mœnia personat
Turbata clamor; "Vadite, vadite,
Trojâ triumphatâ superbi
Ad patrias Danai Mycenas."
Tum penè nudo corpore, virginis
Instar Lacænæ, destituo torum,
Supplexque nequicquam pudicæ
Assideo genibus Dianæ.
Viso mariti funere, turgidas
Longè per undas Oceani trahor;
Navisque cùm victrix tetendit
Vela Noto nimium secundo,
Divisa caro littore Patriæ,
Urbisque lapsas respiciens domos,
Heu! mente defeci, et severo
Procubui superata luctu.

# A DISCOURSE
ON
# ANCIENT AND MODERN LEARNING.

By the late Right Honorable JOSEPH ADDISON, Esq.

*Now first published from an Original Manuscript of Mr. Addison's, prepared and corrected by himself.*

London: printed for T. Osborne, Gray's Inn. M.DCC.XXXIX.

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IN the CLASSICAL JOURNAL, No. xviii. p. 346. we presented to our readers, by the favor of a friendly and intelligent correspondent, a specimen of Mr. Addison's Latin prose, contained in the *Tentamen de Poetis Romanis Elegiacis.* The same correspondent has sent to us an English essay of Mr. Addison, which, as it is not inserted in Mr. Tickell's edition of *Addison's Works,* or in the 4to. Birmingham edition, 1761, and is not even so much as mentioned in the *Life of Addison,* inserted in the *Universal Magazine,* Vol. II. for 1748. Suppl. p. 300, we think will be very acceptable to such of our readers as have not seen it. In Bishop Hurd's edition of *Addison's Works* this essay is placed as the last in the collection, and the learned editor has the following notice respecting it:—

"There can be no doubt of the genuineness of this piece. The internal marks of its author are many and unequivocal, as must, I think, appear to every attentive reader, who has any acquaintance with Mr. Addison's style and manner. But I should guess that it was drawn up by him in his younger days, and that it was not retouched, or at least finished by him. The reason might be that he had afterwards worked up the principal observations of this piece into his critical papers on Milton."

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THE present age seems to have a very true taste of polite learning, and perhaps takes the beauties of an ancient author, as much as it is possible *for it* at so great a distance of time. It may therefore be some entertainment to us to consider what pleasure the cotemporaries and countrymen of our old writers found in their works, which we at present are not capable of; and whether at the same time the moderns may not have some advantages peculiar

to themselves, and discover several graces that arise merely from the antiquity of an author.

And here the first and most general advantage the ancients had over us, was, that they knew all the secret history of a composure: what was the occasion of such a discourse or poem, whom such a sentence aimed at, what person lay disguised in such a character: for by this means they could see their author in a variety of lights, and receive several different entertainments from the same passage. We, on the contrary, can only please ourselves with the wit or good sense of a writer, as it stands stripped of all those accidental circumstances that at first helped to set it off: we have him but in a single view, and only discover such essential standing beauties as no time or years can possibly deface.

I do not question but Homer, who in the diversity of his characters has far excelled all other heroic poets, had an eye on some real persons who were then living, in most of them. The description of Thersites is so spiteful and particular, that I cannot but think it one of his own, or his country's enemies in disguise, as on the contrary his Nestor looks like the figure of some ancient and venerable patriot: an effeminate fop, perhaps, of those times lies hid in Paris, and a crafty statesman in Ulysses: Patroclus may be a compliment on a celebrated friend, and Agamemnon the description of a majestic prince. Ajax, Hector, and Achilles are all of them valiant, but in so different a manner as perhaps has characterised the different kinds of heroism that Homer had observed in some of his great cotemporaries. Thus far we learn from the Poet's life, that he endeavoured to gain favor and patronage by his verse; and it is very probable he thought on this method of ingratiating himself with particular persons, as he has made the drift of the whole poem a compliment on his country in general.

And to show us, that this is not a bare conjecture only, we are told in the account that is left us of Homer, that he inserted the very names of some of his cotemporaries. Tychius and Mentor in particular are very neatly celebrated in him. The first of these was an honest cobler, who had been very kind and serviceable to the Poet, and is therefore advanced in his poem, to be Ajax's shield-maker. The other was a great man in Ithaca, who for his patronage and wisdom has gain'd a very honorable post in the Odyssey, where he accompanies his great countryman in his travels, and gains such a reputation for his prudence, that Minerva took his shape upon her when she made herself visible. Themius was the name of Homer's schoolmaster, but the Poet has certainly drawn his own character under, when he sets him forth as a favorite of Apollo, that was deprived of his sight and used to sing the noble exploits of the Grecians.

Virgil too may well be supposed to give several hints in his poem, which we are not able to take, and to have laid many bye designs and under-plots, which are too remote for us to look into distinctly at so great a distance: but as for the characters of such as lived in his own time, I have not so much to say of him as Homer. He is indeed very barren in this part of his poem, and has but little varied the manners of the principal persons in it. His Æneas is a compound of valor and piety, Achates calls himself his friend, but takes no occasion of showing himself so; Mnesheus, Sergestus, Gyas, and Cloanthus, are all of them men of the same stamp and character.

——— Fortemque Gyan, fortemque Cloanthum.

Besides, Virgil was so very nice and delicate a writer, that probably he might not think his compliment to Augustus so great, or so artfully concealed, if he had scattered his praises more promiscuously, and made his court to others in the same poem. Had he entertained any such design, Agrippa must in justice have challenged the second place, and if Agrippa's representative had been admitted, Æneas would have had very little to do; which would not have redounded much to the honor of his emperor. If therefore Virgil has shadowed any great persons besides Augustus in his characters, they are to be found only in the meaner actors of his poem, among the disputers for a petty victory in the fifth book, and perhaps in some few other places. I shall only mention Iopas the philosophical musician at Dido's Banquet, where I can't but fancy some celebrated master complimented, for methinks the Epithet Crinitus is so wholly foreign to the purpose, that it perfectly points at some particular person; who perhaps (to pursue a wandering guess) was one of the Grecian performers, then in Rome, for besides that they were the best musicians and philosophers, the termination of the name belongs to their language, and the epithet is the same [Καρηκομόωντες] that Homer gives to his countrymen in general.

Now, that we may have a right notion of the pleasure we have lost on this account, let us only consider the different entertainment we of the present age meet with, in Mr. Dryden's Absalom and Achitophel, from what an English reader will find a hundred years hence, when the figures of the persons concerned are not so lively and fresh in the minds of posterity. Nothing can be more delightful than to see two characters facing each other all along and running parallel through the whole piece, to compare feature with feature, to find out the nice resemblance in every touch, and to see where the copy fails and where it comes up to the original. The reader cannot but be pleased to have an acquaintance thus rising by degrees in his imagination, for whilst the mind is busy in applying every particular, and adjusting the several parts of the description, it is not a little delighted with its discoveries and feels

something like the satisfaction of an author from his own composure.

What is here said of Homer and Virgil holds very strong in the ancient satirists and authors of dialogues, but especially of comedies. What could we have made of Aristophanes's Clouds, had he not told us on whom the ridicule turned; and we have good reason to believe we should have relished it more than we do, had we known the design of each character, and the secret intimations in every line. Histories themselves often come down to us defective on this account, where the writers are not full enough to give us a perfect notion of occurrences, for the tradition, which at first was a comment on the story, is now quite lost, and the writing only preserved for the information of posterity.

I might be very tedious on this head; but I shall only mention another author who, I believe, received no small advantage from this consideration, and that is Theophrastus, who probably has shown us several of his cotemporaries in the representation of his passions and vices; for we may observe in most of his characters something foreign to his subject, and some other folly or infirmity mixing itself with the principal argument of his discourse. His eye seems to have been so attentively fixed on the person in whom the vanity reigned, that other circumstances of his behaviour, besides those he was to describe, insinuated themselves unawares, and crept insensibly into the character. It was hard for him to extract a single folly out of the whole mass without leaving a little mixture in the separation: so that his particular vice appears something discolored in the description, and his discourse, like a glass set to catch the image of any single object, gives us a lively resemblance of what we look for; but at the same time returns a little shadowy landskape of the parts that lie about it.

And, as the ancients enjoyed no small privilege above us, in knowing the persons hinted at in several of their authors; so they received a great advantage, in seeing often the pictures and images that are frequently described in many of their poets. When Phidias had carved out his Jupiter, and the spectators stood astonished at so awful and majestic a figure, he surprised them more, by telling them it was a copy: and, to make his words true, showed them the original, in that magnificent description of Jupiter, towards the latter end of the first Iliad. The comparing both together probably discovered secret graces in each of them, and gave new beauty to their performances: thus in Virgil's first Æneid, where we see the representation of rage bound up, and chained in the temple of Janus:

> Furor impius intus
> Sæva sedens super arma, et centum vinctus ahenis
> Post tergum nodis, fremit horridus ore cruento.

Though we are much pleased with so wonderful a description; how must the pleasure double on those who could compare the Poet and the Statuary together, and see which had put most horror and distraction into his figure. But we, who live in these lower ages of the world, are such entire strangers to this kind of diversion, that we often mistake the description of a picture for an allegory, and do not so much as know when it is hinted at. Juvenal tells us, a flatterer will not stick to compare a weak pair of shoulders to those of Hercules, when he lifts up Antæus from the earth: Now what a forced, unnatural similitude does this seem, amidst the deep silence of scholiasts and commentators! But how full of life and humor, if we may suppose it alluded to some remarkable statue of these two champions, that perhaps stood in a public place of the city! There is now in Rome a very ancient statue entangled in a couple of marble serpents, and so exactly cut in Laocoon's posture and circumstances, that we may be sure Virgil drew after the statuary, or the statuary after Virgil: and if the Poet was the copyer, we may be sure it was no small pleasure to a Roman, that could see so celebrated an image out-done in the description.

I might here expatiate largely on several customs that are now forgotten, though often intimated by ancient authors; and particularly, on many expressions of their cotemporary poets, which they had an eye upon in their reflections, though we at present know nothing of the business. Thus Ovid begins the second book of his elegies, with these two lines:

Hæc quoque scribebam Pelignis natus aquosis,
Ille ego nequitiæ Naso poeta meæ.

How far these may prove the four verses prefixed to Virgil's Æneid genuine, I shall not pretend to determine: but I dare say Ovid, in this place, hints at them if they are so, and, I believe, every reader will agree that the humor of these lines would be very much heightened by such an allusion, if we suppose a love adventure ushered in with an *ille ego*, and taking its rise from something like a preface to the Æneid. Guesses might be numberless on this occasion, and though sometimes they may be grounded falsely, yet they often give a new pleasure to the reader, and throw in abundance of light on the more intricate and obscure passages of an ancient author.

But there is nothing we want more direction in at present than the writings of such ancient authors as abound with humor, especially where the humor runs in a kind of cant and a particular set of phrases. We may indeed, in many places, by the help of a good scholiast, and skill in the customs and language of a country, know that such phrases are humorous and such a metaphor drawn from a ridiculous custom; but at the same time the ridicule flags, and the mirth languishes to a modern reader, who is not so con-

versant and familiar with the words and ideas that lie before him; so that the spirit of the jest is quite palled and deadened, and the briskness of an expression lost to an ear that is so little accustomed to it. This want of discerning between the comical and serious style of the ancients, has run our modern editors and commentators into a senseless affectation of Terence's and Plautus's phrases, when they desire to appear pure and classical in their language: so that you often see the grave pedant making a buffoon of himself, where he least designs it, and running into light and trifling phrases, where he would fain appear solemn and judicious.

Another great pleasure the ancients had beyond us, if we consider them as the Poet's countrymen, was, that they lived as it were upon the spot, and within the verge of the poem; their habitations lay among the scenes of the Æneid; they could find out their own country in Homer, and had every day, perhaps, in their sight the mountain or field where such an adventure happened, or such a battle was fought. Many of them had often walked on the banks of Helicon, or the sides of Parnassus, and knew all the private haunts and retirements of the muses: so that they lived as it were on *fairy ground*, and conversed in an enchanted region, where every thing they looked upon appeared romantic, and gave a thousand pleasing hints to their imaginations. To consider Virgil only in this respect: how must a Roman have been pleased, that was well acquainted with the capes and promontories, to see the original of their names as they stand derived from Misenus, Palinurus, and Cajeta! that could follow the Poet's motions, and attend his hero in all his marches from place to place! that was very well acquainted with the lake Amsanctus, where the fury sunk, and could lead you to the mouth of the cave where Æneas took his descent for hell! Their being conversant with the place where the poem was transacted, gave them a greater relish than we can have at present of several parts of it; as it affected their imaginations more strongly, and diffused through the whole narration a greater air of truth. The places stood as so many marks and testimonies to the veracity of the story that was told of them, and helped the reader to impose upon himself in the credibility of the relation. To consider only that passage in the 8th Æneid, where the poet brings his hero acquainted with Evander, and gives him a prospect of that circuit of ground, which was afterwards covered with the metropolis of the world. The story of Cacus, which he there gives us at large, was probably raised on some old confused tradition of the place, and if so, was doubly entertaining to a Roman, when he saw it worked up into so noble a piece of poetry, as it would have pleased an Englishman, to have seen in Prince Arthur any of the old traditions of Guy varied and beautified in an episode, had the chronology suffered the author to have led his hero into War-

wickshire on that occasion. The map of the place, which was afterwards the seat of Rome, must have been wonderfully pleasing to one that lived upon it afterwards, and saw all the alterations that happened in such a compass of ground: two passages in it are inimitably fine, which I shall here transcribe, and leave the reader to judge what impressions they made on the imagination of a Roman, who had every day before his eyes the Capitol and the Forum.

Hinc ad Tarpeiam sedem et Capitolia ducit
Aurea nunc, olim silvestribus horrida dumis.
Jam tum Religio pavidos terrebat agrestes
Dira loci, jam tum silvam saxumque tremebant.
Hoc nemus, hunc, inquit, frondoso vertice collem,
Quis Deus, incertum est, habitat Deus. Arcades ipsum
Credunt se vidisse Jovem: cum sæpe nigrantem
Ægida concuteret dextra, nimbosque cieret.

And afterwards,

— ad tecta subibant
Pauperis Evandri, passimque armenta videbant
Romanoque foro et lautis mugire carinis.

There is another engaging circumstance that made Virgil and Homer more particularly charming to their own countrymen, than they can possibly appear to any of the Moderns; and this they took hold of by choosing their heroes out of their own nation: for by this means they have humored and delighted the vanity of a Grecian or Roman reader, they have powerfully engaged him on the hero's side, and made him, as it were, a party in every action; so that the narration renders him more intent, the happy events raise a greater pleasure in him, the passionate part more moves him, and in a word the whole poem comes more home, and touches him more nearly, than it would have done, had the scene lain in another country, and a foreigner been the subject of it. No doubt but the inhabitants of Ithaca preferred the Odyssey to the Iliad, as the Myrmidons, on the contrary, were not a little proud of their Achilles. The men of Pylos probably could repeat word for word the wise sentences of Nestor; and we may well suppose Agamemnon's countrymen often pleased themselves with their Prince's superiority in the Greek confederacy. I believe, therefore, no Englishman reads Homer or Virgil with such an inward triumph of thought, and such a passion of glory, as those who saw in them the exploits of their own countrymen or ancestors. And here by the way, our Milton has been more universally engaging in the choice of his persons, than any other poet can possibly be. He has obliged all mankind, and related the whole species to the two chief actors in his poem. Nay, what is infinitely more considerable, we behold in him not only our ancestors, but our repre-

sentatives. We are really engaged in their adventures, and have a personal interest in their good or ill success. We are not only their offspring, but sharers in their fortunes; and no less than our own eternal happiness or misery depends on their single conduct: so that every reader will here find himself concerned, and have all his attention and solicitude raised, in every turn and circumstance of the whole poem.

If the Ancients took a greater pleasure in the reading of their poets than the Moderns can, their pleasure still rose higher in the perusal of their orators; though this I must confess proceeded not so much from their precedence to us in respect of time, as judgment. Every city among them swarmed with rhetoricians, and every senate-house was almost filled with orators; so that they were perfectly well versed in all the rules of rhetoric, and perhaps knew several secrets in the art that let them into such beauties of Demosthenes, or Cicero, as are not yet discovered by a modern reader. And this I take to have been the chief reason of that wonderful efficacy we find ascribed to the ancient oratory, from what we meet with in the present; for, in all arts, every man is most moved with the perfection of them, as he understands them best. Now the rulers of Greece and Rome had generally so well accomplished themselves in the politer parts of learning, that they had a high relish of a noble expression, were transported with a well-turned period, and not a little pleased to see a reason urged in its full force. They knew how proper such a passage was to affect the mind, and, by admiring it, insensibly begot in themselves such a motion as the orator desired. The passion arose in them unawares, from their considering the aptness of such words to raise it. Accordingly, we find the force of Tully's eloquence showed itself most on Cæsar, who probably understood it best; and Cicero himself was so affected with Demosthenes, that it is no wonder when he was asked, which he thought the best of his orations, he should reply, "the longest." But now the generality of mankind are so wholly ignorant of the charms of oratory, that Tully himself, who guided the lords of the whole earth at his pleasure, were he now living, and a speaker in a modern assembly, would not, with all that divine pomp and heat of eloquence, be able to gain over one man to his party. The vulgar indeed of every age are equally moved by false strains of rhetoric, but they are not the persons I am here concerned to account for.

The last circumstance I shall mention, which gave the Ancients a greater pleasure in the reading of their own authors than we are capable of, is that knowledge they had of the sound and harmony of their language, which the Moderns have at present a very imperfect notion of. We find, even in music, that different nations have different tastes of it, and those who most agree have some

particular manner and graces proper to themselves, that are not so agreeable to a foreigner: whether or no it be that, as the temper of the climates varies, it causes an alteration in the animal spirits, and the organs of hearing; or as such passions reign most in such a country, so the sounds are most pleasing that most affect those passions; or that the sounds, which the ear has ever been most accustomed to, insensibly conform the secret texture of it to themselves, and wear in it such passages as are best fitted for their own reception; or, in the last place, that our national prejudice and narrowness of mind make every thing appear odd to us that is new and uncommon: whether any one, or all of these reasons may be looked upon as the cause, we find by certain experience, that what is tuneful in one country, is harsh and ungrateful in another. And if this consideration holds in musical sounds, it does much more in those that are articulate, because there is a greater variety of syllables than of notes, and the ear is more accustomed to speech than songs. But had we never so good an ear, we have still a faltering tongue, and a kind of impediment in our speech. Our pronunciation is, without doubt, very widely different from that of the Greeks and Romans; and our voices, in respect of theirs, are so out of tune, that, should an Ancient hear us, he would think we were reading in another tongue, and scarce be able to know his own composition by our repetition of it. We may be sure, therefore, whatever imaginary notions we may frame to ourselves, of the harmony of an author, they are very different from the ideas which the author himself had of his own performance.

Thus we see how Time has quite worn out, or decayed several beauties of our ancient authors; but to make a little amends for the graces they have lost, there are some few others which they have gathered from their great age and antiquity in the world. And here we may first observe, how very few passages in their style appear flat and low to a modern reader, or carry in them a mean and vulgar air of expression; which certainly arises, in a great measure, from the death and disuse of the languages in which the Ancients compiled their works. Most of the forms of speech, made use of in common conversation, are apt to sink the dignity of a serious style, and to take off from the solemnity of the composition that admits them; nay, those very phrases, that are in themselves highly proper and significant, and were at first perhaps studied and elaborate expressions, make but a poor figure in writing, after they are once adopted into common discourse, and sound over familiar to an ear that is every where accustomed to them. They are too much dishonored by common use, and contract a meanness by passing so frequently through the mouths of the vulgar. For this reason, we often meet with something of a baseness in the styles of our best English authors, which we cannot be

so sensible of in the Latin and Greek writers, because their language is dead, and no more used in our familiar conversations; so that they have now laid aside all their natural homeliness and simplicity, and appear to us in the splendor and formality of strangers. We are not intimately enough acquainted with them, and never met with their expressions but in print, and that too on a serious occasion; and therefore find nothing of that levity or meanness in the ideas they give us, as they might convey into their minds, who used them as their mother-tongue. To consider the Latin poets in this light, Ovid, in his Metamorphoses, and Lucan, in several parts of him, are not a little beholden to antiquity for the privilege I have here mentioned, who would appear but very plain men without it; as we may the better find, if we take them out of their numbers, and see how naturally they fall into low prose. Claudian and Statius, on the contrary, whilst they endeavour too much to deviate from common and vulgar phrases, clog their verse with unnecessary epithets, and swell their style with forced unnatural expressions, till they have blown it up into bombast; so that their sense has much ado to struggle through their words. Virgil and Horace, in his Odes, have run between these two extremes, and made their expressions very sublime, but at the same time very natural. This consideration, therefore, least affects them, for, though you take their verse to pieces, and dispose of their words as you please, you still find such glorious metaphors, figures, and epithets, as give it too great a majesty for prose, and look something like the ruin of a noble pile, where you see broken pillars, scattered obelisks, maimed statues, and a magnificence in confusion.

And as we are not much offended with the low idiotisms of a dead language, so neither are we very sensible of any familiar words that are used in it, as we may more particularly observe in the names of persons and places. We find in our English writers, how much the proper name of one of our own countrymen pulls down the language that surrounds it, and familiarizeth a whole sentence. For our ears are so often used to it, that we find something vulgar and common in the sound and cant; but fancy the pomp and solemnity of style too much humbled and depressed by it. For this reason, the authors of poems and romances, who are not tied up to any particular set of proper names, take the liberty of inventing new ones, or at least of choosing such as are not used in their own country; and, by this means, not a little maintain the grandeur and majesty of their language. Now the proper names of a Latin or Greek author have the same effect upon us as those of a romance, because we meet with them no where else but in books. Cato, Pompey, and Marcellus sound as great in our ears, who have none of their families among us, as Agamemnon, Hec-

tor, and Achilles; and therefore, though they might flatten an oration of Tully to a Roman reader, they have no such an effect upon an English one. What I have here said, may perhaps give us the reason why Virgil, when he mentions the ancestors of three noble Roman families, turns Sergius, Memmius, and Cluentius, which might have degraded his verse too much, into Sergestus, Mnestheus, and Cloanthus, though the three first would have been as high and sonorous to us as the other.

But though the poets could make thus free with the proper names of persons, and in that respect enjoyed a privilege beyond the prose writers; they lay both under an equal obligation, as to the names of places: for there is no poetical geography, rivers are the same in prose and verse; and the towns and countries of a romance differ nothing from those of a true history. How oddly therefore must the name of a paltry village sound to those who were well acquainted with the meanness of the place; and yet how many such names are to be met with in the catalogues of Homer and Virgil! Many of their words must therefore very much shock the ear of a Roman or Greek, especially whilst the poem was new; and appear as meanly to their own countrymen, as the Duke of Buckingham's Putney-pikes and Chelsea cuirassiers do to an Englishman. But these, their catalogues, have no such disadvantageous sounds in them to the ear of a Modern, who scarce ever hears of the names out of the poet, or knows any thing of the places that belong to them. London may sound as well to a foreigner as Troy or Rome; and Islington perhaps better than London to them who have no distinct ideas arising from the names. I have here only mentioned the names of men and places; but we may easily carry the observation further, to those of several plants, animals, &c. Thus, where Virgil compares the flight of Mercury to that of a water-fowl, Servius tells us, that he purposely omitted the word Mergus, that he might not debase his style with it; which, though it might have offended the niceness of a Roman ear, would have sounded more tolerably in ours. Scaliger, indeed, ridicules the old scholiast for his note; because, as he observes, the word Mergus is used by the same poet in his Georgics. But the critic should have considered that, in the Georgics, Virgil studied description more than majesty; and therefore might justly admit a low word into that poem, which would have disgraced his Æneid; especially when a god was to be joined with it in the comparison.

As antiquity thus conceals what is low and vulgar in an author, so does it draw a kind of veil over any expression that is strained above nature, and recedes too much from the familiar forms of speech. A violent Grecism, that would startle a Roman at the reading of it, sounds more natural to us, and is less distinguishable from other parts of the style. An obsolete, or a new word that

made a strange appearance at first to the reader's eye, is now incorporated into the tongue, and grown of a piece with the rest of the language. And as for any bold expressions in a celebrated Ancient, we are so far from disliking them, that most readers single out only such passages as are most daring to commend; and take it for granted, that the style is beautiful and elegant, where they find it hard and unnatural. Thus has time mellowed the works of antiquity, by qualifying, if I may so say, the strength and rawness of their colors, and casting into shades the light that was at first too violent and glaring for the eye to behold with pleasure.

## CAMBRIDGE GREEK POEM.

To the Editor of the Classical Journal.

The following specimen of Cambridge Greek, such as it was a century ago, may not be uninteresting to several of your readers. Although somewhat uncouth, it must be allowed there is very little in it of that which may be denominated *shred-and-patch-work*—a method of composition sometimes adopted at the present day. X.

*Παρῳδία πρὸς κρέσσονα τινὰ ποιητὴν εἰς τὴν εἰρηνογραφίαν προτρεπτική.*

ΠΙΝΔΑΡΟΥ ζάλωσ' ὃς, Ἴουλε, Μοῖσαν,
Ἄπτερον κήρωμ' ὅγε κινδυνεύει
Δαιδάλου πάλλων κυανῇσι θήσειν
Οὔνομα δίναις.
Ὡς καταῤῥάκτης ποταμὸς κατ' οὐρέων,
Τόν θ' ὑπερβάλλειν τρέφεν ὄμβρος ὄχθας,
Ἄσπετον ζεῖ, καὶ φέρεται βαθύῤῥουν
Πίνδαρος ἀχῶν,
Φοιβάδ' ἐξάπτων κροτάφοισι δάφναν,
Εἴτε τολματὰν διθύραμβον ὄρσας,
Μέτρ' ἀμέτρως καὶ μάλ' ἄτακτα συνθεὶς,
Οἶδμα κυλίνδει
Ποικιλόθρουν εἴτε Θεοὺς, Θεῶν τε
Αἷμ' Ἄνακτας, (τῶν ὑπὸ χέρσ' ὑβρισταν
Πίπτε Κενταύρων γένος, ἠδὲ τρισσᾶς
Φλέγμα Χιμαίρας,)
Εἴτε τούς γ' (ᾄδει,) ἀνέπεμψε νίκη
Ἠλέαθεν Ἀμιθέους, κέλητα,

Πυγμάχον τ' ἀντάξιον ἀνδριάντων
Μυριοσήμων
Ἑμνέων. Διρκαῖον ὑπ' ὄρνιν οὖρος
Πουλὺς αἰωρεῖ νεφέων ἐφ' ὕψη
Βάντα· κἀγὼ θυμὸν ἔχων Ματίνης
Οἶα μελίττης
Ἁδὺ τευχούσης μέλι πουλυμόχθως,
Πολλάκ' ἀνθηρὸν νάπος ἀμφί θ' ὑγροῦ
Χάμιδος λειμῶνας ἀοιδὸς ἔργον
Εὐτελὲς ἀσκῶ.
Πηκτίδ' ἄσεις ἀκροτέρῃ τύγ' ΄ΑΝΝΗΝ
Κάλλεα τρισσῶν ἀγαθὴν Θεάων,
Μῆτιν, Εἰρήνην, Θρόνου ἀξίωμ', ἴδ'
Ἄρεος ἔργα.
Μεῖζον Ἧς Θνητῶν γενεῇ τ' ἄμεινον
΄Εκ Διός γ' οὐδὲν χαρίσαντο Μοῖραι,
Οὐδ' ἔχοι δωτὴρ χαρίσασθ' ἐάων
Χῷ πάρος Αἰῶν
Χρύσεος· γράψεις τριπόθατον Ὡρῶν
Κύκλον, Εἰρήνης τε φαεινὸν ὄμμα,
Τῆς γ' ὑπ' εὐδίας ἐγέλασσ' ἀπείρων
Πᾶσα περὶ χθών.
Εὖδει ὡς Ἀρης χρονίου παλαίστρας
΄Ασμεν' ἤδη γ' αἰναρέτας· φίλη τῷ
Πρὶν κόρυς λαμπρὰ, πρύλεός τε Καμβρου
΄Εχθρὸν ἐς ὄμμα.
Εἰ δ' ὁ μὴ δμηθεὶς Μεγάλας ἕκατι
Παλλάδος, βλάθρ' ὡς κυπάριττος Εὔροις
΄Ηριπεν, μακρὰν κεφαλῇ τ' ἄραξεν
Κείμενος Αἶαν,
Τῆς Μόνης γ' ἥττων, (ὑπέροπλος ἄλλων,)
Καίπερ αἰχμητὴς, Διὸς ἔκ τε φύτλης,
Τευτόνων πύργους προσέβαλλε μακρῷ
΄Εγχεῖ θύων·
΄Ος ποτ' οὐ λάθρῃ βαρὺς, ἀμφαδὸν δὲ
Νηπίους (οἶ, οἶ,) κατέκαυσε κηλεαῖς
Φλοξὶ δηώσας, τά τ' ἄφαντα κεδνᾶς
΄Εμβρυα μητρός·
Νῦν τ' ἄρ' ἢ δίας ἐλίκεσσι πειθοῦς,
΄Ασχέτῳ μᾶλλον βέλει ἢ δαμασθεὶς,
Σοῦ τε Τυδείδεω περονατὸς ἔγχει,
(Χάλκεον ὕπνον
΄Ος σχεδὸν κοιμᾶτο πάρος γ',) δδ' αὖθις
Νήγρετ' εἰρήνης τρυφεραῖς ἐπ' ἀγκαῖς
Δρέψεται ὕπνων μαλακῶν ἄωθ', ὡς
Νεῖκος ἀπαυδῶν.

Σοὶ ποτικλαίων μόλε, πομφόλυξε
Θῆλυς ἀμφοῖν δ' οἱ βλεφάρων ἐέρσῃ·
Ὦ 'γαθὴ, ὡς εἶδες, ἐπ' ὀμμάτεσσιν
Ἴζε γέλως τευ·
Εὖδε, τὰς εἶπας, καὶ ἄκεσσον ἄλγη,
Ἐννόει δ' ἔμπης, σὺ κάχ' ὅσσ' ἔοργας
Μυρί' ἀβληχρούς, βροτολογὲ, λαοὺς,
Τειχεσίπληκτα,
Τῆς τε θρησκείας παρέωσας ἁγνῆς
Δόγμ' ἀληθές· Νῦν κοεραῖς θυηλαῖς
Ἔμπυροι βωμοὶ, σέθεν οὔκετ', Ἄρες,
Ὁπλομανοῦντος,
Ζήλῳ ἐκκαύσουσι λατρεύμαθ' ἱπλῶ
Ἅγν' ἀνείδωλ'· Ἄλλα τε μυρί' ἔσεις
Χάρματ' Εἰρήνης πολύδωρα καλῆς,
Ἔργον Ἀνάσσης.
Τῆμος αὐδᾶς (εἴ τι γ' ἀκουστὸν εἴπω,)
Σοὶ ἐμᾶς μίξει στόμα πουλὺς ἆχος·
Ἁλίου φῶς, καὶ κλυτὸν ὄμμ' ἀείσω,
Πύκν' ἐπαμείβων
Καὶ τύ γ' ὡς πομπεύῃ, Ἰὼ τὺ Πομπή·
Οὐχ ἅπαξ ᾄσευμες, Ἰὼ τὺ Πομπὴ,
Ἄστυ ξυμπᾶν· τῷ τε βροτῶν Ἄνακτι
Θύσομεν εὐχάς.

PHIL. BOUQUET, D.D.
*Coll. Trin. Soc. et Profess. Hebr.* 1713.

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# IN CARMINA EPODICA ÆSCHYLEA COMMENTARIUS.

## AUCTORE G. B.

NO. I.

LEGEM, quam sibi Euripides imposuit in versibus Epodi tornandis, eam dudum Æschylus, prioris ævi Lyricos secutus, in scenam tulit. Neque exstat locus quidem unus, quin facillime ad canona illum redigi possit; nihil enim moror carmen istud corruptissimum in Supplicibus: in quo tamen, utcunque mendoso, vestigia carminis Antistrophici indagantibus se produnt non penitus deleta. Id mox demonstrabo, cum Epodos reliquarum fabularum probe constituero. A Prometheo ordior: cujus tria Epodica carmina sic compone.

V. 114.

Τίς ἀχὼ, τίς ὀδμὰ
προσέπτα μ' ἀφεγγὴς
θεότυτος ἢ βρότει-
ος ἢ κεκραμένη;
ἵκετ' ἐπὶ
τέρμονα πά-
γον πόνων ἐμῶν θε-
αρὸς· εἴ τι δὴ φίλ-
ων; ὁρᾷν
ἐστὶ δεσμ-
ώτην με, δύσ-
ποτμον θέαν.

V. 2. Θεόσυτος. Hanc lectionem satis munivi in *Class. Journ. No.* X. *p.* 307. Metrum et lingua respuunt θεόσσυτος. V. 6. Vulgo τερμόνιον ἐπὶ πάγον. At τερμόνιος est vox nauci. Dicitur τέρμονα πάγον ut ἀσφόδελον λειμῶνα, in Hom. Od. Λ. 538. παρθένου πηγῆς in Pers. 619. Σκύθην οἶμον Prom. 1. Vid. Abresch. ad S. C. Th. 231. V. 8. Vulgo ἢ τί δὴ θέλων Ὁρᾶτε—Θεόν. At veram scripturam commonstrat locus simillimus in v. 310. ἢ θεωρήσων τύχας Ἐμὰς ἀφῖξαι καὶ συνασχαλῶν κακοῖς Δέρκου Θέαμα. Unde vice θεὸν reposui θέαν: cui lectio Θεῶν, in uno MS. reperta, aliquatenus favet confirmatæ a θέαμα δυσθέατον in v. 69. et δυσκλεὴς θέα in v. 249. Reposui quoque φίλων vice θέλων. De θέλει et φιλεῖ permutatis vide ad Tro. 27. Et profecto τί φίλων *aliquid amicorum* tuetur κακοῖς ξυνασχαλῶν: quod amicitiæ est signum. V. 9. Ex ὁρᾶτε erui ὁρᾷν ἐστι: cf. Agam. 1356. Ὁρᾷν πάρεστι.

V. 708.

ἔα ἔα
ἄπεχε, φεῦ·
οὔποτ' ἠύχ-
ουν ξένους
μολεῖν ἂν λόγους,
ἐς ἀκοὰν ἐμὰν,
οὐδ' ὧδε δυσθέατα δεῖ-
ματ' ἢ δύσοιστα πήματ' ἀμφ-
ήκει κέντρῳ
ψήχειν ψυχὰν
ἐμάν· ὦ
ἰὼ μοῖρ-
αν ἄμμορον πέφρικ', εἰσ-
ιδοῦσα πρᾶξιν Ἰοῦς.

V. 5. Vulgo μολεῖσθαι. Verbum est nihili. Reposui μολεῖν ἂν· Optime in 688. ἂν Διὸς μολεῖν emendavit Elmsleius in *Edinburgh Rev.* N. xxxiii. p. 236. quem sequi debuit Blomfieldus in ed. 2dâ. Verum ille Editor bona aliena aliquando contemnit, aliquando tacite surripit. V. 8. Vice καὶ dedi ἢ. Vid. Porson ad Orest. 821. Mox λύματα delevit Botheus corruptam scripturam vice δείματα. In Troas. 602. Hector esse dicitur λῦμ' Ἀχαιῶν: at optime Musgravius emendat δεῖμ'. V. 10. Pro ψύχειν reposuit Le-Grand apud Schutzium ψήχειν. Non ψύχειν, *perfrigefacere*, verum ψήχειν *radere* dicitur κέντρον. Error idem apud Hesychium verba illa confundentem corrigunt VV. DD. e quorum sententiis lege, serie vel renitente, ψήχει, τρίβει, ξύει, σμήχει· ψύχει, καταμαλάσσει, πραΰνει, καὶ τὰ ὅμοια. V. 12. Vulgo μοῖρα μοῖρα. Erui μοῖραν ἄμμορον. Oxymora perdite amat Æschylus.

V. 934.

Ἐμοὶ δ' ὅτι μὲν
ἀμαλὸς ὁ γάμος
ἄφοβος· οὐ
δέδια· μη-
δὲ κρείσσόνων θεῶν ἔρως
ἄφυκτον ὄμμα προσδράκοι μ',
ἀπόλεμος
ὁ πόλεμος,
ἀπέρωτος ἵμ-
ερος· οὐχ ὁρῶ
τίς ἂν γενοίμαν, τὰν Διὸς
μῆτίν θ' ὅπα φύγοιμεν ἄν.

V. 1. Hæc Antistrophica esse statuit Elmsleus l. c. p. 240. Injuste, ut opinor. Bene tamen eruit προσδεόμοι e προσδεόμοι scriptura MSti unius. V. 5. Olim Blomfieldus θεῶν et ipse ἔρως, rejicere voluimus. Sed vocem utramque metrum poscit. V. 9. In *Class. Journ.* N. i. p. 35. ex ἄπορα πόρμιος erui ἀπίρωτος ἵμερος collato Choeph. 599. ἀπίρωτος ἔρως. Id metrum nunc confirmat. Exstat quoque Διὸς ἵμερος in Nostri Suppl. 90. V. 10. Vulgo οὐδ' ἔχω——mox Διὸς γὰρ οὐχ ὁρῶ. At illud γὰρ οὐχ ὁρῶ est e var. lect. ideoque reposui. Denique Θ excidit ob Ο, et μεν ob μαν. etenim vulgo φύγοιμ' ἄν.

In S. C. Thebas metra Epodica hodie non exstant. Carmina omnia sunt Antistrophica, a me aliisque in ordinem redacta. Blomfieldus quidem errore in antiquo versari mavult quam veritatem nuper repertam colere. Non igitur mirum est, si parum videt ille Editor Antipæstos irregulares ad eandem normam esse redigendos. Hoc qui negaverit, dicet fortasse se vulgatam scripturam intelligere posse in 822 et sqq. necnon 1065 et sqq. quod vix jurato crediderim. Tu lege in altero loco

| στρ. | ἀντιστρ. |
|---|---|
| Ὦ μέγαλε Ζεῦ καὶ πολιοῦχοι | Ἦ τοὺς μογεροὺς καὶ δυσδαίμονας |
| Δαίμονες, οἳ τοὺς Κάδμου πύργους | αἰνοτόκους κλαύσω πολεμάρχους; |
| ἐῤῥύεσθ' ἔτι, | οἳ δῆτ' ὀρθῶς |
| πότερον χαίρων ἐπαλαλάξω | κατ' ἐπωνυμίαν καὶ δι' ἄνοιαν |
| τὰ πόλεως ἀσινῆ; | ὤλοντ' ἀσεβῆ. 10 |

V. 2. Vulgo οἱ δὴ—τούσδε ῥύεσθε πότερον. At MS. τούσδ' ἐῤῥύεσθε vero proxime. Lingua postulat ἐῤῥύεσθε. Id pueri sciunt. Hinc patet pessime a Blomfieldo edi ἐξερυσάμην βροτοὺς in Prom. 243. quem non modo Elmsleius l. c. p. 214. dedocere poterat, verum et ipse locus Euripidis in notis suis citatus, scilicet Alc. 11. ὃν θανεῖν ἐῤῥυσάμην ubi ρ duplicatur, ut par est: unde corrigas errorem Brunckii scribentis ἐξερύετο in Bacch. 254. vice ἐξεῤῥύετο. Bene igitur reposui in Æschylo ἐῤῥύεσθε: cui verbo addidi literas τι ob π in πότερον omissas. In Præf. ad Tro. p. xxi. restitui Soph. El. 114. legendo Εἰ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ' ἔτι ubi vulgo deest ἔτ. V. 4. Vulgo χαίρω κἀπολολύζω. At displicent duo tempora non bene copulata. V. 5. Vulgo πόλεως ἀσινεῖ σωτῆρι. At MSS. quidam σωτηρίᾳ. Unus σωτήρια. recte. Hinc intelligas et corrigas Hesych. Ἀσινῆ, ἀβλαβῆ ἢ πόλις. lege ἡ: Innuere voluit Lexicographus adjectivum Ἀσινὴς usurpatum esse de urbe dictum. Et probe statuit. Etenim τὰ πόλεως hic sumitur vice πόλις. V. 6. Displicet mihi istud μογερούς. Malim σμυγερούς. Hesych. Σμυγερὸν, ἐπίβουλον χαλεπόν. V. 7. Inepte vulgo ἀτίκνους. Reposui αἰνοτόκους. Vocem ejusdem familiæ restitui Æschylo apud *Class. Journ.* N. xvii. p. 22. ubi plura de similibus compositis dixi. V. 9. Post ἐπωνυμίαν inseruntur καὶ πολυνεικεῖς. i. e. ἢ (vel ἤγουν) πολυνεικεῖς: quas voces Blomfieldus, nihil de emblemate suspicatus, male transposuit post ὀρθῶς. V. 9. Ὤλοντ' ἀσεβῆ διανοίᾳ, metro jubente transposui. Rectius quoque cohærent κατ' ἐπωνυμίαν et δι' ἄνοιαν, quam διανοίᾳ.

Alter, quem innui, locus exstat in

V. 1061. et sqq.

στρ.

ΙΣΜ. πῶς τολμήσω μήτε σὲ κλάειν
μήτε προπέμπειν ἐπὶ τύμβον;
ἀλλὰ φοβοῦμαι κἀποτρέπομαι
δεῖμα πολίτων· 3
ΑΝ. σύ γε μὴν πολλῶν πενθητήρων
τεύξει·
ΙΣΜ. κεῖνος δ' ὁ τάλας ὑπὸ γᾶς
μονόκλαυτον ἔχων θρῆνον ἀδελφῆς
εἶσιν· τίς ταῦτα πύθοιτ' ἄν;

ἀντιστρ.

ΑΝ. δράτω πόλις οὖν καὶ μὴ δράτω
τοὺς κλάοντας Πολυνείκην·
ΗΜΙΧ. α'. ἡμεῖς μὲν ἴμεν, καὶ ξυν-
θάψομεν
ἅμα τῇδε προπομπ- 11
οί· γενέᾳ γὰρ κοινὸν τόδ' ἄχος·
καὶ πόλις ἄλλως ἄλλοτ' ἐπαινεῖ
τὰ δίκαι'· ΗΜΙΧ. β'. ἡμεῖς δ', ὥγε
πόλις περ
καὶ τὸ δίκαιον ξυνεπαινεῖ.

V. 5. Vulgo ἄγους. At non fuit ἄγους, quem soror erat lamentatura. Dedi ὑπὸ γᾶς, quæ verbum εἶσι enixe flagitat. V. 7. Vice πύθοιτο reposui πύθοιτο, *quis hæc audiret*, non *quis hæc obediret*. V. 8. οὖν huc retuli, quod libri exhibent in v. præeunti. V. 11. Vulgo αἵδε προπομποί—mox ἡμεῖς δ' ἅμα τῷδ' ὥσπερ τι πόλις. Ipse mutavi voces proximas in ὥ γε πόλις περ: quibus interpolator adscripserat ἅμα τῷδ' moniturus scilicet eas voces esse subaudiendas. At metricus offensus versu enormi τὰ δίκαι' ἡμεῖς δ' ἅμα τῷδ' ὥγε πόλις περ, ad priorem lineam ablegavit τὰ δίκαια. Mox errato librarii ὥγε πόλις περ fit ὥσπερ τι πόλις.

Ad Persas accedo. Illius fabulæ carmina tractavi in *Class. Journ.* N. ix. p. 19. at ea nunc retractare juvat. Sed Epodos præeuntes primum expendam.

V. 96. et sqq. Hoc carmen Antistrophicum esse monui ad Tro. Præf. p. xx. Alio ordine disposuit Seidler de Vers. Doch. p. 407. Utra sit verior ratio, lector eruditus eligat.

V. 680. et sqq. Sic lego.

Ὦ πολύκλαυτε φίλ-
οισι θανών τί τάδ'
ἀδάματα
δύναται;
περιπετῆ
σὰ διαδήμ-
ατα διάγνυσιν
ἀμέρα μία·
Ἀσιάτιδι γᾷ τᾷδ' ἐξεφθίνθ-
αι τρίσκαλμοι νάες ἄναες.

V. 3. Ed. Vict. τάδε δύνατα δύνατα. vero proxime. Redde τί τᾷδ' ἀδάματα δύναται *quid hæc olim invicta valent*. cf. 94. ἀπρόσοιστος γὰρ ὁ Περσᾶν Στρατὸς ἀλκίφρων τε λαός. V. 5. Ε περὶ τὰ σὰ δίδυμα διάγουσιν ἀμάρτια erui περιπετῆ σὰ διαδήματα διάγνυσιν ἀμέρα μία. Cf. 256. Ὡς ἐν μιᾷ πληγῇ κατέφθαρται πολὺς Ὄλβος. Sed aptiora loca ad tuendum ἀμέρα μία præbet nota Valckenaerii ad Phœn. 1688. Ὄλωλ'· ἓν ἡμάρ μ' ἄλβιον', ἓν δ' ἀφείλετο: ubi citatur Hec. 248. Τὸν πάντα δ' ὄλβον ἡμαρ ἓν μ' ἀφείλετο: et Sosiphanes apud Stob. p. 187 = iii. Ἃς ἓν τ' ἔδωκε φόγγος ἓν τ' ἀφείλετο. Unde corrigas Soph. Aj. 130. Ὡς ἡμαρ ἓν κλίνει τε κἀνάγει πάλιν: vice ἡμέρα: similiter in Euripidis Œdipi Fragm. xii. lege Ἀλλ' ἡμαρ ἓν

τοῦ μεταβολὰς πολλὰς ἴχει. Nullo jure Porsonus Advers. p. 303. rejicit μίαν ex Euphronis fragmento sic legendo Μί' ἡμέρα δὲ διαφορήσει ῥᾴδιον. His adde Euripid. Inus Fragm. xvi. μί' ἡμέρα Τὸν μὲν καθεῖλεν ὑψόθεν τὸν δ' ἦρ' ἄνω: quo respexit Philo Judæus Vit. Mos. I. p. 607. B. ἡ μιᾷ πολλάκις ἡμέρᾳ τὸν μὲν ὑψηλὸν καθαιρεῖ τὸν δὲ ταπεινὸν μετίωρον ἐξαιρεῖ. Quod ad διαδήματα regis signum, illud capitis decus imposuit Atridis ipse Æschylus ni fallor in Agam. 122. ubi legi debet Κιδὸς δὲ στρατόμαντις ἰδὼν διαδήμασι δίσσους Ἀτρείδας μαχίμους vice δύο λήμασι δίσσους. V. 9. Vulgo Πάσα γᾶ σᾶ τᾶδε. MSS. omittunt σᾶ. Rob. a vero procul Πᾶσα γᾶ τᾶδε. Dicitur Ἀσιάτιδε γᾶ ut χθὼν Ἀσιῆτις in v. 61.

V. 895 et sqq.

Καὶ τοὺς εὐκτεάν-
ους κατὰ κλῆρον
Ἰόνιον πολυάνδρους.
Ἑλλάνων ἐκράτυνεν
σφετεραῖς φρεσίν· ἀ- 5
κάματον δὲ παρῆν
σθένος ἀνδρῶν τευχήστων
ἐπικούρων τ' ἐμμίκτων·
νῦν δ' οὐκ ἀμφιβόλως θεόπεμπτα τάδ' αἰα-
νῆ· θρεόμαι πολέμοισι δαμασθέντας μεγαλ- 10
ωστὶ πλαγαῖς
ποντίαισι.

V. 7. τευχηστήρων non alibi offendi: neque metrum hic sinit. V. 8. E πεμμίκτων erui τ' ἐμμίκτων. quod magis placet, quoad metrum, quam πεμμίκτων ἐπικούρων. V. 9. Vulgo θεότρεπτα Rob. θεόπτπτα. voluit θεόπεμπτα. Id quoque Blomfieldo suboluit: mox vice τάδ' ὦν Ald. τάδ' ἦν ἄν. Dedi αἰανῆ, vocem Æschyleam. Cf. 642. αἰανῆ—βάγματα 935 αἰανῆ αὐδὰν et compositum δυσαιανῆ—βόαν in 286. Eum. 415. 569. et 940. Eadem vox restitui debet tam Æschylo quam Sophocli, quasi Tragicis illis propria, ab Euripide non usurpata. In Sophoclis Aj. 938. legitur Χωρεῖ πρὸς ἥπαρ οἶδα γενναία δίνη. At MSS. duo Bodleiani exhibent ἥδε. recte. mox lege ἥδε γ' αἰανὴ δίνη. Etenim Sophocles aliam formam αἰανὸς habet quam Æschyleam αἰανής. Vid. Aj. 672. νυκτὸς αἰανῆς κύκλος et El. 506. ἱππεία αἰανή. E quorum priori locorum facillime et verissime corriges S. C. Th. 398. Καὶ νύκτα ταύτην——Τάχ' ἂν γένοιτο μάντις ἡ ἄνοια τινί. Sic Ald. Rob. Edidit Blomfieldus ἐνοίᾳ τινί. Sed ἔνοιαν loci nullam video. Lege omnino αἰανὴ, vel ad Æschyli morem αἰανής. Etenim dicere vult Eteocles, noctem illam, cujus imaginem in clypeo suo Tydeus gestabat, futuram esse μάντιν ἐπώνυμον in Tydea morientem. Nox audit αἰανὴς i. e. atra: et nox atra (i. e. mors.) est ventura Tydeo. V. 10. Ald. φίρεται—δαμασθέντες. Mutavi in θρέομαι: sed fortasse perperam. V. 11. Vulgo μεγάλωστι—Erutas literas τι addidi voci μεγάλως. De adverbiis in τι desinentibus consule omnino Blomfieldum in Glossar. ad Prom. 216.

Accedo ad cantus, quos retractare libet. Hodie etenim lego

V. 942 et sqq.

| στρ. | ἀντιστρ. |
|---|---|
| ΞΕ. Ἰώνων ἀπηύρᾳ | ΞΕ. ὀλομένους ἀπέλιπον δ' |
| ναύφραχτος Ἄρ- | ἐκ βάριδος, |
| ης ἑτεραλκὴς | ἔῤῥων γᾶς ἄπο, |
| νυχίαν πλάκα κερσάμενος | Σαλαμινιάσιν στυφελοῖς |
| δυσδαίμονά τ' ἀκτάν· | θανόντας ἐπ' ἀκταῖς. |

Inter Antistrophica vice ἐκ νεὼς Τυρίας reposui ἐκ βάριδος cujus interpretatio est νεώς. Cur enim duces omnes e Tyria nave dicuntur excidisse, potius quam e navi quisque sua? Vulgatum aliquatenus tuetur v. 318 Φαρνοῦχος, οἵδε ναὸς ἐκ μιᾶς πέσον: ubi legi debet οἴγ' εἰς κῦμ' ἐσέπεσον ἐκ νεώς. E contra mecum facit versus fabulæ penultimus ἐν τρισκάλμοις βαρίσιν ὀλόμενοι. Mox vice ἔῤῥοντας ἐπ' ἄκραις, quod plane tautologum est ob θανόντας ἐπ' ἀκταῖς, dedi ἔῤῥων γᾶς ἄπο: illud ἔῤῥων bene exponit Hesych. per μόλις παραγενόμενος: denique, deleta ἄκραις var. lect. nec tamen proba, reposui θανόντας ex Ald. alii θείνοντας: debuit esse θεινομένους: confer v. 308 Στυφλοῖς παρ' ἀκταῖς θείνεται. Postremo Σαλαμινιάσι probe restituit Blomfieldus. Alter locus curis secundis dignus est in

966 et sqq.

| στρ. | ἀντιστρ. |
|---|---|
| Ἰώ μοι τὰς ὠγυγίους κατιδόντες | Ἰυγὰν μὴ δῆτ' ἀγαθῶν ὑπομίμνησκ' |
| στυγηρὰς Ἀθάν- | ἑταίρων, ἄλαστ- |
| ας ἅπαντες ἐνὶ πιτύλῳ | α κακὰ πρὸς κακοῖσι λέγων· |
| ἒ ἒ τλάμονες ἀσπαίρουσι χέρσῳ. | ἐβόα μελέων ἔντοσθεν ἧτορ. |

In Strophicis στυγνὰς, metro deficiente. In Antistrophicis bene Blomfieldus reposuit conjecturam Schutzii ἰυγὰν vice ἴυγγα. Mox vice μοὶ restitui μὴ cui favet Aldinum με. Dein ὑπομιμνήσκεις nullo modo metrum patitur, neque lingua ἑτάρων. Postremo στυγνὰ e gl. vocis ἄλαστα expuli: formulam κακὰ πρὸς κακοῖσι restitui: ε addidi verbo βοᾷ, et ἔντοσθεν cum Blomfieldo inserui vice ἔνδοθεν.

V. 1067 et sqq. sic lege.

ΞΕ. βόα νυν ἀντίδουπά μοι. ΧΟ. οἶ οἴ.
ΞΕ. αἰακτὸς εἰς δόμους κίω. ΧΟ. αἶ αἴ
ΞΕ. Περσὶς αἶα
ΧΟ. δυσβάϋκτος,
ΞΕ. ἰὼ δ' οἱ κατ' ἄστυ 5
ΧΟ. ἰὼ δ' οἱ 'πὶ ναῦ
ΞΕ. γοᾶσθ' ἀβροβάται
ΧΟ. ἰὼ βαριβάται
ΞΕ. τρισκάλμοισι βαρίσιν ὀλόμενοι.
ΧΟ. πέμψω τοί σε δυσθρόοισι γόοις. 10

V. 5, 6. Vulgo δὴ, et δῆτα; sed postulatur articulus. V. 8. Hic male repetitur Περσὶς αἶα δυσβάϋκτος. Ipse erui βαριβάται ex ἀβροβάται. Sic enim duo sententiæ membra bene cohærent οἱ κατ' ἄστυ ἀβροβάται et οἱ ἐπὶ ναῦ βαριβάται. Vocem proximam bene restituit Blomfieldus Lexico S. Germ. Βᾶρις, κατ' οἰκίας καὶ πλοῖον. Σοφοκλῆς ἐν Ποιμέσι βαρί-

βαν λέγει τὸν ναύτην ἢ τὸν τῆς βαρίδος ἐπιβιβηκότα. Corrigit Bl. in Glossario ad v. 559. βαριβάτων, ad normam vocis ναυβάτης.

*Etonæ, Dabam*
*Kalend. Jun.* A. S. MDCCCXV.

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# BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. II. [*Vide No. XXI. p.* 131.]

## In Nubes.

26. Τοῦτο: fo. τουτὶ: [ταὐτὸ emendatur ab Elmsleio, ni fallor.]

58. Δεῦρ' ἔλθ' ἵνα κλάῃς. Διὰ τί δὴ κλαύσομαι· Suidas ἴθ' in Δεῦρο. fo. δὴ 'γὼ κλαύσομαι vel κλαῦσαί με δεῖ. Immo κεκλαύσομαι; vid. infr. 1438.

[Duriusculum hîc est, et aures offendit, quod να in ἵνα ob geminam sequentem producatur. Non paulo sane rotundius corriperetur, et eo pacto Strepsiadæ verba cæsura finirentur, quod venustius. Adde quod pro ἔλθ' reponendum est ἴθ' auctore Suida; qui in v. Δεῦρο locum hunc sic citat Δεῦρ' ἴθ' ἵνα κλάῃς. Quare omnino reponendum Δεῦρ' ἴθ' ἵνα κλάῃς. Διὰ τί δὴ κεκλαύσομαι. Nimirum κεκλαύσομαι pro κλαύσομαι ab Atticis dictum: ut in hac ipsa fabula infra 1438. Μάτην ἐμοὶ κεκλαύσεται.] E Kust. ed.

73. Lege ἐπίθετο: [sic Brunck.]

[Mollior et numerosior erit versus si legeris Ἀλλ' οὐκ ἐπίθετο, etc. Sic alibi passim habet πίθου et πιθοίμην potius quam πείθου.] E Kust. ed.

96. In Schol. Eupolidis versus lege et distingue—δεξάμενος δὲ Σωκράτης Τὴν ** ἐπίδειξιν Στησιχόρου πρὸς τὴν λύραν Τὴν οἰνοχόην [ubi πρὸς τὴν λύραν addidit e Schol. ad 179.]

109. In Schol. Platonis versus lege Ὦ θεῖε Μόρυχε νῦν γὰρ εὐδαίμων ἔφυς Καὶ Γλαυκέτης ἡ ψῆττα, &c. Suidas in v. Μόρυχος habet Γλαυκότης: male.

114. Lege ἥττονα [et sic MSS.]

126. πεσὼν γε κατακείσομαι habet Suidas in Ἀλλ' οὐδ' ἐγώ.

130. σχινδάλμους μαθήσομαι: lege σχινδαλάμους: [sic Kust.] vid. Hesych et Suid.

[Versus hic loco quarto habet spondæum: quod ferri omnino nequit. Repone ergo e Suida et Hesychio—σχινδαλάμους: Anapæstus enim facile admitti potest eo loco; spondæus, ut dixi, minime.] E Kust. ed.

143. Forte delendum *σε*.

144. In Schol. *ἐν Λέσβῳ γουναπαίου Ἀπόλλωνος*. Ita Ald. quoque. Forte legendum *κορυπαίου*. Nicander. Theriac. 612. *Καὶ μυρίκης λάζοιο νέον παναχαρπέα θάμνον Μάντιν ἐνὶ ζώοισι γεράσμιον, ᾗ ἐν Ἀπόλλων Μαντοσύνας Κορυπαῖος ἐθήκατο καὶ θέμιν ἀνδρῶν*:

166. *ὦ τρισμακάριος*: an *ὦ τρισμακάριαι*?

173. In Schol. additur *οὐ* e Lysis. 229, ante *πρὸς τόν*.

185. Lege *δοκοῦσ' ἐοικέναι* [ob rationem fortasse quam aperuit Elmsleius ad Achar. 178. in Auctario.]

214. Lege *ποῦ 'σθ'*; [ob causam fortasse modo dictam.]

[Rotundius fuerit *ποῦ 'σθ'*;] E Kust. ed.

215. *πάνυ φροντίζετε*: Schol. *μέγα*: et sic Suidas in *Μέγα*. fo. *μεταφροντίζετε*.

[Olim in hoc versu pro *πάνυ* legebatur *μέγα*, quod Scholiastes agnoscit itemque Suidas in v. *Μέγα*: ubi *μέγα* interpretatur *πάνυ*. Nimirum illud e glossemate irrepsit, et invenuste profecto, cum mox sequatur *πόῤῥω πάνυ*. Quare hic revocandum est *μέγα*.] E Kust. ed.

219. In Basil: legitur *Σωκράτης* sine *ὦ*: quod olim inseruit B., mox voluit *τί*; *Σωκράτης*;

[In hoc versu deficit syllaba. Forte aliquis inserendam putet vocem *ὦ*, ut legatur *ὦ Σώκρατες*; Et sane scholiastes lectionem istam clare agnoscit. Sed frustra. Nam præterquam quod adversus *τὸ ἔθος* peccat, apparet ex versu abhinc tertio *Αὐτὸς σὺ κάλεσον* etc. nondum tum Strepsiadem compellasse Socratem: lego itaque *Αὐτός. Τίς αὐτός*; *Σωκράτης· Τί, Σωκράτης*; Nimirum *τί* hic est particula admirantis ut apud Latinos *quid* vel *hem*.] E Kust. ed.

223. In Schol. verba Pindari sic legit Bentl. *Ὦ τάλας ἐφήμερε νήπια βάζεις χρήματα διακομπεύων* e Suid. v. *Ὦ 'φήμερε*. [Vulgo *βαδίζεις*:] [sic Schneider emendavit ad Pindari Fragm. CLIII.]

238. Lege *ἐνέκ'* [vid. ad 185.]

248. In Schol. Platonis versus sic legit *Χαλεπῶς ἂν ᾤκησαιμεν ἐν Βυζαντίοις Ὅπου σιδαρέοισι τοῖς νομίσμασι Χρῶνται*: [vulgo abest *τοῖς*.]

267. fo. *κυνέην*: [et sic Salmasius ad Tertullian. p. 400 et MS.]

271. Suidas habet *προχόας* et *ἀρύτεσθε*.

[Repone metri gratia *Τὸ δὲ μὴ κυνέην*: nam vox *κυνῆ* priorem corripit. Mox vers. 271. lege *χρυσοῖς ἀρύτεσθε πρόχουσιν*. Vide Suidam in v. *Ἀρύτεσθε*.] E Kust. ed.

276. Forte *εὐάγητοι*.

[Ordo constructionis est *Ἀρθῶμεν ἀπ' Ὠκεανοῦ ἐπὶ κορυφὰς ὀρέων*. Quid igitur sibi volunt ista *δροσεραὶ φύσιν εὐάγητον*? Primum, nulla hic syntaxis est, neque ullum, cui adhærere possint. Neque enim hic dixeris aut *ἀρθῶμεν φύσιν* aut *φανεραὶ φύσιν*. Deinde quid est

εὐάγητον? Suidas exponit καθαρὰν λαμπράν. Scholiastes πανταχοῦ φερομένην ἢ λαμπράν. Quæ hariolationes sunt hominum ad incitas redactorum. Ex Antistrophâ εὔανδρον γᾶν scire licet εὐάγητον secundam producere. Ergo Doricum est pro εὐήγητον. Quid hoc ad λαμπράν? neque erit πανταχοῦ sed ῥᾳδίως φερομένην. Quæ si arridet interpretatio, tum legas licet δροσερὰν φύσιν εὐάγητοι. Sed languet meo judicio hæc oratio et potius legerim δροσερὰν φύσιν εὐγάθητοι *jucundæ, delectabiles* vel εὐάντητοι. Nimirum nubes, ubi roribus fœtæ, sunt εὐάντητοι: ubi tonitrubus et procellis, δυσάντητοι merito dicuntur. Sed absque ductu MSStorum nihil hic certi statui potest.] E Kust. ed.

[299. Hic pp. 77, 8,9, 80. pars exterior foliorum igne combusta est, sed eadem fere scripsisse videtur Bentl. atque apud Kusterum, licet multo magis breviter.]

322. In Schol. scripsit, "Ἐς κόλακας· Ἥξω φέρων σοὶ δεῦρο τὸν Πάρνηθ' ὅλον. *Montes polliceri.*" [Vulgo κόρακας et φέρων τε.]

[325. Ὡς οὐ καθορῶ· παρὰ τὴν εἴσοδον. Ἤδη νῦν μόλις ὁρῶ. Ut versum labantem fulcias pro ὁρῶ ex MS. Vaticano reponis ἀθρῶ: quia scilicet spondæus ibi requiritur. At ἀθρῶ cum compositis et similia vix unquam producuntur apud Comicos. Utcunque sit, adhuc syllaba desideratur ad versum complendum: et legendum ἤδη νυνί. Ego sic ex ingenio restitueram. Ὡς οὐ καθορῶ· παρὰ τὴν εἴσοδον. Ἤδη νυνὶ μόλις ἑώρων. Ἑώρων, διϊσυλλάβως ut sæpe. Sic in Avibus v. 1572. Ἑώρακα πάντων βαρβαρώτατον θεῶν. Mihi quidem hæc verior videtur lectio, quam illa Vaticana quam a correctore quodam profectam non dubito.] E Kust. ed.

[334. στρεπταιγλᾶν Ita nunc editur. At scribendum erat στρεπταίγλαν, cum accentu in penultima syllaba. Sed quid demum est illud στρεπταίγλαν? Explicant scilicet τὴν στρέφουσαν τὴν αἴγλην καὶ ἀφανίζουσὰν *avertentem solis radios.* Quod tamen analogia ipsa non patitur: siquidem στρεπτὸς passive significat, non active: et deinde ipsa ἔννοια est humilis et puerilis. Verterim potius στρεπταίγλαν *tortum fulgur emittentem*; nam ad fulgur nubium, non Solis lumen hic respici verisimile est. Tamen, utcunque hoc satis concinnum est, auguratur animus poetam scripsisse στραπταίγλαν. Στράπτειν scilicet est ἀστράπτειν, ut Στεροπὴ, ἀστεροπὴ: Σπάραγος, ἀσπάραγος: Στραπὴ, ἀστραπὴ; si fides Etymologo. Mox v.

336. Lego γαμψούς τ' οἰωνοὺς, addito τ'; ne cum Scholiaste et Suida *nubes* putide vocemus γαμψοὺς et οἰωνούς. Mox v. 338. rescribo κρέα τ' ὀρνιθήϊα κιχλᾶν.] E Kust. ed.

338. Lege κρέα τ' ὀρνιθεῖά τε, vid. Ran. 513. vel ὀρνιθήϊα.

[Ita Bentl. quem postea Etymologum citasse in v. Κίχηλαι ex eo patet quod, cum notavisse aliquid ad oram superiorem libri, igne consumtam, hodie manent tantummodo "—μοισιν· unde lego ἐρίοις [scil. in v. 342.] ἀναπεπταμένοισιν. Sed idem—logus in Εἴξασιν."

[Etenim Etymologus Aristophanis verba citat in Κιχηλαὶ et Εἴξασι. ex hoc loco.]

343. αὗται δὲ ῥῖνας: Insere γε: [Ignorabat igitur canona Dawesianum de ῥ inceptivo: sed vide Bentl. ad Achar. 1145.]

344. ἄντ' ἄν σ' ἔρωμαι: dele σ' [et sic Membr.] vel potius lege σ' ἔρομαι [et sic edidit Kust.]

347. πάνθ' ὅτι ἂν βούλωνται: lege πᾶν ὅτι βούλονται [et sic MSS. duo] vel πάνθ' ἂν βούλωνται: mox Ald. κἄτ' ἦν pro κἄν.

354. In Schol. "Lege et distingue Ληρεῖς ἔχων· γελοῖος ἔσται Κλεισθένης κυβεύων Ἐν τῇδε τῇ κάλλους ἀκμῇ—etenim illa γράφων αὐτὰ ἐν ἐπεισοδίῳ sunt Scholiastæ verba: quæ habet Suidas in Κλεισθένης." [Similiter emendavit Pierson ad Mœr. p. 391.]

357. παλαιγενὲς: insere ὦ; sed MS. Vat. παλαιογενές.

360. In Schol. "Vide Suidam in Πρόδικος ubi pro εἴσφρησις habet εἴς γέ τις· lege et distingue Τὸν ἄνδρα τοῦτον ἢ βίβλιον διέφθορεν Ἡ Πρόδικος ἢ τῶν ἀδολέσχων εἴς γέ τις: ubi αδ producitur ut infr. 1482. et 1487. Male Kusterus apud Suidam. [Ejus tamen sententiam comprobavit Ruhnken. ad Xenophon. Memor. 1. i. 31. etenim pro Choliambis habuisse videtur, dum legebat διέφθειρεν et εἴσφρησις. Verum Scazontas Aristophanes non alibi, præterquam in Parodiis, usurpat.]

368. σημείοις ἐγώ σε: lege σ'ἐγὼ σημείοις [et sic Kust. e MS. Vat.]

371. τούτῳ γέ τοι: lege τοῦτό γέ τοι [et sic 4. MSS. et Dawes. p. 225.]

381. οὐδέπω· lege οὐδέν πω [sic Duker. et Toup.]

389. Ἄτρεμας πρῶτον παππὰξ κἄπειτ' ἐπάγει παπαπαππὰξ, lege Ἄτρεμας οὕτω—ἐπάγει κἄπειτα παπαππάξ; at MS. Vaticanus Ἄτρεμας πρῶτον παππὰξ παππάξ; et sic Suidas in Παππάξ. [Dawesius quoque mutat ἐπάγει κἄπειτα.]

398. πῶς δῆτ': dele δῆτ': immo πῶς. Suidas in Σιμῶν' utrumque habet.

400. Lege Ἀθηνῶν: et in Schol. "sic Hom. Od. Γ. 278."

403. Deest ξηρὸς in Bas. "Insere ξηρὸς ex Schol."

407. Citat Schol. ad Lucian. in Timone T. 1. p. 71. [113. ed. Hemst.]

411. Laertius in Socrate ἐπιθυμήσας σοφίας recte. Mox idem δικαίως pro παρ' ἡμῶν.

412. Ἕλλησι γενήσει. Idem ἄλλοις διαζήσει. An leg. κἄλλοισι γενήσει? [Hotibius Lect. Aristoph. p. 41. prætulit κἄλλοισι et mox legit διάξεις:]

414. Καὶ μὴ—μήθ'—μήτε Μήτε ῥιγῶν—μήτε γ' ἀριστῶν—καὶ γυμνασίων: Idem Laertius habet Κοὐκ ἔτι—οὐθ'—οὔτε Οὔτ' αὖ ῥιγῶν—οὔτ' ἀριστῶν—καὶ ἀδηφαγίας.

415. Μήτε ῥιγῶν. Suid. μήτ' οὖν et μήτ' ἀριστῶν in Τρίβωνα.

416. γυμνασίων Suid. in Ἀνόητα.

421. ἕνεκα lege οὕνεκα vel ἕνεκεν [sic Duker.]

422. Ἄλλο τι δῆτ' οὐ νομιεῖς εἶναι θεὸν οὐδένα: Vet. Ed. ἀλλὰ Ald. δῆτ' οὖν: lege οὐδὲν [Dawes. quoque οὐδέν.]

424. οὐδ': at Suidas οὐκ in Ἀτεχνῶς.

430. ἀπὸ τουδὶ ἐν τῷ δήμῳ γνώμας μεγάλας οὐδεὶς νικήσει πλείονας ἢ σύ. lege Δήμου γνώμας μεγάλας, i. e. δήμου ψηφίσματα: vel si vulgatum retineas, delendum erit μεγάλας. Cf. Vesp. 592. Κἀν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν; et ita Suidas in Γνώμη. Idem Ἀπὸ τοῦ δὴ, ἀπὸ τοῦ νῦν. Ἀριστοφάνης Νεφελαῖς. [μεγάλας rejecit Kust.]

441. Scal. δείρειν. lege Ἀσκόν τε δέρειν.

[ἀσκὸν δέρειν sine dubio mendose, cum iambus sit pro anapæsto vel spondæo. Scaliger emendat ἀσκὸν δείρειν, quod nusquam exstat. Ego repono, ἀσκόν τε δέρειν. Nam cum ἀσκὸν δέρειν ex pluribus novissimum ponatur, recte ei additur τε.] E Kust. ed.

446. Scal. εὑρεσσιεπὴς: lege εὑρησιεπής. [sic MSS. 4.]

[Scaliger ob metrum reponit εὑρεσσιεπὴς: quod cum poeticum sit, non, nisi in Choro, tulerim. Ego verius castigo εὑρησιεπὴς: quo modo hic legendum esse contendo.] E Kust. ed.

447. In Schol. legit καχρῦς. versus est Trochaicus [et sic D'Arnaud, Lect. Gr. p. 126. Valck. Diatr. p. 221. diu ante Porson. Advers. p. 284.]

450. Suid. et Phot. Ματιολοιχὸς: Hesych. Ματαιολοιχὸς: sed lege Ματτυολοιχὸς, a ματτύη.

[Hoc verbum agnoscunt Schol. Phot. Suid. Eustath. alii. Hesych. habet ματαιολοιχός. Quorum alii a μάταιος, alii a μάτιον (quod ἐλάχιστον significare volunt) vel μάτιον mensuræ genere deducunt. Omnia hæc ex uno hoc Aristophanis loco fluxerunt, et eo quidem, ni fallor, mendoso. Nam ex Anapæsti lege ματιολοιχὸς primam producere debet; ergo non est a μάταιον, quod primam corripit. Illud vero μάτιον, sive *minimum* quid, sive mensura, quo sponsore admittemus? Quis alias hoc dixit, quis fando audivit? Sed ut Grammaticis hoc concedamus, quæ demum sententia exinde exorietur. Ματαιολοιχὸς *vanorum linctor, vanilinguus:* ματιολοιχὸς *minimorum linctor* vel *mensurarum linctor.* Hæc sane sunt Grammaticorum deliria. Ego minima mutatione corrigo ματτυολοιχός. Ματτύη autem quid sit, optime calles, *bellaria* nempe lautitiæ, ut turdi et id genus alia. Nosti illud Martialis *Inter quadrupedes mattya prima lepus.* Nosti etiam ex Athenæo, XIV. p. 664. Aristophanem voce ματτύη alibi usum esse. Ματτυολοιχὸς igitur ut κνισσολοιχὸς *mattyarum linctor,* quod non gulosum modo sed et impudentem notare possit, ut cum ceteris his epithetis θρασὺς τολμηρὸς, etc. congruat.] E Kust. ed. Conjecturæ Bentleii favet ματτιολοιχὸς ut exstat in MSS. 2. necnon Eustath. Od. *P.* p. 1817, 38=627, 27. allegatus a Brunckio: κνισσολοιχὸς ὁ πρὸς ὁμοιότητα εἴρηταί τινα τοῦ παρὰ τῷ Ἀριστοφάνει ματτυολοιχοῦ: sic enim legit Br. non ματιολοιχοῦ.

456. Personas disposuit, ut apud Kusterum monuit eas disponi debere.

[Omnia ab hoc versu usque ad 476. ἀλλ' ἐγχείρει, etc. in Editionibus Socrati tribuuntur, quæ tamen ad Chorum pertinent, ut multis indiciis mihi compertum est. Nam primo Socrates non debet facere *Cantica*, sed Chorus. Deinde illud τὸν πάντα χρόνον μετ' ἐμοῦ διάξεις an de Socrate dici potest? Immo de Nubibus, quarum cultor perpetuus futurus erat Strepsiades. Jam autem, quod præcedit, ταῦτα μαθὼν παρ' ἐμοῦ cujus, opinor, causâ hæc Socrati affingebantur, etiam ad Nubes pertinet: quippe quæ supra, v. 430. Nec ei promittunt, ἀλλ' ἔσται τοῦτο παρ' ἡμῶν. Tum verò, quod maxime valet, distichon illud Anapæsticum Ἀλλ' ἐγχείρει τὸν πρεσβύτην semper fere Cantica claudere solet (si Anapæsti mox sequantur; vel si, Trochaici, distichon Trochaicum) et eidem personæ tribuitur, quæ Canticum cecinerat. Distichon autem illud ad Chorum pertinere et Editiones agnoscunt et sensus aperte evincit.] E Kust. ed.

457. ἴσθι δ' ὡς: fo. δὲ et mox ἕξων e Suid. in Οὐρανομηκές.

[484. Ut versus stet, scribendum est ὀφείλεταί τι] E Kust. ed.

520. lege νικήσαιμί τ' ἐγὼ [ergo error est in Kust. ed. γ' ἐγώ.]

[Legendum est ex versus ratione οὕτω νικήσαιμί γ' ἐγὼ, etc. Ea enim hujus metri Eupolidei lex est inviolabilis ut in tertio loco Dactylus sit: at in dissyllabis illis pedibus vel Iambus, vel Trochæus, vel Spondæus, pro arbitrio scriptoris licite usurpari potest. Et Iambum quidem habes in v. 527, 535, et 549. Et sic alibi in fabulis.] E Kust. ed.

529. Lege Ὁ σώφρων τε χὠ καταπύγων ἄριστ' ἠκουσάτην. Vide Hephæst. p. 61.=109.

531. Vice παῖς ed. vet. παῖδ':

535. Lege ἦλθ' [et sic Br.]

538. Ex Addend. Epist. Prior. "οὐδὲν ἦλθε. Schol. et ex eo Suidas [in Οὐδὲν ἦλθε habent] οὐδὲν pro οὐκ: sed forte legendum Οὐδ' ἐσῆλθε:" [et sic in suo loco scripsit Bentl.]

550. Suidas in Ἐμπηδῆσαι sic profert locum Οὐκ ἐτόλμησ' αὖθις ἐμπηδῆσαι αὐτῷ τῷ κειμένῳ; quæ ex metaphrasi Scholiastarum sunt, ut sæpe ibi: lege ergo Κοὐκ ἔτλησ' αὖθίς γ' ἐπιπηδῆσαί γ' αὐτῷ κειμένῳ. Eleganter *Non sustinui insultare jacenti.*

[Hic versus a Suida in Ἐμπηδῆσαι sic profertur. Οὐκ ἐτόλμησ' αὖθις ἐμπηδῆσαι αὐτῷ κειμένῳ: quæ, ut sæpe fit, ex Scholiastarum Paraphrasi, accepta sunt, non ex ipso textu. Quid autem illud ἐτόλμησα et unde natum? Restituo tibi, ut opinor, lectionem variam, diu extinctam quam σχολιαστὴς ille expresserat. Κοὐκ ἔτλησ' αὖθίς γ' ἐπιπηδῆσαί γ' αὐτῷ κειμένῳ. Οὐκ ἔτλησα vel ἔτλην *non sustinui, non in animum induxi,* jacenti insultare. Hoc animi generosi argumentum erat.

556. Lege οὕνεχ' ἦν | Φρύνιχος:

[Lectio legem metri violat: nam Φρύνιχος quidem primam longam habet, et utcunque esset brevis in primo loco non stabit

dactylus. Rejeci igitur ἦν ad superiorem versum, ut legatur— οὔνεχ' ἦν Φρύνιχος—deinde in v. seq. pro αὖθις πεποίηκεν lege αὖθι πεποίηκεν, ut sit dactylus in tertio loco.] E Kust. ed.

563. In Schol. "lege θάλος [fortasse ex Hephæst. p. 33=56] mox συμπτύκτοις" [fortasse ex Hephæst. ibid. ubi MS. C. συμπτίκτοις.]

575. Lege πρόσχετε [probante Porsono Suppl. Præf. p. L.]

[Ferri quidem potest ille pes proceleusmaticus in fine. Sed quid opus? quum et rotundius sit et Ἀττικώτερον, πρόσχετε. Sic potius Athenis loquebantur quam προσέχετε. Sic Pherecrates paulo ante ad v. 563. a Schol. citatus; sic et infra 1116 legendum est προσχέτω et pluribus in locis alibi.] E Kust. ed.

585. lege ἐξέλειπε τὰς [et sic Bergler et Tyrwh.]

587. In Schol. legit B. ὦ πόλις πόλις Ὡς εὐτυχής γε μᾶλλον ἢ καλῶς φρονεῖς: vulgo deest γε. [Rectius Athenæus εἶ.]

588. ταῦτα: fo. πάντα [et sic Reisk.] vel προσεῖναί γ' ἀλλὰ: sed Suidas in Ἀθηναίων δυσβουλία habet ταῦτα.

592. An κἄτα [pro εἶτα.]

593. εἴς τ' ἀρχαῖον: forte ὥς τ' ἀρχαῖον: cf. Equit. 748. εἰς τὸ πρόσθε [ubi legit Bentl. ὡς, ut edidit Br.]

[Hic τὸ ξυνοίσεται ἐπὶ τὸ βέλτιον ἔς τ' ἀρχαῖον nullum sensum commodum gignit, neque ullus συμφέρειν εἴς τ' ἀρχαῖον usquam dixerit. Vide ergo an nobis melius successerit emendatio. Αὖθις, ὥς τ' ἀρχαῖον, ὑμῖν εἴ τι κἀξημάρτετο, Ἐπὶ τὸ βέλτιον—.] E Kust. ed.

595. Lege κἀξαμάρτεται vel κἀξημάρτετο. MS. Vat. κἀξήμαρτετε.

595. In Schol. "Suidas habet Ἀμφί μοι αὖθις ἄναχθ' ἑκατηβόλον ἀδέτω φρήν."

604. In Schol. Versibus Euripideis addit Bentl. παρθένοις σὺν Δελφίσιν e Ran. 1244.

615. fo. φησὶν, ὑμᾶς δ' [et sic edd. recent.]

[lege et distingue Ἄλλα τ', εὖ δρᾷν φησὶν, ὑμᾶς δ'.] E Kust. ed.

653. τουτουὶ—δακτύλου. *Index digitus:* mox lege νῦν pro τοῦ.

[Lego τουτουὶ νῦν δακτύλου: et contra Scholiasten de *digito indice* intelligo. Nam sequente demum versu medium et infamem porrigit.] E Kust. ed.

655. Suidas in Ἀγρεία legit Ἀγρεῖος et pro var. lect. ἀγροῖκος: vid. supr. 628.

661. Post hunc versum excidisse videntur duo versus, ubi fœminina nomina erant, quorum ultimum erat itidem ἀλεκτρύων, ut infr. 849.

663. In Schol. legit B. ἐσθ'; ἡ Ἀλεκτρύων:

691. δὴ τὴν: lege τὸν: sed in Ald. deest δή.

700. δὴ ἀντὶ τοῦ νῦν Suidas.

[705. Hoc et sequens κῶλον Suidas binis in locis Μεταπήδα et Ταχὺς sic exhibet Ταχὺς δ' ὅταν εἰς ἄπορον ἐμπέσῃς Ἐπ' ἄλλο πήδα νόημα φρενός. De priore equidem nihil habeo, quod dicam, neque

deb-

metri lex neque ulla Antistrophæ ratio lucem hic affundat. Sed de posteriore pene constat mihi sinceram esse Suidæ lectionem, siquidem Scholiastes quoque totum firmat et φρενὸς in ipso textu Ald. exhibet.] E Kust. ed.

[717. Ejice illud δ' ἡ ante ψυχὴ, auctore etiam Aldo. Est enim versus Anapæsticus dimeter.] E Kust. ed.

728. Videtur ἐξ ἀρνακίδων esse παρῳδία pro ἐξ ἀνθρακίδων. Vid. Suid. in Ἀρνακίδων.

727. Καὶ παιόλημα Suidas in παιόλημα. Vid. infr. 1149.

728. Suidas citat in Ἀποστερητίδα.

738. fo. σχίσας: sed vide Suid. in Σχάσαι et Οὐκ ἔχων.

743. fo. αὖθ' εἰς αὐτό. [Br. αὖθις ἐς αὐτό.]

759. εἶλε. Ald. εἶλλε, et Suid. in Εἴλλειν.

809. Ἀπολέψεις: fo. ἀπολόψεις: vid. Hesych. Ὀλόπτειν.

[Quidam olim hic legerunt ἀπολάψεις, ut Suidas v. Ἀπολάψεις: item alii teste Scholiaste. Ego vero τὸ ἀπολέψεις retinendum puto. Quoniam tamen jam olim hic variatum est, addo et aliam lectionem e conjectura, ἀπολόψεις quod ipsum est, quod σχολιαστὴς hic suggerit ἀπολεπίσεις, aut melius ἀποτιλεῖς *avelles*. Ὀλόπτειν enim est τίλλειν *vellere*. Hesychius noster Ὀλόπτειν, λεπίζειν τίλλειν κολάπτειν. Idem alibi Διαλουφῶν (mendose pro Διολούφων) ὀλούφειν γὰρ οἱ Ἀττικοὶ τὸ τίλλειν. Nosti præterea illud Callimachi Ὤλοψεν δὲ βίηφι: et illud ex Anthologia (quod citat etiam Suidas v. Δάψατο) ἐᾶν ῥόλόψατο χαιτᾶν. Sic enim nos olim locum illum emendavimus pro ἐανῷ δάψατο ut non solum in Anthologia, sed etiam in Suida hodie mendose legitur.] E Kust. ed.

810. τοί—αὖθ': Suid. habet τὰ πόλλ' in Φιλεῖ γάρ.

831. πείθειν. Ald. πείθει, i. e. πείθῃ. Vid. Suid. in Χολῶσι et Πείθῃ.

850. ἔλαθες: Ald. ἔμαθες; et Suid. in Γηγενεῖς.

853. lege ἐπελαθόμην et mox bis πιθόμενος.

[Scribe, ut numerosior currat versus, Ἐπελαθόμην, etc. Et paulo post v. 859. 860. pro πειθόμενος bis repone πιθόμενος. Certe in posteriore versu licet ipse Suidas in Ἐξέτει habeat πειθόμενος, necessaria est hæc emendatio, ne in loco sexto fiat Anapæstus loco Iambi.] E Kust. ed.

862. τούτου πριάμην. Suidas ὅτ' ἐπριάμην in Ἀμαξῖς recte.

[Placet quod Suidas habet in v. Ἀμαξῖς, Ὅτ' ἐπριάμην. Certe nisi ὅτε legas, sententia hiat. Refertur autem τὸ ὅτε ad τό ποτε quod paulo ante v. 859. præcedit. Locutio est vero Atticissima ὅτε ἐπριάμην σοι ἀμαξίδα, ὃν πρῶτον ὀβολὸν ἔλαβον pro ὀβολοῦ ὃν πρῶτον, etc. Ita passim Græci, sic etiam Flaccus Noster Serm. II. 2. *Cujus odorem olei nequeas perferre—cornu ipse bilibri Caulibus instillat:* pro *instillat oleum* cujus, etc. Quare dubitandum non est, quin lectio Suidæ sequenda sit. Τὸ τούτου natum est ex glossemate interlineari, quod scripserat aliquis ad syntaxin expediendam.] E Kust. ed.

867. *Κρεμαθρὰ* secundam corripit ut *κρεαγρὰ* et pleraque similia apud Nostrum: forte igitur *Καὶ τῶν κρεμαθρῶν οὔπω τρίβων*—Immo vero *κρεμαστρῶν οὐ*—Pollux enim x. 156. notat Aristophanem in *Νεφέλαις κρεμάστραν* dixisse. Ut editum, Suidas in *Νηπύτιος* et Schol. ad Vesp. 1418. [Porsonus in censura Anglica Pollucis locum citat quem ad v. 218. retulit Kuster male.]

870. lege *κρέμαι' ὡς* [Sic Brunck.]

874. Kusterus ad Suid. v. *Ἀναπειστηρίαν* legit *ἔμαθέν γ' Ἠπ.* frustra. [Sed vide Porson ad Hec. 1214.]

884. Suid. agnoscit vulgatum in *Ἀπέσομαι*: fo. *ἄπειμι*: vid. Thesm. 286. [Vid. Monk ad Hippol. 804. scrinia compilantem Valckenaerii ad Hipp. 1065.]

[893. Recte MS. tuus, ut scribis, hic exhibet *ἐξευρίσκων*. Sunt enim versus Anapæstici, qui non recipiunt Iambum. Et sic nos jam olim emendaveramus.] E Kust. ed.

915. lege vel *Ἀθηναίοισίν γ'* vel *χ' οἷα* pro *οἷα*.

920. *ἐκπηριδίου*: lege *ἐκ πηριδίου* [et sic Kust.]

937. lege *πρότερός γ'* [et sic Br.]

950. *αὐτοῖν λέγων*: fo. *ἤδη σφᾷν* vel *ἄν γε σφᾷν* vel *ἄν γε τοῖν λόγοιν*:

963. Aristides p. 268. *παιδὸς φωνὴν*:

964. lege *περσέπολιν*.

ibid. Tzetzes Chil. I. 25. *Τοῦτο τοῦ Στησιχόρου δὲ μέλος ὑπάρχει τόδε "Παλλάδα Περσέπτολιν κλῄζω πολεμαδόκον ἁγνὰν παῖδα Διὸς μεγάλου δάμνοπλον ἀϊστὸν παρθένον:"* lege *δαμνόπωλον*.

[Versum hunc (ut et eos qui proxime præcedunt et sequuntur) citat Aristides in Orat. *Pro Quatuorviris*, p. 268. ubi venustius exstat *φωνὴν παιδὸς*, etc. inverso verborum ordine. Deinde v. 962. *τὸ κριμνώδη* recte præfers *τῷ κρημνώδη*, quod MS. Vat. et Suid. habent. Aristides loco dicto legit *κρυμώδη*: sed me non probante. In v. autem 964 licet Suidas, Aristides, et Tzetzes, Chil. I. 25. cum editionibus agnoscant *Παλλάδα Περσέπτολιν*, versus tamen imperat et cogit ut *Περσέπολιν* reponamus. Horribilis vero versus est, qui mox sequitur, *Εἴδωλον τοῖσιν ἐρασταῖς τῆς ἥβης μὴ καταλείπειν γε*: ubi anapæstus venit loco dactyli, ut omittam cæsuras insuavissimas et inhonestum illud *γε*, quod caudæ instar a tergo dependet. Lege vero fidenter, *Ὥστ' εἴδωλον τοῖσιν ἐρασταῖς τῆς ἥβης μὴ καταλείπειν.*] E Kust. ed.

975. dele *ἂν*:

[Dele illud *ἂν*, quod integro versui inepte adnexum est.] E Kust. ed.

969. *βαδίζοντας* Suidas in *Ἐν παιδοτρίβου*.

975. lege *μαλακῇ ψιθυριζόμενος τῇ φωνῇ* et mox *Καὐτὸς ἑαυτόν*:

982. forte *Μαραθωνομάχας*, ut Achar. 180. vide Julian in Misopogone p. 78. *πρίνινον ἢ σφενδάμνινον οὐκέτι μέντοι καὶ Μαραθωνομάχην.*

983. Suidas in *Εὐθὺς* habet *ἱματίοις διδάσκεις*: an *γε διδάσκεις* [Br. *προδιδάσκεις*.]

985. lege *προέχωσ', ἀμελεῖ*:

[Cum præcedat pluralis *αὐτοὺς τὸ προέχων* absque solœcismo ei subjungi nequit. Quare non dubito legendum esse *προέχωσ'* quod pendet a præcedente *ὅταν*:] E Kust. ed.

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991. *ἀναπλήσειν* legit B. *ἀναπλάττειν* (sic): quidam *ἀφανίζειν*. [MSS. 4. *ἀναπλάσσειν*.]

992. *εἰσάττειν* Suidas in v. *Εἰσάττειν*, *Ἀποθραυσθῇς* et *Ἄχρηστα*.

993. In folio ad calcem libri. *Μήλῳ δηχθεὶς*: Lucian in Toxari. *καὶ μῆλά τινα ἀποδεδηγμένα*. Idem Meretric. Dialog. *τέλος δὲ τοῦ μήλου ἀποδακὼν εὐστόχως προσηκόντισας ἐς τὸν κόλπον αὐτῆς οὐδὲ λαθεῖν γε πειρώμενος ἐμέ*. [Unde patet Bentleium legere voluisse *δηχθεὶς* pro *βληθείς*.]

997. Vetus edit. *καλέσουσί τε σε βλιτομάμμαν*. Suidas *καὶ σὲ καλοῦμεν* in *Βλιτομάμμαν*.

ibid. Inter Schol. legit *κοὐδαμῶς τοῦ νῦν τρόπου*·

998. Fo. *εὐαλθὴς*: sed Pollux II. 87. *εὐανθεῖς παρειαί*.

1026. *πρὸς οὖν τάδ'*: lege *πρὸς δὲ τάδ'*:

1031. lege *ὀφλήσεις* [et sic Dawes.]

1032. lege vel *πάλαι γ' ἐπνιγόμην* [et sic MS. teste Br.] vel *πάλαι 'γὼ 'πνιγόμην*.

[Duplex hic est peccatum. Nam Anapæstus est loco Iambi, et præterea *πάλ'* non est *πάλαι jam diu* sed *πάλι rursum*, lege igitur *πάλαι γ' ἐπνιγόμην*: vel propius adhuc *πάλαι 'γὼ 'πνιγόμην*.] E Kust. ed.

1043. *σ' ἔχω μέσον* Suidas in *Εὐθὺς*: [et sic MS. teste Br.]

1068. lege *ἃ 'νέστιν* [et sic MS.]

1071. lege *φύσιος*: vid. Plut. 1045.

1072. lege *κατ' ἐλήφθης*:

[Ut taceam orationem per *τι* cum interrogatione inepte hic interrumpi, metrum ipsum non constat. Quare repono *ἐμοίχευσάς τε κἆτ' ἐλήφθης*.] E Kust. ed.

1079. *γε πειθόμενός σοι*: Olim deleverat B. *σοι*: postea delet *γε* et legit *πιθόμενος* [et sic MSS. duo.]

1095. Versus hic et sequens ita digerendi sunt, ut præcedentibus respondeant. *Τοὺς εὐρυπρώκτους· τουτονὶ | Γοῦν οἶδ' ἐγὼ κακεινονί*.] E Kust. ed.

1110. In Bas. deest *με*, quod inseri voluit B. vel *γε*.

1120. lege *προσχέτω* [vid. ad 575.]

1146. *ἐπιθαυμάζειν*: fo. *πιθηκίζειν τι*: i. e. *munusculis delinire*. Vid. Eq. 883. *πιθηκισμοῖς*: An *ἐπιψωμίζειν* vel potius *ὑποθωπεύειν* vid. Achar. 639. nam Eustathius [*Ιλ. Μ.* p. 912=875.] hunc locum citans habet *ἀποθαυμάζειν*. vid. Vesp. 608. ubi Suidas in *φύστη* habet *ἐπιθώπευσαν* pro *ὑποθώπευσαν*. [Vulgatum tamen reti-

nere voluit Bentl. scripsit enim in folio ad calcem libri] δεῖ γὰρ ὑποθωπεῦσαί τι τὸν διδάσκαλον ad spectatores vel ad se. Sic Eq. 1191. ad se: et Vesp. 983. et Thesm. 610. ποῖ τίς τρέψεται. [Hæc duo proxima loca, quid ad rem faciant, alii fortasse exponent.]

1149. Suid. in Παιόλη habet Παμβασίλεια παιόλη: vid. supr. 727.

1155. Suidas in Ἰὼ κλάετε habet ἀρχεῖα et ἐργάσαισθ': at in Ἀρχαῖα aliter: lege τἀρχαῖα.

1162. In Schol. Ζεὺς ἄνοτος ἄγοιτο Νικομάχαν Παυσανίαν [καὶ Ἀτρείδαν] Suidas in Λυσανίαν habet Ζεὺς νόστου ἄγει τὸν lege ἄγοι τὸν et κατ' Ἀτρειδᾶν.

1177. οἶδ' ὅτι: lege εὐποιεῖν vel εὐνοεῖν: vide infr. 1414. vulgatum habet Suid. in Τί λέγεις.

1193. Suid. in Θέσεις habet γένοιντο.

1205. Suid. in Νενημένην et Ἀμφορεαφόρους legit νενησμένοι, i. e. σεσωρευμένοι.

1218. Suid. in Ἀπερυθριάσαι vice γε μᾶλλον habet ἢ χρήσαντά με σχεῖν πράγματα:

1219. lege ἕνεκα: Suid. οὕνεκα in Κλητεύειν.

1228. με abest a Bas. quod olim inseruit B. postea delevit.

1243. fo. Δανειστής: καὶ Ζεὺς γελοῖος ὀμνυμένοις; ΣΤ. τοῖς εἰδόσιν· Ita quidem MS.

1248. ἀποδώσειν σοι: fo. μοι [et sic Br. et MSS.]

1253. Οὐκ ἂν ἀποδοίης Suid. in Οὐκ ἄν.

1257. post θήσω addit σοι Suid. in Παρακαταβολὴ [et sic MS.]

1299. ἀποδιώξεις: fo. ἀπολιβάξεις αὐτόθ': vid. Av. 1467. Οὐκ ἀπολιβάξεις: vel ἀποδιώσεις σαυτὸν: ἀπὸ τοῦ διωθεῖν: vid. Vesp. 196. Ὠθεῖ—σαυτὸν εἰς τὴν οἰκίαν. Immo recte habet ἀποδιώξεις: quoniam ὁ δανειστὴς hic διώκων erat, Strepsiades φεύγων τὴν δίκην: sic in Av. 1021. ad Metonem Geometrum οὐκ ἀναμετρήσεις σαυτόν;

1302. ἄξεις ἐπιαλῶ, fo. ἄξω 'σ Πιττάλου [fortasse respexit ad Ach. 1031.] vel ἄξεις; ἐπιαλῶ: sed Schol. hic legebat ἄξω σ' ἐπιβαλὼν ut patet e verbis ejus ἐπιβαλὼν—ἄξω σε:

1307. ἐρασθεὶς: alii ἐραστὴς:

1311. lege τουτονὶ:

1316. Comma post οἱ et particulam τ' delet Scal. [et sic Br.]

1326. lege ἀμυνάθετε [et sic MS. et Kust. in Indice.]

1348. στρ. 1393. ἀντιστρ.

1353. lege τὸ τἀνδρός.

[Versus hic non respondet suo pari in Antistrophe Ἀλλ' οὐδ' ἐρεβίνθους: quare rescribo λῆμ' ἐστὶ τό τ' ἀνδρός.] E Kust. ed.

1356. dele γε [et sic MS.]

1362. lege σ' ἄρα τύπτεσθαι [sic MSS. 2.] vel σὲ τύπτεσθαί τε [probante Porsono Suppl. Præf. p. XLV.]

[Versus hic vitiosus est: spondæus enim locum trochæi invasit. Lege igitur verbis inversis.—χρῆν σὲ τύπτεσθαί τε καί.] E Kust. ed.

1370. ἀξύστατον habet Suidas [et sic Br. e Kust.]

ibid. Citatur Schol. Hermog. p. 391.

1374. dele ἐξ et sic MS. Vat.

1378. lege ἠρειδόμεσθ' e Suid. in Ἔπος [et sic Kust.]

[1392. "fo. ἀποπνιγόμενον αὐτοῦ 'ποιεῖσθα κακκᾶν." Tyrwhittus in Not. MSS.]

1399. ἐπῶν deest in Ba. supplet B. λόγων collato v. supr. 357. [et sic duo MSS. teste Porsono ad Med. 1314.]

1403. lege τὸν νοῦν μόνῃ [probante Br.]

[Vides hic spondæum loco iambi positum esse; quod ferri nequit. Verte igitur verba cum ob versum, tum ob constructionis elegantiam—τὸν νοῦν μόνῃ προσεῖχον.] E Kust. ed.

1408. lege δίκαιον ὄν.

1414. lege τόδ' ἐστιν [et sic Br.] vel adde γε post ἐπειδήπερ [et sic MS.]

1419. In Schol. post κἀναπαιδεύω olim inseruit B. γ' ἐγώ: postea πάλιν collato Eq. 1096.

1418. Dele personam Φει. [In MS. Elb. hic versus Strepsiadæ tributus, sequens Phidippidæ, teste Harles.]

1420. lege μᾶλλον et dele τοὺς ante νέους. [et sic MS.]

1430. lege διέφερον.

1444. lege τί δὴ 'κ τούτων μ' ἐπωφελήσεις [et sic MSS. 2.] vel τί δή μ' ἐκ τῶνδ' ἐπωφελήσεις.

[Hæc lectio ἐκ τούτων ὠφελήσεις in metrum manifesto peccat. Quare rescribendum est, τί δή μ' ἐκ τῶνδ' ἐπωφελήσεις.] E Kust. ed.

1447. ταῦτά γ' οὔ μοι: lege ταῦτ' οὐ [et sic MS.]

1464. lege τότ' ᾠόμην Δία τουτονί.

[Elegans hujus loci sententia plane obfuscata est a mendosa lectione. *Ego,* inquit, *hoc opinatus sum,* (Dinum scilicet Jovem expulisse,) *propter huncce Dinum.* Quid, malum, sibi hic vult *propter Dinum?* Quis sensus? Lege meo periculo—ἀλλ' ἐγὼ τότ' ᾠόμην Δία τουτονὶ τὸν δῖνον, etc. Id est, *Sed ego* stultus *tum credebam Jovem esse Dinum hunc.* Hoc pacto sententia loci prorsus clara est.] E Kust. ed.

1506, 7, 8, 9. Bentl. disponit α', γ', β', δ', et legit μαθόνθ' [et sic MS.]

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ON THE

## GREEK AND LATIN ACCENTS.

No. II.—[*Continued from* No. XXI. p. 86.]

WHETHER the mode of denoting quantity by accents was ever *general* among the Latin writers, I will not take upon me to decide.

As we find accents thus employed not unfrequently in inscriptions, where it is well known accentual characters are generally omitted, it is perhaps fair to presume, that a similar system of accentuation prevailed in some cotemporary manuscripts. In my preceding observations I have endeavoured to explain the nature of the acute accents in inscriptions, and, in some degree, to defend the use of them against the charges of novelty and absurdity, rather too hastily imputed to them by Dr. Forster, Lipsius, and other eminent scholars. My own opinion is, that the Latin writers never had among them a complete, generally received, system of accentuation, such as has been established in Greek, and in Hebrew, and never used any characters expressive of tone, except the grave on the final syllable of oxytons: partly because the uniformity of their language did not require it, and partly from an aversion in the Roman mind to these niceties and refinements. Arms, more than letters; the business of the world, more than the studies of the closet; suited the Roman disposition. The Greeks had more versatility of talent, and, like the French, were a nation of triflers, and of heroes.

Another critic has been as severe upon the placing of grave accents upon adverbs, as Dr. Foster has shown himself in respect to the circumflex on the final *a* in the ablative. Cellarius (Orthographia Lat. vol. i. p. 128.) thus breaks out, "Aiunt patroni, differentiæ causâ fieri, ut adverbia a vocativis; ablativi a dativis distinguantur. Sed heus boni viri! Si sit differentiæ caussâ, cur additis etiam, ubi nullum discrimen faciendum est, neque id ullum locum habet, utpote in benè, sæpè, fermè, ritè, antè, atquè, tàm, tùm, tamèn, largitèr? Et cur adverbia ab vocativis tantâ religione discriminatis, qui casus sæpe in magnis libris ne semel quidem occurrit?" To understand this subject, we must carry our ideas back to former times, and to the state of ancient orthography. In particular we should recollect, that the long E final in timidè was similar in pronunciation to I long, and therefore might easily be confounded with masculine genitives singular, and nominatives plural. Thus, in the old inscription relating to L. Cor. Scipio, we find, PLOIRUME CONSENTIONT,[1] for plurimi consentiunt; and Quintilian assures us (lib. i. c. 7.) that many words, now written with an I, were written in the Augustan age with an E, as sibe, and quase. In the same manner omnes was indifferently written, either omneis, or omnis, and all three forms received the same pronunciation. It might be useful therefore to distinguish benigni from benignè to the *ear* by a change of accent, making the last an oxyton, and assigning to it a grave character, after the

[1] Orthographia Lat. vol. ii. p. 131.

Greek manner; for though, in the subsequent improved state of orthography, benigni and benigne were sufficiently distinguished to the *eye*, yet this distinction was of service only to the reader, but not to the hearer, the E and I, however different in character, receiving the same pronunciation, like the Greek Eta and Iota in the middle ages, and at the present day. I will observe, that there might be another reason for marking the final syllable with a grave in this case, independent of Greek usage, and that is, that an acute accent might have been mistaken as denoting the quantity of the syllable, according to established usage, as we have seen above. Here, therefore, as tone, and not quantity, is intended to be marked, another character has very properly been introduced. In later times, as the language grew more corrupt, the practice of accenting adverbs terminating in E became more necessary, and probably more prevalent. For the Æ diphthong, which is the common termination of so many cases, was, during the barbarous ages, confounded with the E long, and expressed by this single letter. From manuscripts this orthography found its way into the first printed editions, and I have now before me a Horace, with curious cuts, printed at Strasburgh, 1492, in which the following stanza of the second ode of the first book is thus written:

Piscium et summa genus hesit ulmo,
Nota que sedes fuerat columbis,
Et superjecto pavide natarunt
Equoræ (*sic*) dame.

It is singular, that at the same time that the Æ diphthong passed into an E long, the short E assumed the form of the Æ diphthong. We have an instance of both transformations in the preceding word, equoræ for æquore. Nor is this, perhaps, as some not conversant in these trifles might take for granted, a blunder of the printer, for in the same manner, in some inscriptions, VENAERE, and FUNAERE are found for Venere and Funere. So in Gudius may be found AEA for ia, AEORUM for eorum, NOMINAE for nomine, and VENDAERAE for vendere.[1] In the same manner, too, the Greeks, in the middle ages, represented frequently the epsilon by the diphthong αι, as I have shewn in a former paper, (*Cl. Jl.* vol. i. p. 91.) and, as is well known to the readers of manuscripts. But although the long E sometimes represents AE, and AE sometimes represents the short E, yet it by no means follows, that all three had the same sound, but I believe that AE, and its representative E long, were pronounced differently from AE, the representative of E short, and that this diphthong had a double power, analogous to the vowels and diphthongs in our own defective alphabet, where for

[1] See Gudii Inscriptiones, p. 196. 6. and Index.

instance EA has one sound in *break*, another in *speak*, and a third in *bread*. The old Greek alphabet had probably the same defect, and it was not so much to distinguish quantity, as to distinguish an existing difference in the sound of the vowels E and O, according as each was long or short, that Eta and Omega were added to it. The other doubtful vowels had the same sound, whether long or short, and differed only as to time, but E and O received each in pronunciation, as long or short, a difference of sound, as well as a difference of time, and therefore required, more than the others, to be distinguished by appropriate characters. Between the E final in pavide the vocative, and pavidè the adverb, there was the same difference as between the Greek ἐμὲ and ἐμὴ, and the two words in oral delivery were sufficiently distinguished by the Latins, although to the eye of the reader they were similar, and expressed by the same characters. Indeed, between pávidĕ the vocative, and pavidè the adverb, there was a *treble* difference; that is, in tone, in quantity, and in the sound of the final vowel, and the question is, whether words so totally unlike in power ought to be represented in the same manner, without any note of distinction? Between pavidi, and pavidè the adverb, there seems to have been a similarity of sound as to the final vowel, which may account for the frequent substitution of one vowel for the other, but as there is a difference in the seat of the tone, which destroys the equivocation, this difference was usefully expressed by an appropriate notation. On the final syllable of adverbs, therefore, the accent has been placed, because the tone is really there, and on the ablative and genitive case, such as famâ, and luctûs, a circumflex has been placed, to remedy a defect in the Latin alphabet, which made one letter represent two powers. By this simple contrivance the Latins have, in effect, added two letters to their alphabet, and have arrived at the same end which the Greeks proposed to themselves by the invention of their eta and omega. Those who admit that it was an improvement in Greek orthography to distinguish ἐμὲ from ἐμὴ, and ὃς from ὡς, must also allow that the Latins did equally well to distinguish in their own way, and not less effectually, fama from famâ, and luctus from luctûs. That this practice is as old as Quintilian's time is clear from this passage; cum eadem litera nominativo casu brevis, ablativo longa est, utrum sequamur, *plerumque* hac notâ monendi sumus. l. i. c. 7.

What the particular note, or apex, used for this purpose might have been, whether a horizontal, or an oblique line, or a curve, or a point, is not worth a single thought. If we are satisfied of its office, we may be content to remain ignorant of its figure. With respect to adverbs, it is equally certain that the ancients accented them on the last syllable. Cellarius is mistaken, therefore, when he asserts (p. 130, Orthog. Lat.) Non *vetus* is mos in adverbiis. On

the contrary, Servius has this note upon the word, pone; post, est *adverbium*, atque *ideo* ultima syllaba habet accentum.[1] A still greater authority, and one nearer the Augustan age, Quintilian himself, speaks of the existence of these adverbial accents. His words are, (l. i. c. 5.) Ceterum jam scio quosdam eruditos, nonnullos etiam grammaticos sic docere ac loqui, ut propter quædam vocum *discrimina*, verbum interim acuto sono *finiant*, ut in illis,

Quæ circum littora, circum
Piscosos scopulos—

ne si gravem posuerint secundam, circus dici videatur, non circuitus. Item, quantum, quale, interrogantis gravi; comparantis acuto tenore concludunt. Quod tamen in *adverbiis* ferè solis, ac pronominibus vindicant; in ceteris *veterem* legem sequuntur. It is clear, therefore, that the seat of the accents was in adverbs on the last syllable, and this position of the accent being irregular, and used merely for the sake of distinction, it is probable that it was distinguished by some accentual character.

To the question of Cellarius, why we do not distinguish by some note the datives and ablatives plural, terminating alike in is or ibus, the answer is very plain. There is not the smallest difference in these cases either in quantity, in tone, or in the sound of the letters, but a perfect identity, and if any ambiguity should be occasioned by it, it is not orthography that is to blame for it, but the language. Orthography does its duty, and all that can be expected of it, when it distinguishes, by appropriate signs, existing differences. On the other hand, that orthography is justly chargeable with imperfection, which expresses sounds totally or partially different, by the same characters. Upon the whole I can see no sufficient reason, why we should make any alterations in the received use of the accentual marks in Latin above noticed, but think that they have on their side, not only custom, but utility. I do not mean to contend that this notation is absolutely necessary to make the language intelligible. It is recommendation enough, that it is certainly convenient, and abridges the labor of reading, by giving a rapid insight into the context. If nothing is to be admitted in orthography but what is necessary, such a rule would bring back the Greek and Latin alphabets to sixteen letters, and would displace at once all the inventions of stops, distinctions between words, and accents. The simplicity of ancient times was unacquainted with these helps to readers; the learned, then, however, were able to read without them, although not so fast, nor so confidently, as we do with them. Distinction is to letters, what group-

[1] Æn. l. ii. v. 725.

ing is to pictures. It relieves the eye from a fatiguing attention to each individual letter, and enables it at a glance to comprehend a whole comma, colon, or sentence.

I have one observation more to make on Latin Accents, which I have reserved for the last, as it relates to a point, more curious perhaps than useful, and as such I should have omitted it altogether, if I did not mean to apply it to the illustration of a conjecture, that I shall have occasion to make subsequently. Priscian says (in Putschio, 977.) Accentum habent *præpositiones* acutum *in fine,* tam apud Græcos, quam apud Latinos, qui tamen cum aliis *legendo* in gravem convertitur, nisi præposterè proferantur. The same author says in the page preceding, Sciendum autem quòd omnia adverbia, quæ solent casibus adjungi, Romani artium Scriptores inter præpositiones posuerunt, et *gravantur* in *omnibus* syllabis. That is to say; adverbs, used as prepositions, are Oxytons, and, as such, having the grave accent *marked* on the last syllable, and *implied* in the preceding syllables, are grave in all syllables. Donatus cited by Priscian (in Putschio, 977.) is made to say, *Separatæ* præpositiones *acuuntur, conjunctæ* vero casibus aut loquelis vim suam sæpe commutant, et *graves* fiunt. In another place Priscian says, (Ib. 961.) Sciendum, quòd Qui, quando pro interrogativo vel infinito, id est, pro Quis, ponitur, circumflectitur; Quando autem pro relativo, acuitur *per se;* in *lectione* vero gravatur. Similiter obliqui casus generalem accentuum regulam servant, quando sunt infinita, vel interrogativa: quando vero relativa, acuuntur *per se;* in *lectione* gravantur per omnes syllabas. At a later period Alcuinus (in Putschio, 2136.) says the same thing, Præpositiones habent acutum accentum in fine tam apud Græcos, quam apud Latinos; qui tamen in gravem semper vertitur. If I understand the several preceding passages right, they signify, that prepositions, when by themselves, i. e. alone, and not in context with other words, have an acute accent on the final syllable, but that this acute accent is converted into a grave, when the prepositions are in context, and occur in reading. This conversion, however, is a conversion merely of the sign and character, and does not at all affect the pronunciation. The final syllable has still an acute tone, but borrows the character of the grave accent. On this matter I shall have occasion to dilate farther presently. When the prepositions are used preposterously, or postpositively, and suffer what the Greeks call an anastrophe, then Priscian informs us (Ib. 977.) the monosyllables are exhibited with an acute, and the dissyllables with an acute penultimate. Charisius (in Putschio, 207.) confirms the rule and gives an example. Ante, Post, Penes, etc. nunc præponuntur casibus, nunc *mutato* accentu subjunguntur, ut ante illum, illum ante. In this case antè illum was expressed by a grave on the final syllable of

the preposition, but illum ante had *no* accent at all, that is, no accent *expressed*. The last Ante being used postpositively has its accent changed, and is restored to its regular accent on the penultima. This regular accent the Latins were not in the habit of expressing by any notation, and with the Latin Grammarians therefore the *Regular Accent*, and *No Accent*, are synonymous. Generally speaking, too, an acute accent in Latin, unless otherwise explained, signifies an ordinary acute, regularly placed, and a grave accent signifies a final acute. Thus, Diomedes (in Putschio 448) speaking of solœcisms, says, Quartus decimus (Solœcismus) fit per immutationem accentûs, taliter ut si quis adverbium loci, *ubi*, quod est positum pro adverbio temporis, *acute* pronunciet et ita fiet locale, cum debeat esse temporale, ut est in illo versu, *Inde ubì venere ad fauces grave olentis Averni*. *Ubi* enim *graviter* legendum est; quoniam significat postquam. That is *ubi*, *without* any accentual character, *regularly* acuted on the first syllable, signifies *where*, but ubì with a final acute, expressed by a grave, signifies *when*. An attention to this point will afford us a key to a dark passage in Servius, which seems at first sight very extraordinary. It is, where he asserts, that Pone, verbum, *nullum* habet accentum, tamen in *ultimâ* habet accentum, cùm significat retro. Virg. Æn. iii. v. 3. Now every body knows, that Pone, in the Imperative Mood, according to the general rule, has an acute accent on the penultimate. When Servius says, therefore, that this word has *no accent*, he means only that it *requires* no accentual *mark*, it being a custom with the Latins, of his age at least, not to express the ordinary and regular acute accents, but only the final acute, which, in conformity with the Greek Prototype, they expressed by the character of the grave. Victorinus (in Putschio, P. 1943.) is equally explicit as to the variation in accent between Pone the verb, and Pone the adverb. He says, Adverbium, Pone, *posteriore* acutum recipit accentum, ne sit verbum. Now if Pone, used as a verb, had no accent, but was grave in both syllables, it would have been sufficiently distinguishable from Pone the adverb, whether the accent of the latter were on the ultimate or penultimate. But if Pone the verb was accented regularly, that is on the penultimate, then we see the propriety of accenting Pone the adverb irregularly on the *last* syllable for the sake of distinction.

So when Diomedes says (in Putschio, 449.) Si Post adverbium cum gravi pronuncietur accentu erit Præpositio, si acuto erit Adverbium, we must not suppose that Post in the latter case had any accentual mark whatever. Indeed in monosyllables, there was no distinction, except in notation, between them, when used as adverbs, or as prepositions. As we have the authority of Diomedes (Ib. 425.) that Gravis per se nun-

quam consistere in ullo verbo potest, we are sure, that Post the adverb, and Pòst the preposition, were similar in pronunciation, that is, were both acute, and that the difference of notation was intended only as an aid to the sense, and as a guide to the eye in reading.

The difference therefore between Post the adverb, and Pòst the preposition, is perfectly orthographical, perceptible to the eye in reading, but not perceptible to the ear in pronunciation. Nor does the expression (*pronuncietur*) in the citation from Diomedes oppose this conclusion, for pronuncietur here is used in the primitive general sense of declaration, and a grave accent *expressed* is always considered as an acute, and no where directed to be *spoken* with a grave tone. But if it is to be understood in the latter sense, it then means that the preposition is incorporated, and made one with the substantive following, and becomes on this account really grave and deprived of accent, in the same manner as in the compounds postpono, posthabeo. This mode of uniting the preposition to the substantive, sometimes occurs in manuscripts, as in Montfaucon's Palæographia, P. 274. we find προς παιδίον, as it were one word, for πρὸς παιδίον, προς τοὺς θεοὺς, and κατα σάρκα. In some manuscripts, too, I have found the article unaccented in the oblique cases, and suspect, that it was intended to be united in pronunciation with the substantive or noun immediately following. Upon this principle I account for the omission of the accent on the article τὰς in the line before mentioned,

ὡς ἓν σοφὸν βούλευμα τας πολλὰς χεῖρας νικᾷ.

Parallel instances of this omission may be found in Montfaucon's Palæographia, P. 216. If therefore the line above mentioned be not genuine, as some suspect, but a mere modern forgery, it is at least the forgery of one, by no means a stranger to the peculiarities of ancient manuscripts, unless indeed the omission of the accent here be purely accidental.

It is remarkable that Henry Stephens, and most modern editors of dictionaries, transgress the rule above given by Priscian and others, and print prepositions, such as Post, Cum, Circum, etc. without accents, but the same words, used adverbially, with a final grave accent. This is just the reverse of ancient usage, but answers as well the purpose intended, which is to remove equivocation. Orthographia consuetudini servit, ideoque sæpe mutata est, is a remark of the judicious Quintilian,[1] that may serve to reconcile us to what we now find established, and to moderate the zeal of scholars about these niceties, not to call them puerilities. In these matters it is difficult to say, whether too much negligence, or too much diligence is most reprehensible.

[1] L. i. c. 7.

Having in the preceding pages treated of the nature of accents in general, of the invention and introduction of accentual notation, and of the application of the Greek accentual characters among the Latins, to other purposes than that of denoting tone merely, I will now endeavour to throw a new light upon the whole by restoring to Greek accentual notation a neglected, but peculiar, and once most useful office. If my conjectures be well founded, they will explain two points in Greek orthography, which have not hitherto received a satisfactory explanation; I mean, the introduction of the lene spirit, and the representation of the final acute in Oxytons by the grave accent. The only circumstance, that makes me at all doubtful, whether I am in the right course, is my inability to vouch the authority of any ancient grammarian in my favor, and to make him the guide and companion of my pursuit. When I differed from Hephæstion and his followers on the subject of rhythm and metres, I felt myself confident in the support, which I derived to my principles, from the concurrent testimony of Aristotle, Cicero, and Quintilian. If I have driven, as I do not doubt, the fallacious and absurd system of Hephæstion from the field, it is under their ægis that I have obtained the triumph. But the silence of Greek grammarians on the theory of orthography, is not perhaps so formidable as it appears at first; for to the ancient grammarians the different offices of accentual marks were from daily use too well known, and too evident to need explanation; and in subsequent ages, the grammarians were more intent to teach the practice of orthography, such as they received it, than to inquire into the reasons of it, in the same manner as we are instructed from father to son to put a dot over the letter *i*, but are seldom or ever informed, that it is done for the sake of distinction, and in particular to prevent that confusion, which would otherwise happen in many words, such as *minimum, nimium*, etc. from the similarity of this letter to the perpendicular lines in *u, m*, and *n*. On this account the silence of the Greeks themselves, as to the true nature of the lene, and final grave, does not so much dismay me, especially seeing that, if they do not favor my position, neither is there any thing in them to gainsay it. These therefore I am intitled to consider as a sort of neutrals on the occasion. With respect to modern grammarians, the field of conjecture is open alike to all, and allowing to them much merit for their successful researches into many other properties of the Greek language, I will yet venture to ask, whether any thing hitherto advanced by them on the present subject be at all convincing and satisfactory? All that I now desire, is, that, if my doctrine is capable of affording an answer to every existing difficulty, it may be admitted as probable, until some other person can discover a more full and easy solution.

The reason then of introducing the Lene Spirit, and the Final Grave Accent, has to my belief no other foundation, than to distinguish *words* in context, and to mark *their* beginning and ending. To understand this scheme, and to enter fully into its merit, we must recollect, that in the Homeric age, and to a much later period, all Manuscripts were written in capitals, not only without any division of words into colons, and periods, but also without any division of letters into words, much in the same manner as is found existing to this day in ancient Inscriptions.

It is easy to imagine the confusion, that such a mode of writing must have made, and how much time and pains were required to enable persons to read under such disadvantages. The great difficulty of reading made it necessary for authors to be very attentive to the just disposition of words, so as to make their relation to the rest of the sentence evident. On this account perhaps it is, that Homer, Hesiod, and the oldest Greek writers, are generally the least obscure. Aristotle finds fault with Heraclitus for a defect in this particular, and declares, that it is a labor to read and divide rightly his writings. *Τὰ Ἡρακλείτου διαστίξαι ἔργον.*[1] The task of reading was so irksome, that men of rank and fortune had always in their family readers by profession. Thus Cornelius Nepos in his life of Atticus informs us, that Atticus kept boys, that were able scholars, and excellent readers, as part of his household. In eâ (familiâ) erant pueri literatissimi, Anagnostæ optimi. Cicero too gives us the name of one of his readers, and speaks of his loss in terms of regret. Meherculè eram in scribendo conturbatior; nam puer festivus, Anagnostes noster, Sositheus decesserat, meque plus quam servi mors debere videbatur commoverat![2]

The very terms expressive of the art of reading indicate, how laborious it was originally. For *ἀναγινώσκειν* is to know *one by one*, that is, letter after letter, *legere* is to pick out, and the English word to *read* is to divide. We have vestiges of this old sense of the word in the common expression to be *rid* of any one, that is, to be separated from him; in *rotten*, that is, separated, disunited, having its parts in a state of dissolution, in the *Ridings*, that is, the shires, or divisions, of Yorkshire, and in the trivial Proper Names, *Red-lands*, *Red-house*, *Red-lane*, *Red-bourne*, *Red-bridge*, *Radley*, *Rat-cliff*, *Rid-borough*, now miscalled *Bid-borough*, etc. These names have no relation to the color *Red*, as is vulgarly supposed, and the great Camden[3] rejects this vulgar notion, but does not give us a better. They will only be found, all of them, intelligible and appropriate, if understood in the sense of boundary,

[1] Rhet. L. iii. c. 4. [2] Ad Atticum. L. i. 11.

[3] Britannia, p. 358, and *Redborne* in Index.

or division. The town of *Reading*, is no other than the Devizes, to borrow a Latin synonyme, or frontier town, on the boundary of two counties, and anciently of two kingdoms of the Saxon heptarchy.[1]

But to return to the point, from which I have rambled, the original labor of reading, I will here set forth some of the contrivances for the abridgment of it, which time and experience gradually introduced. It has been by slow degrees, and by persevering struggles against inveterate custom, that the art of reading has been brought to its present perfection. The consideration of the steps, by which it has advanced, is not only a matter of curiosity, but may serve to inflame our gratitude towards our predecessors, who have from time to time by repeated efforts, and by the most judicious and simple means, contrived to render at last easy and familiar an art of all others the most extensively useful and engaging.

It is a prevalent notion, that poetry preceded prose, chiefly on account of the assistance, that measured lines give to the memory, and that for this reason all ancient apophthegms and moral precepts were delivered in metre. This undoubtedly is true, but perhaps another and as strong a reason for the general use of verses was to assist the eye in reading. By this means at least the continuation of writing was broken at certain intervals into parts, and a considerable relief and sort of pause afforded to the stretch of the reader's attention.

This was found so great a convenience, that prose-writers adopted it, and wrote their words verse-like, (στιχηρῶς) allotting a separate line to every colon, or comma of a period. Examples of this mode of writing may be found in Montfaucon's Palæographia, p. 217. But this mode of writing must have added very considerably to the expense of manuscripts, and have occasioned a great consumption of parchment or other materials, a whole line frequently comprising only a comma, consisting of one or two words.

A subsequent invention was that of the Paragraphe, or side-writing, so styled, because it was a stop, either placed at the side of the concluding letter of a sentence, as at present, or perhaps out of the text in the margin. Devices of this latter kind may be seen in Montfaucon's Palæographia, p. 27, and 29. Whatever may have been the character or the mode of employing it, there is no doubt,

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[1] It is a singular coincidence, that λέγειν in Greek, and *reden* in German, have experienced the same fate, and are never used in the sense of *reading*, but always simply *to speak*. Our Teutonic brethren, the Germans, Dutch, and Danes, express *reading* by the word, *lesen*, *leezen*, and *læse* respectively, a word, which we never use in this its figurative sense, but retain in its primitive sense of leasing or gathering.

that the paragraphe was used, as a species of stop, in the time of Aristotle, and as such it is mentioned by him in a passage cited before, No. XXI. p. 78. Stops are likewise found in the Elian Inscription. [See the present No. p. 348.]

It is evident, that the preceding helps to reading, however useful, applied only to the division of sentences, but still left all the *words* comprehended within the colons, and commas, without any distinction. To remedy this, various schemes were adopted. Sometimes a stigma, or point, was put after every word, as is common in many old Inscriptions. Sometimes, three points were placed in a perpendicular line after each word. See Montfaucon's Palæogr. p. 135 and 138. It would be thought tedious by many to enumerate all the devices invented for this purpose, and the curious may be referred for a more particular knowledge of them to the Orthographia Latina of Cellarius, by Harles, Vol. I. p. 132. I will only observe that as these characters were introduced merely to point out the end of each word, they are consequently omitted in general as unnecessary at the end of a line. But I will mention one mode of marking the final syllable, or end of words, as it is particularly illustrative of my view of the use of accents, and as Cellarius has very much misunderstood and misrepresented the matter.

It is the placing of an accentual character at the final syllable of each word. Cellarius, p. 127, produces from Gruterus, p. 609, the following inscription, which, in imitation of Cellarius, I will also transcribe in small characters.

M'. Aureliús Aug'g. Líb. Secundús
Se vivus fecit sibí ét Cæliæ' Marcellinæ'
Conjugí sanctissimæ', ét Secundó fíl.
Dulcissimó, etc.

Cellarius then expostulates in this manner, Quid opus accentibus in cunctis prope ultimis brevibus æque ac longis? Quæ ratio excogitari potest? An *Tonus* semper in eam syllabam rejiciendus? *Inepte*. Sic tamen *ineptire* lapicidis et opificibus libuit.

This is rather unfair dealing with the poor Stonecutters. They have first a design gratuitously imputed to them, and then they are blamed for it, as if it really was theirs. Now the foregoing accentual marks have not the smallest reference to tone, and it is Cellarius himself, that commits an error, in supposing otherwise. The Stonecutters intended nothing more by the introduction of them than to denote what others did by other marks, the final syllable, and as they employed the point, that was used frequently by others after each word, for another purpose, namely to mark the abbreviated words, Aug'g. Líb. etc. they were compelled to resort to some other mark to denote the final syllable. We have seen the same thing done in the words, Sibí ét suís, and for the same reason.

See before, No. XXI. p. 80. In their choice of *this* mark the Stone-cutters are not more reprehensible certainly than their Brethren, who have used fig-leaves, flowers, crooks, intersticious letters, and other fanciful devices for the same purpose, and yet have never been blamed for so doing. I will admit that all these contrivances, (most of which were never adopted by Greek Scribes, or Carvers, and occur only in Latin Manuscripts, and inscriptions) are more or less exceptionable. For, if the point at the end of every word distinguished most clearly one word from another, yet this distinction was not obtained, but at the expense of another distinction equally useful, namely that of sentences, and their members, to which the point had been in a great measure appropriated. The same observation applies to the acute accent, which, when used to characterize the final syllable, is made to forego an office equally useful and common, that of characterizing, as we have seen before, the quantity of syllables long by nature.

I have dwelt the longer on these obsolete modes of notation, because an intimacy with them, and with the embarrassments which our precursors had to overcome, is necessary to enable us to appreciate to the full value the present condition of Orthography, highly improved as it is in all that relates to the art of punctuation.

But the most efficacious, and the most simple mode of dividing words, without interfering with the established punctuation of periods, colons, and commas, and without overloading the page with characters, was that invented, about 200 years before the Christian æra, by Aristophanes the Grammarian; the Father, by universal consent, of spirits and accents.

One object of accents is, as is well known, to mark the tones (which in the Greek Language, the reverse in this respect of the monotonous Latin, were too diversified to be comprised in a few simple rules, that might be carried always in the head) and another object, equally evident in practice, although never once to my knowledge inculcated either by ancient or modern grammarians, is, in conjunction with the spirits, to distinguish words one from another, when written in context, that is, their beginning and ending. It is the peculiar merit of this invention, that accents are thus made subservient to the double purpose of marking the tones, and also the final syllable.

To effect this purpose, Oxytons were marked with a grave, which may be considered as the final acute, nor is it more extraordinary, that the Greeks should have two characters for the same accent, than that they should have two characters for the letter sigma, one common, and the other final. The same reason, namely to mark the end of words, which induced the Greek Scribes to adopt the final sigma, led to the introduction of the grave, or, as I shall

hereafter take the liberty of calling it, the final acute. The Jews for a similar reason have introduced into the Hebrew Alphabet no less than five finals. In Arabic, and other Oriental tongues, the finals are more numerous.

Besides the final acute, Aristophanes introduced the lene and the aspirate to mark the *beginning* of words. The lene was introduced for this single purpose, and is merely an initial sign, while the aspirate is not only an initial sign, but an initial letter. Such is the power of elucidation sometimes in names only, that, if the two spirits had been called the initial lene, and the initial aspirate, the whole mystery, which has been so long permitted to envelope a plain matter, would never have existed. After this explanation, I flatter myself, it has already vanished and exists no longer. It is astonishing that a truth so near the surface should have remained so long in concealment, but there have been cabalists in Greek, as well as in Hebrew, to whom broad day-light is less welcome and less favorable than the solemn majesty of darkness.

By the united aid of the final acute, and the initial spirits, the great desideratum in ancient Orthography, the ready distribution of letters into words, was in a great measure supplied.

Thus wherever a final acute, or initial spirit occurred, the ending or beginning of the words was defined to a certainty. In other places the introduction of accents, although it did not *determine* the final syllable, yet greatly assisted to the same end, and reduced all hesitation to a very narrow compass, that is in all cases, to one of two syllables. For invariably an acute was placed either on the penultimate, or antepenultimate, and a circumflex either on the ultimate or penultimate, so that the occurrence of one or the other indicated an approach thus near to the conclusion of the word.

A close attention therefore to the accentual marks was a necessary guide to the reader, and there is no doubt that, previous to the excellent later invention of leaving a space between each word, the reader's eye must have been constantly kept upon the accents and spirits. Indeed, whoever at this day even wishes to read ancient manuscripts with ease and certainty must still read them in the same way, and not attend to any other division of the letters. To read them as well, as the Greeks themselves did, we must abandon, as much as possible, our own method, and transport ourselves into theirs. The Greek scribes intending that their copies should be read by accents, and concluding that these alone afford a sufficient clue to the reader, are most negligent in the combination of letters, to a degree of apparently wanton perversion. It would be easy to collect innumerable instances of their gross negligence in this respect, if that indeed can be justly called so, which produces no confusion to those who read in the way the copyists intended, that is, by accents and spirits, and by these only. I will produce

but one instance from Montfaucon's Palæographia, p. 282. The following text may be found there connected in this manner;

*προσθειναιεπιτῆ ἡλικια ναυτου πηχυνεναι,*

To a reader solely accustomed to printed books, and consequently for the most part regardless of accents, which he considers as the editor's or printer's concern, rather than his own, the line above written appears to consist of no more than four words, and must be sufficiently enigmatical. I will now clothe the same text with accents and spirits, as it is in the original, and let it be read and divided by these, and the chaos of letters is rendered perfectly luminous;

*προσθεῖναιἐπὶτῆ ἡλικία νἀυτοῦ πῆχυνἕνα,*

Now to an eye intent only on the accents and spirits, the circumflex on the first word demonstrates, that it is either a dissyllable or trisyllable. But that it is here the trisyllable, *προσθεῖναι*, is made evident by the initial lene, which succeeds, without any intervening accent. For the rule is invariable and convertible, that there are as many words as accents, and as many accents as words. Nor do the enclitics form an exception to this rule, since when the accent of the enclitic is preserved on the preceding word, as in *δοῦλός σου*, the enclitic and its principal make two words, *δοῦ λόσσου*, and when its accent coalesces with that of the preceding word, the enclitic and its principal make together but one word, as in *θεός-φησι*. Whether, when the accent is neither preserved, nor coalesces, we ought to write *δεσπότην τε, νόμοις τε, ἐιδέναι τι*, or with Lascaris, *δεσπότην τὲ, νόμοις τὲ, ἐιδέναι τὶ*,[1] that is, to consider the enclitics so placed, as forming one word with their principal, or as distinct independent words, is a question, that can only be determined by a revisal of the whole doctrine of enclitics, which is at present very much obscured, and sometimes contradictory, and requires a separate discussion in order to be put on a more sure and intelligible basis.

But to proceed with the dissection of the text before us, according to its accents and spirits, it is clear, that the initial lene and final acute on *ἐπὶ* determine both the beginning and ending of this word. *Τῆ*, is demonstrated to be a monosyllable by the final acute immediately succeeding a final acute, and the horizontal line denotes an abbreviation for *τήν*. The beginning of the next word is equally demonstrated by the initial aspirate, and as only one accent occurs before the recurrence of an initial lene, *all* that intervenes, having only *one* accent, can only form *one* word, and this therefore must be *ἡλικίαν*. The remaining words are discoverable by the

[1] See Porson's Medea p. 99, at verses 95, and 260.

same process, and, as they are few, I will proceed with the analysis. The initial lene before ἀυτοῦ marks its beginning, and the circumflex immediately succeeded by another circumflex determines the final syllable, upon the principle, that no word can have more than *one* accent. That the next letter π is the first of the next word, and not the last of the preceding, so as to make ἀυτοῦπ, is manifest from this, that in such case the vowel η after the π would have required an initial spirit. The next word therefore, having no initial sign, must begin with a consonant, and not with a vowel, and is demonstrated to be πῆχυν by the circumflex, the only accent, that occurs before a succeeding initial. As there is now only one accent left, the whole of the remainder of the line can contain only one word, and that is, ἕνα.

It may be thought by some, that the initial lene could never have been intended to mark the beginning of words, because it is now usually placed, when words begin with a diphthong, not on the first vowel, but the second. This mode, however, of placing it is erroneous, and contrary to the use of many ancient manuscripts as may be seen in Montfaucon's Palæographia, p. 216, 219, 252, and in the present passage at the word ἀυτοῦ. In all these instances the initial lene, is placed, consistently with my theory, on the *first* vowel. The whole therefore of what Hermann advances on this subject, and recommends as an orthographical improvement, proceeds upon a mistaken notion of the origin of the lene, and may be very ingenious, but is perfectly unfounded. De emendanda ratione Græc. gramm. p. 51. As the office, and *only* office of the lene is to characterize the *beginning* of words, it is out of its place, when found elsewhere. For this reason I cannot approve of writing ὠὐτὸς for ὁ ἀυτὸς, and ἐγῷδα for ἐγὼ ὀιδα with two spirits, although the latter has the sanction of Porson in his Medea, v. 39. If it be said, that the virgule in the middle of these words is an apostrophus, and not a lene, there is still as little room for the one, as for the other, as the vowels do not experience any elision, but coalesce by crasis. This distinction has been well made by the editors of the Eton Greek Grammar, p. 4., and has been attended to by Mr. Blomfield, who, in the preface to Prometheus Vinctus, directs προὐδωκεν to be written for προὐδωκεν, and ὀυμὸς for ὀὐμός. Lascaris also writes προὐθηκας and not προὐθηκας, see Porson's Medea, p. 99, at verse 260. They seem miserably ignorant of the true principles of notation, and confound all distinctions, who write προὐδιδάξατο for προυδιδάξατο, thus placing in the *middle* of a word, a lene, which is only an initial sign, and loading *one* word with *two* accents, a thing impossible, or at most admissible in the single case of an enclitic succeeding, and in conjunction not with the whole preceding word, but with the last syllable of it.

It may be thought a confirmation of the preceding doctrine, (that it is the design of accentual notation not only to direct the pronunciation, but also to facilitate reading,) that in Hebrew the points or accents have undoubtedly and by universal admission this object, among others, in view. But we shall proceed in the next No.

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## HEBREW CRITICISM.

No. II.—*Continued from* No. XXI. p. 112.

Mr. Hails, on some occasions, employs a kind of tactics, of which I confess I see neither the force, nor the beauty. His opponent objects to the translation of certain passages in the modern versions, because they are made from the Vulgate; to the Vulgate he objects, because it is frequently made from the LXX.; and to the LXX., as not giving the sense of the Hebrew in these places. He denies the correctness of these versions. This is the very point at issue; and yet Mr. H. (No. XVIII. p. 249) quotes these very versions, calls them "authorities," is "happy to find himself in such good company;" and asks, "Is Mr. Bellamy ever found in such company?"—Soon after he quotes again Tremelius and Junius, Castellio, and the Geneva French, and then exclaims, "Will these have no weight with my opponent?"—I really thought that this method of conducting a controversy had been long exploded. In critical disquisitions names are of no WEIGHT, though they may increase the *bulk* of the article. I am sure my meaning will not be misunderstood by the generality of your readers. Had we now in our possession, as we have from Dr. K., any volumes in which these translators detailed their *reasons* and *proofs*, these might be adduced, and with propriety, and they might prove weighty; but if names are to be taken for authorities, there is no falsehood either in physics or morality which may not be proved to be true. This species of *proof* has long been banished from natural philosophy; and to me, I confess, appears equally contemptible, and much more dangerous, when applied to biblical inquiries.

It is with real reluctance that I state so many objections to Mr. H.'s mode of reasoning; but the general question appears to me to be so important, that I could wish all the irrelevant matter with which it has been encumbered, to be swept away. Mr. B. on the word דבר, having remarked, that it has near three hundred diffe-

rent modes for variation in expression, and was not confined, as stated by Mr. H. to mean, "indifferently, either a *word* or a *thing*," Mr. H. in reply, (No. XVIII. p. 250), proposes that Mr. B. shall ring the changes upon the three letters *d, b, r,* with *two* vowels at a time out of thirteen, and very truly remarks that every mathematician knows the result will be short of that number. This has somewhat the appearance of quibbling. Mr. B. had not said that all these variations were to be *thus* produced. He would, in such a *philologo-mathematical amusement,* demand to be allowed the use of *prefixes* and *suffixes;* and these again would furnish room for a new ring of changes with the vowels. But when Mr. H. says, "If Mr. B. means, that the signification of a word admits of such a number of variations from its situation and connexion, such signification can be discovered without the masoretic points," does he not give up the point entirely? for it matters not how the variations are produced, if they exist.

On the passage in 1 Sam. xxviii. 13, in which Kimchi expounds אלהים, by *a great man,* and Jonathan, by *an angel of the Lord,* Mr. H. says, (No. x. p. 250), "but *I take neither of them as authority,* since they do not give the literal reading, but what they conceived to be the intended meaning of the text." Mr. B. who maintains *Elhoim,* here and everywhere, to be a noun singular, remarks (No. XVI. p. 234), that "Onkelos and Jonathan, who wrote when Hebrew was a living language, were decided as to this matter, and always understood that אלהים was *a noun singular.* But Onkelos must, according to Mr. H. be altogether ignorant of the true meaning of this word; for he says, that he does not consider Jonathan as authority." Mr. H. replies (No. XVIII. p. 252), "Mr. B.'s warmth renders him unjust. I have not said that 'Jonathan and Kimchi *are no* authority;' but only that I do not take them as authority in a particular case, and I have given my reason —they do not translate the word in question, but give what they conceived to be the meaning of the woman of Endor. Will Mr. B. contend for the correctness of both these expositions, given by the Johnsons of the age? Will he show your readers how they can be taken as authority in the question?"—I notice this at present, as a specimen of not very candid reasoning on the part of Mr. H. "Not said that they are no authority," "but *only that I do not take them as authority,* in a particular case!" The correctness of Jonathan's or Kimchi's exposition is not the question, but whether they considered אלהים as a noun *singular* or as a noun *plural?* Both of them are of one mind on this point—the point in dispute; and, therefore, "the one *can* be taken as authority without rejecting the other." But I go farther. They do not contradict each other in their exposition. Whoever was employed by God, at any time, as his "*messenger,*" [Jonathan]—(for the Greek word "*an-*

*gel*" has no business here) was, ex officio, "*a great man*;" [Kimchi]. Whom was the woman desired to bring up? "SAMUEL," (v. 11). Whom did she see? "SAMUEL," (v. 12). "What sawest thou?" "אלהים ascending," (v. 13). The ELOHIM here seen was SAMUEL. Samuel was a prophet, "*a* MESSENGER *of God*,"—"*a* GREAT MAN" indeed! and both Jonathan and Kimchi are right in their exposition, though Mr. H. will have it that she saw *Gods* ascending!—in opposition to the words of Scripture, which declare expressly that she saw *Samuel*. But "the LXX. are on his side, as well as the Vulgate, Jerome, and the English translation!" I am afraid, however, that Common Sense, which is older than any of them, is against him. He supposes that the woman "*might* speak of the Genii, the gods of the Cabiri, and that Saul, in his trepidation, *might* reply as *if* she had spoken only of *one person*, and the woman *might* carry on the subsequent part of the discourse in a manner agreeable to the sense in which the king had understood her." These "*mights*," *might* have been spared on the present occasion. Was Samuel more than "*one person*?" The question is not what she *might* have spoken, but what converversation actually passed between the King and the Woman.—K. "*What form is* HE *of*?" W. "AN *old* MAN *cometh up, and* HE *is covered with* A *mantle* [the Prophet's mantle]. *And Saul perceived that it was* SAMUEL [only *Samuel*—no gods of the Cabiri]. *And* SAMUEL SAID *to Saul, Why hast thou disquieted* ME, *to bring* ME *up?—I have called* THEE, *that* THOU *mayest make known unto me what I shall do.*"

Great as is Mr. H.'s knowledge of Hebrew, I can more easily bring myself to believe that even he is mistaken, than that the inspired penman would write as he must have done, if he introduced so many *singular* nouns and pronouns when he meant to express a *plurality*—"the gods of the Cabiri." But ים is, it seems, invariably a sign of the plural, and therefore עלים must be a plural participle; which, being in construction with אלהים, shows the latter to be a plural noun—though here used absolutely as the official title of *Samuel*. Mr. H. could only by inadvertency overlook the circumstance of אלהים being a common appellation for *a Judge* in the Hebrew Scriptures. Thus in Exod. xxii. 8, "If the thief be not found, then the master of the house shall be brought אל־האלהים BEFORE THE JUDGE" [not judges as in the common version]. Nor was his decision to be censured: אלהים לא תקלל, "*A judge* thou shalt not revile" (v. 28); but here our translators have given a strange interpretation: "Thou shalt not revile *the gods*." What godS? Were they to show respect to the gods of the heathen, whose images, altars, and temples they were commanded to destroy?—These good men, sir, whom Mr. H. would have Mr. B. to admit as authority, have here followed the

Vulgate, "*Diis non detrahas;*" and the latter the LXX., *θεοὺς οὐ κακολογήσεις.* Notwithstanding the high respect to which they are entitled, Mr. B. would scarcely, on this occasion, wish to "be found in such company."

Mr. H. in No. x. p. 250, asked, "what authority Mr. B. had for translating אליו, *before him.*" Mr. B. answered (No. xiv. p. 235), "that when one person makes his appearance before another, it is understood that he speaks to him פנים אל־פנים, *face to face;*" and quoted 1 Kings xviii. 30, "And Elijah said unto all the people, come near unto me, and all the people came near אליו, BEFORE HIM." In No. xviii. p. 253, Mr. H. quotes his own question and Mr. B.'s answer, for the purpose of introducing the following question relative to the passage quoted from 1 Kings: "I ask Mr. B. how he happened to apply his critical canon so imperfectly in this verse? Surely if אלי signifies *unto me,* in the first clause, אליו must signify *unto him* in the latter? Must I be ignorant because I would, in this instance, abide by Mr. B.'s critical canon?"—It appears to me that Mr. H. had forgotten his first, when he put this second question. Mr. B. had kept close to the question, which only related to אליו; and in reply to his new question would, I doubt not, tell him that if אליו in the last clause signifies *before him,* אלי in the first clause ought assuredly to be rendered *before me.* I think, too, that Mr. H. has not seen all that Mr. B. intended, when he reminded him that people speak פנים אל־פנים, which, according to Mr. H.'s idea of the termination ים, ought to be translated *faces to faces.* Has a man more than *one face?*

I agree with Mr. H. (No. xviii. p. 251,) that if אחרי take the pronoun "*that,*" as proposed by Mr. B. (No. xiv. p. 229), some substantive must be understood; a mode of translation which I think should, as much as possible, be avoided; but, on the other hand, notwithstanding the appearance of אחרים in Deut. vi. 14, which Mr. H. considers as a plural adjective, I do not think אלהים, or אלהי in the same verse, are plural. The fact is, that when a singular substantive, in its absolute form, takes the termination ים, the adjective with which it is in construction frequently assumes the same form. The passage may be truly rendered thus, without any supplement: "*Ye shall not go after another god, even a god of the people which are round about you.*" If I object to Mr. B.'s introduction of the definitive pronoun "that," much less can I agree with Mr. H. in not only introducing *the article,* but the word "*chosen,*" to make out the sense: "Ye shall not go after other gods [*chosen*] from [*the*] gods of the people;" for to me it does not appear that "in the original there is manifestly an ellipsis of a word:" nor would it have appeared, "*manifestly,*" to Mr. H. had he not taken it for granted that *Elohim* is a plural noun.

Some have maintained [but not Mr. H. though upon his principle, that ם' is always a plural termination, he would be bound to do it] that the passage in Exod. xxxii. 4. "*And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt,*" puts it beyond all controversy that *Elohim* is a plural noun. Mr. B.'s remarks on this passage [No. XIV. p. 230.] are ingenious; but he has not, I confess, convinced me that Aaron made more than one calf; nor is such a supposition necessary to account for the presence of the plural pronoun in this passage. Had critics compared this with the parallel passage in Nehem. ix. 18. I think they would have seen that the pronoun is not connected with *Elohim*. In Nehemiah we read, in the common version: "*Yea, when they had made a molten calf, and said, This is thy God that brought thee up out of Egypt.*" It will surely be allowed that the inspired penmen understood their own language; and none, with whom I would carry on an argument, will believe that, in speaking of the same fact, they could possibly contradict each other. It is plain that Nehemiah, who had the text of Moses in his hands, uses the singular pronoun זה "*this,*" where Moses employs the plural pronoun אלה "*these*"—a most convincing proof that both of them employed the pronoun in a way altogether different from what has been supposed by any of the translators, ancient or modern. Let both the passages be read without the verb "*be*" in the one, and "*is*" in the other, for neither of which is there any authority in the Hebrew, and the words of Nehemiah will make those of Moses perfectly intelligible. In fact, the words are not declaratory of what the Israelites are supposed to affirm. They contain a quotation from the *liturgy* of the idolaters—"*Yea, they said this:* 'THY GOD, WHICH BROUGHT THEE UP OUT OF THE LAND OF EGYPT!'" says Nehemiah:—"*And they said* these [words]: 'THY GOD, O ISRAEL, WHICH BROUGHT THEE UP OUT OF THE LAND OF EGYPT!'" says Moses.—They uttered or spake *this* speech—they uttered or spake *these* words. The two historians state precisely the same fact.

I am aware of only one objection that can be offered in opposition to the foregoing statement, and it would be disingenuous not to mention it. In the printed text the stop is placed before the pronoun. I can, however, believe it possible that it might fall into a wrong place; but I cannot believe that the two historians could contradict each other. They speak the same language when the stop is placed after the pronoun. It is easy to see how either a scribe or a printer, mistaking the sense, would be led to change the place of the point.—That the printed text contains literal errors, I shall prove by an instance I met with in Hutter's Bible, while examining some passages connected with the present enquiry, and which form the subject of the next paragraph. I shall mention it

that those who have that Bible may correct it.[1]—In Deut. iii. 17. for הארבה read הערבה.

Mr. B. asserts, and truly, that ים is not to be taken invariably as a sign of the plural; for I do not understand him as meaning to say that no plural noun has that termination. That he is right may be proved from these very letters being used for ים the *sea*, a noun singular. The *pluralists* [I mean nothing disrespectful, but by the use of the term to save a little circumlocution in future, when alluding to Hutchinson, Bates, Parkhurst, Clarke, Hails, and others, who hold ים to be always a sign of the plural]—the *pluralists* may torture, as much as they please, all the nouns, verbs, and participles, which they find connected with ים the *sea*, in the following passages; and after all they will be obliged to confess that it is a noun singular:—ים־המלח *the salt* SEA, Gen. xiv. 3. Numb. xxxiv. 3, 12: ים־כנרת SEA *of Chinneroth*, Numb. xxxiv. 11. Were there more than one? ים־סוף *Red* SEA, Exod. xiii. 18. Numb. xiv. 25: בלב־ים *in the heart of the* SEA, Exod. xv. 18: ים הערבה ים המלח *the* SEA *of the plain, the salt* SEA, Deut. iii. 17. Josh. iii. 16, xii. 3. I know that some maintain that ים from its nature, being a collection of *waters*, has a plural signification—for what will not be affirmed in support of a favorite opinion?—but if so, what do they make of ימים? "*The fish of* הים THE SEA, *and whatsoever passeth through the paths of the* ימים SEAS." Psal. viii. 8. They may indeed maintain that the word is here doubled for intensity—"the mighty deep"—but what then becomes of the plurality of ים?

As to the remark of your correspondent W. R. de B. No. XII. 946, on מצרים, "that there were an Upper and Lower Ægypt; of course the word is properly plural, as with us the Indies, the Sicilies." I think he could scarcely have been serious when he

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[1] Mr. B. in contending for the integrity of the Hebrew text, is said by his opponents to have affirmed that it cannot contain a literal error. His own statement shows, I think, that his words should not be taken so rigidly; for he says that an improper letter may as easily be detected in Hebrew as an error in English orthography. It should be recollected that Mr. B. where he expresses himself so strongly, is opposing *the Hebrew menders*, who, on the pretext of many imperfections presented in the text, wish to take the liberty of altering it according to their own fancy, and often without any better authority. Mr. B. has protested strongly against such presumptuous boldness.

Your correspondent M. in No. XIV. p. 437, speaking of the passage in Psal. xvi. 10, goes out of his way to have a peck at Mr. B. who had said nothing concerning it. In this passage the word חסידך rendered *holy one*, is literally *holy ones*. He is persuaded that Mr. B. would with difficulty be convinced of any error here. Now this is precisely one of the cases in which I think that Mr. B. would allow that there is a literal error, and contend for the reading quoted by the Apostle, as the true reading; Stephens's Bible and upwards of 180 MSS. reading truly חסידך, *holy one*.

offered it; for he could not be ignorant that the modern word Egypt cannot be taken for *Mitzraim*, the son of *Ham*, [Gen. x. 6.] who had that country for his possession, and from whom it had its name. Had Ham two sons of that name, one called *Upper* and one called *Lower* מצרים? For *Egypt*, read, as in the Hebrew: "*Land of Mitzraim*," "*River of Mitzraim*," "*People of Mitzraim*." &c. Shall we, on account of its termination, consider מצרים as expressive of plurality in the son of Ham? if so, כתים ודדנים *Kittim and Dodanim*, the sons of *Javan* [Gen. x. 4.] must also be plural! But if none of these be plural, what becomes of the assertion that ים, in *Elohim*, proves that name to be a plural?

The word חיים *life* has also been maintained to be a plural, on account of its termination, by the Hutchinsonians. This was necessary, that they might be consistent; and accordingly, Dr. A. Clarke, on Gen. ii. 7. gravely informs his readers that God breathed into Adam "רוח חיים *ruach chayim*, the breath of LIVES; i. e. animal and intellectual."—Moses, who certainly understood Hebrew, informs us respecting the flood [Gen. vii. 21.] that "all flesh died that moved upon the earth, both of *fowl*, and of *cattle*, and of *beasts*, and of every *creeping thing*, all in whose nostrils was *the breath of life*." But it would appear our translators have not done justice to the *beasts*, and *reptiles*, in giving them only *life*, when the Hebrew gives them חיים "LIVES, *animal and* INTELLECTUAL!" It is to be lamented that our translators did not stick to the proper number, wherever this word occurs. How strikingly beautiful, energetic, and proper, the following passages appear when read with this word in its *plural* form, *as in the Hebrew*: "*Long* LIVES *and peace shall they add to* THEE?" Prov. iii. 2. "*So shall they be* LIVES *to* THY *soul*," iii. 22. "*Receive my sayings, and the years of* THY LIVES *shall be many*," iv. 10. "*Keep* THY *heart—for out of it are the issues of* LIVES." iv. 23. Add to these the following beauties: *Way of* LIVES—*Well of* LIVES—*Fountain of* LIVES—*Reproof of* LIVES: and, from the Hutchinsonian school (for in this happy translation I have been anticipated,) "*The tree of* LIVES."

In 1 Sam. xix. 13. 16. we read: "*And Michal took an* IMAGE [תרפים *teraphim*] and laid it in the bed, and put a pillar of goat's hair for *his* bolster, and covered it with a cloth. And when the Messengers were come in, behold there was *an image* [*teraphim*] in the bed, with a pillow of goat's hair for *his* bolster." This passage is entirely out of joint in the translation; but it is plain, that *teraphim* is in construction with pronouns singular, and that more than ONE substitute in the bed, for David would have frustrated the design of the artifice; and, therefore, this noun, terminating with ים, must be a singular. Though foreign to the present argument, I shall offer a remark or two on this passage,

because it is curious, as tending to convey a correct idea of what the *Teraphim* was. In the translation we meet with *pillows* and *bolsters*, and are told that the former were of goat's hair. We may be sure that the *teraphim* was laid upon the bed of David, as usually put in order. There were no new arrangements as to the bed and its furniture. It could not be necessary that David's wife should now make a pillow for it; and if this was necessary, why should we be informed with what material it was stuffed, and that *the pillow was for a bolster?* The word מראשתיו, translated *bolster* never means any thing of the kind, though so rendered several times in the versions. It should be rendered *for his head*, or *on his head*. It is true that Jacob employed a stone as a pillow [Gen. xxviii. 11.] but the stone was "put *for his head*" to rest upon: "and [v. 18.] he took the stone that he had put *for his head* (for so should the word be rendered—not pillow) and set it up, and poured oil upon it." So in 1 Sam. xxvi. 7. we should read, "and his spear stuck in the ground *at his head*," not *bolster*; and so should we read in the 11th and 16th verses of the same chapter. In 1 Kings xix. 16. the same word is rightly rendered, "*at his head*." The word כביר, rendered pillow in the passage before us, means any kind of reticulated work, as the netting to which the hair of a wig is fastened; and I have no doubt that something of this kind is intimated in the text. Michal's intention was so to dress the Teraphim that it might look as natural as possible, and be taken for the sick David; and, therefore, it was necessary that she should show hair upon its head. It is not necessary however to suppose that she was at the trouble to prepare a wig, in our sense of the term: indeed she had not time for such a process. It is only in a secondary sense that כביר means net-work. In its primary sense it means *manifold, numerous*, &c. and hence *net-work* or *grating* on account of the multitude of holes. She wanted a *multitude* of something fit for her purpose, namely *hairs*. The word *hair* is a supplement in the common version; but had the translators put it for the word *pillow*, they would have come near the sense of the original: for "*Michal* took the teraphim, which she put in the bed, and she *put hairy goat-skin on his head*." That is, she made a cap of goat-skin, having the hair on it, and put it on the head of the Teraphim. But what was *the teraphim?* It has generally been supposed always to allude to some idol employed as a god. Would David have had any such thing in his house? On the present occasion it seems to have been *manufactured* by Michal; for the last words of the 13th verse may be rendered "and she clothed it with a garment:" viz. some body-garment which belonged to David. Again: it was made the representative of a man: it was in fact a *manikin*; for we have no other word that can so well express the sense. Many of the idols were of the

human form; but every such image was not therefore an idol. When *teraphim* is used to express the latter, it only intimates that the idol worshipped had the human figure. Michal appears to have made a *manikin* by stuffing some of David's clothes for a body, and covering the artificial head with rough goat-skin.

Mr. H. seems to take it for granted [No. XVIII. p. 252.] that the Hebrew was not a living language after the captivity. Sir W. Drummond has (I think hastily) dropped a similar idea in one of your numbers. It is natural to suppose that the penmen of the Scriptures would address the Jews *only in a living language.* Ezra and Nehemiah, who returned with the captivity, wrote in Hebrew! and after their return "the elders of the Jews built and prospered *through the prophesying of* HAGGAI *the prophet, and* ZECHARIAH *the son of Iddo,*" [Ezra vi. 14,] whose prophecies we still have *in Hebrew:* and we find Malachi, at a much later date, prophesying *in Hebrew.* The idea has been too hastily taken up that Hebrew ceased to be spoken after the captivity. A nation could not lose its language *in seventy years;* nor were the Jews, in their captivity, placed in circumstances calculated to make them soon forget their mother-tongue. The language of Babylon and that spoken by the Jews were originally the same; and at the time of the captivity were dialects of one language, differing only in some of the terminations. The notion of Hebrew ceasing to be spoken after the captivity has been taken up from what is stated in the eighth chapter of Nehemiah respecting the reading of "the book of the law of Moses." The elders who were with Ezra "gave the sense, and caused the people to understand the law." "They translated it into Chaldee," say those who suppose the Hebrew to have been lost. We might with precisely the same accuracy say, when a Clergyman is expounding a passage to his hearers, that he is translating the English Bible into English! When the Book of Isaiah was put into our Lord's hands in the synagogue, [Luke iv. 17.] can any one doubt whether it was the Hebrew text? When he had read, did he *translate* it "to make the people understand the meaning?" He began to preach from the passage, "This day is this scripture fulfilled in your ears." I wish, Sir, that our Hebrew scholars now understood that language as well as it was understood by the common people of the Jews after the captivity.

From the examples that have been given, I think it manifest that Mr. B. is right in affirming that the termination ים is not always a sign of the plural. The argument for the plurality of אלהים, as established by its termination, therefore falls to the ground.

The other great argument of the pluralists is that in some passages it is found joined with adjectives, pronouns, and verbs plural. About thirty passages have been referred to by Parkhurst, to prove the assertion, and Dr. Adam Clarke has quoted this statement of

Parkhurst!! Mr. Bellamy has truly stated that, in a number of the passages, the word *Elohim* does not occur at all. Mr. Bellamy's opponents have disingenuously, as I think, avoided admitting the fact, and therefore they must be told again that in the following passages that word is not to be found—Deut. v. 23. Isa. vi. 8. Prov. ix. 10. xxx. 3. Eccl. xii. 1. Job. v. 1. Isai. vi. 3. Mal. i. 6. Dan. v. 20. vii. 18. vii. 22. In Hos. xi. 12., one of Dr. Clarke's texts, the word is not אלהים but אל which the Dr. himself says is the *singular* of *Elohim!* But to the argument itself—it is not more true that a noun found joined with adjectives, pronouns and verbs plural must be plural; than it is that a noun found joined with adjectives, pronouns and verbs singular, must be singular. It is not admitted that in the other passages in which Elohim occurs it is found joined with such plurals as have been alleged, but let it be admitted for the sake of the argument; and for every one of them, were it necessary, one hundred may be given in which *Elohim* is joined with verbs, participles, adjectives, and pronouns singular. The weight, therefore, of this argument of the *pluralists* is as *a hundred to one* against themselves.

Mr. H. cannot be ignorant of the fact just stated, and yet insists most strenuously that *Elohim* is a plural noun. He informs his readers, that, "When Elohim is used as one of the names of the self-existent and true God, by his servants, all translators render it, with reference to his *unity*, in the singular." [No. x. p. 250.] Now, Sir, I say, that if this be true, the translators have not been faithful—if, with Mr. H., they believed *Elohim* to be a noun plural. A translator has no right to give in his version a sense, not only different from, but directly opposed to, the original. This is a truth that need not "be left to eternity to discover." Let us see how a few passages will read in English, when given *truly*, according to Mr. H.'s plural sense of *Elohim*; for it cannot be more necessary, to have a reference to the Divine unity in English than in Hebrew. We ought to have a faithful version.

Gen. i. 1. "In the beginning HE created, *GodS*, the heaven and the earth," [that is, "*he*, viz. *Gods*, created; but I must follow the Hebrew order, though a little aukward to an English ear, that the reader may observe the verb singular joined with the plural noun, which Dr. A. Clarke informs us, "points out the Unity of the Divine Persons in this work of creation."]

2. "And the SPIRIT of *GodS* moved upon the face of the waters."

3. "And HE said, *GodS*, Let there be light, and there was light."

4. "And HE saw, *GodS*, the light that it was good: and HE divided, *GodS*, the light from the darkness."

5. "And HE called, *GodS*, the light day, and the darkness HE *called night*."

6. "And HE said, *GodS*, Let there be a firmament," &c.
7. "And HE made, *GodS*, the firmament," &c.
8. "And HE called, *GodS*, the firmament, Heaven,"[1] &c. &c.

When Dr. Clarke arrives at Jeremiah, I doubt not that he will give some reason, equally satisfactory as the foregoing, for joining the *plural Elohim* with *singulars*, in the following passages:

Jer. vii. 3. "But this thing *I* have commanded them: Hearken to MY voice, for *I* will be to you for *GodS*, and ye shall be to ME for a people."

Jer. x. 10. "But Jehovah IS the true *GodS*: HE IS the living *GodS*, and A king everlasting: at HIS wrath the earth shall tremble, and the nations shall not be able to abide HIS indignation."

I need not, surely, enlarge. Let the English reader, wherever he reads in the Old Testament, that God speaks or acts, change that word into *GodS*, and join the verb with it *in the third personal singular*, taking care at the same time to preserve all the pronouns, &c. in *the singular*, and he will have a pretty accurate idea of a Hutchinsonian bible rendered in strict conformity to the Hebrew, as received and taught by that school!

To conclude. The pluralists insist on the plurality of the word אלהים, as being expressive of "a plurality of *persons* in the Deity:"—and how have they managed their argument? Grant their premises, and for a plurality of *persons* we have a plurality of *GodS!* for, even according to them, Elohim is a plural noun of "*God*," not of "*persons*." It is nothing to the purpose to tell us, that the doctrine of the Trinity is clearly established in many parts of the sacred writings. This is admitted; but shall we therefore force other passages to the same purpose, at the expense of common sense, in violation of all the rules of language, and at the danger of establishing Polytheism? If Gods created the world, there must be more Gods than one: but "*Hear, O Israel,* יהוה אלהינו יהוה אחד.

*H COLLIT.*[2]

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[1] Upon this sound principle, in the Latin version we ought to read, *In principio creavit Dei—Spiritus Deorum—Dixit Dei—Vidit Dei—Divisit Dei—Vocavit Dei—Formavit Dei! &c.*

[2] In our last No. the former part of this article was signed T.

# BIBLICAL CRITICISM.

## REMARKS *on* "OBSERVATIONS *on the* HYPOTHESIS, *that the* EVANGELISTS *made use of written documents, in the composition of their* GOSPELS." 1815.

BIBLICAL Critics, having, some years since, turned their attention to the harmony of the Gospels, have remarked many extraordinary phænomena in those written by St. Matthew, St. Mark, and St. Luke. It has been observed, that they are resolvable into XLII general sections: and that in these a very great verbal harmony is occasionally common to all three: but some are common only to St. Matthew, and St. Mark; others only to St. Mark and St. Luke; others again to St. Matthew and St. Luke:[1] these phænomena have been explained on the two following suppositions: either St. Matthew, St. Mark, and St. Luke, copied from each other, or else they must have all three drawn from a common source.[2] The first supposition resolves itself into six possible cases,[3] which have all, the last excepted, been assumed by many eminent critics: but since it is impossible to show which of the Evangelists wrote first, and since Dr. Marsh has demonstrated[4] that it is for various reasons untenable, we can only take refuge in the second. The second supposition again may assume two different forms: either that the gospels in question were taken from a common Greek document; or from one written in Syro-Chaldaic, commonly called *Hebrew*, by which name I shall in future denote it. The first of these forms again will not agree with the phænomena in question;[5] we are therefore obliged to depend wholly on the second.

Here, however, we are again met by another division of the latter supposition; do our three Gospels contain three Greek translations made independently of each other from the same Hebrew original?[6] or did three separate copies of the Hebrew document, each differently modified and enriched, form the respective bases of the Gospels of St. Matthew, St. Mark, and St. Luke?[7] These again branch out into various forms: but, as we have already seen the principal divisions of the question, and it would be tedious to enumerate all imaginable cases, I shall immediately proceed to state Professor Marsh's hypothesis, with which alone the following remarks are concerned. Before, however, I do so, I must request

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[1] See Dr. Marsh's profound "Dissertation on the origin and composition of our three first Canonical Gospels;" annexed to the third volume of his Translation of Michaelis's Introduction to the N. T. p. 42. 8vo. Cambridge 1801.

[2] Marsh, p. 2.

[3] Ibid. p. 6.

[4] Dissertation, p. 154—164.

[5] Ibid. p. 164.

[6] *Marsh. p. 165.*

[7] Ibid. p. 175.

that the reader will constantly have Dr. Marsh's dissertation, or at least a transcript of his notation, lying before him.

"St. Matthew, St. Mark, and St. Luke, all three used copies of the common Hebrew document ℵ: the materials of which St. Matthew, who wrote in Hebrew, retained in the language in which he found them; but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels; but St. Mark and St. Luke, besides their copies of the Hebrew document ℵ, used a Greek translation of it which had been made, before any of the additions α, β, &c., had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person, who translated St. Matthew's Hebrew Gospel into Greek, frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew; and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel."[1] The Professor afterwards shows, that his hypothesis satisfactorily accounts for all the phænomena in question, and that it is entirely consistent with divine inspiration, which, to confess the truth, the notion that the succeeding Evangelists copied from the preceding, is not: for in that case, the authority of the two copying Evangelists, both as inspired writers and credible historians, must depend merely upon the authority assigned to the Evangelist copied; and then the authority of our three first Gospels will be little more than equal to the authority of one.

To controvert Dr. Marsh's hypothesis, and to establish another of his own, is the object of the author of the "*Observations*" before me: and it shall be my endeavour to show, with due deference to the learned author, that the arguments he has adduced against Dr. Marsh are not efficient; while his own opinion is pressed by much greater difficulties.

The author allows, that "the arguments produced by Dr. Marsh in proof of his hypothesis respecting St. Matthew's Gospel seem to be conclusive:"[2] and he therefore declines[3] the consideration of the Gospel by St. Matthew, and confines himself merely to St. Mark, and St. Luke.

In the sections common to the Evangelists, there are very remarkable verbal agreements; and also many verbal disagreements. Hence the author of the "Observations" argues in the following manner: "It is not probable that an Evangelist, making use of a document, would alter the words of it without an apparent motive; at least he would not do this frequently."[4] He then cites the following examples, among others.

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[1] Marsh, p. 195.
[2] Observations, p. 6. Note †.
[3] Observations, p. 7.
[4] Ibid. p. 11.

ἔν σοι ὑστερεῖ.[1]
ἔν σοι λείπει.[2]

To see the force of this remark, let us examine the whole of the respective sections.

Mark x. 17—22.

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς, καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί ποιήσω, ἵνα ζωὴν αἰώνιον κληρονομήσω; 18. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. 19. Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· Μὴ φονεύσῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς· Μὴ ἀποστερήσῃς· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 20. Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτῷ. Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 21. Ὁ δὲ Ἰησ. ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ· Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταῦρον. 22. Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

Luke xviii. 18—23.

Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. 20. Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· Μὴ φονεύσῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς· Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου. 21. Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 22. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. 23. Ὁ δὲ ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

It has been, I believe, generally conceded that the style of St. Luke is elegant and classical, while that of St. Mark is inelegant, abounding with harsh Hebraisms. Since the materials, from which St. Mark and St. Luke are supposed to have taken their Gospels, were Hebrew, and close literal translations of them, we may reasonably infer that many inelegant phrases were to be found in these documents: at the same time, the Greek materials might, and probably did, contain many elegant sentences, which might not disgrace the pages of a more skilful author. It is therefore probable that St. Luke might make slight alterations in such phrases as he thought too inelegant to be admitted into his Gospel; and still might retain the exact words in the better passages. That he really sometimes did so, I conceive, will appear to any one who will examine the preceding section. He will see that the Evangelists exactly agree in many passages; and that where St. Luke differs from St. Mark, he has greatly the advantage in elegance.—St. Mark merely says, that *some one* coming to Jesus inquired of him: St. Luke, being more accurately informed, mentions that it

[1] Mark, x. 21. [2] Luke, xviii. 22.

was *a ruler* (ἄρχων.) In Mark, τί ποιήσω ἵνα—κληρονομήσω occasions a paronomasia and cacophony: St. Luke's τί ποιήσας ζωὴν—κληρονομήσω is a very elegant expression. Ὁ—ἀποκριθεὶς—εἶπεν, is an Hebraism, not very pleasing to classical taste, somewhat similar to Judges, v. 1. וַתַּשֵּׁר דבורה וברק——לֵאמֹר: but St. Luke omits this tautology, and has simply, Ὁ δὲ εἶπε.—St. Mark has a needless repetition of the pronoun in v. 21—Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ: but St. Luke who may, however, have found a different reading in his document, has—Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ.—St. Mark's expression ἦν—ἔχων κτήματα πολλὰ is not very elegant; but St. Luke gives the same meaning in words much more correct—ἦν—πλούσιος σφόδρα. What has been said above, will account both for verbal agreements and disagreements in these Gospels. Another remarkable circumstance is, that St. Mark and St. Luke both differ from the Hebrew text and Septuagint version in enumerating the commandments: in the Hebrew and Septuagint we read;

| Exod. xx. 12—14. | Exod. xx. 12—14. |
|---|---|
| Τίμα τὸν πατέρα σου καὶ τὴν μητέρα [σου, ἵνα εὖ σοι γένηται,][1] καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς Κύριος ὁ θεός σου δίδωσίν σοι. Οὐ φονεύσεις. Οὐ μοιχεύσεις. Οὐ κλέψεις. Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψεύδη. Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ τὸν ἀγρὸν αὐτοῦ, οὐδὲ τὸν παῖδα αὐτοῦ, οὐδὲ τὴν παιδίσκην αὐτοῦ, οὔτε τοῦ βοὸς αὐτοῦ, οὐδὲ τοῦ ὑποζυγίου αὐτοῦ, οὔτε παντὸς κτῆνος αὐτοῦ, οὔτε ὅσα τῷ πλησίον σου ἐστιν. | כבד את־אביך ואת־אמך למען יארכון ימיך על האדמה אשר־יהוה אלהיך נתן לך: לא תרצח: לא תנאף: לא תגנב: לא־תענה ברעך עד שקר: לא תחמד בית רעך לא תחמד אשת רעך ועבדו ואמתו ושורו וחמרו וכל אשר לרעך: |

Had St. Mark and St. Luke been independent writers, they would hardly have differed so considerably from the Hebrew and Septuagint, and also from St. Paul, who, in his epistle to the Romans,[2] has, indeed, the same arrangement, but uses οὐ instead of μὴ, and the indicative instead of the subjunctive mood.

To pursue the argument respecting the style of the Evangelists: every reader of the New Testament must have remarked that St. Mark is fond of repetitions of the same word, the same mood, the

[1] The words, which I have enclosed in brackets, are printed in a smaller character in Grabe's edit.: and some others are marked with Origenian Obeli.

[2] Chap. xiii. 9.

same tense; while, in similar cases, St. Luke alters his expressions. In addition to what I have produced, I will cite a few more examples.

| Mark. | Luke. |
|---|---|
| Ἐδίδαξε λέγων αὐτοῖς. | Λέγων αὐτοῖς, |
| Ἀποκριθέντες λέγουσι. | ἀπεκρίθησαν. |
| ὁ Ἰησ. ἀποκριθεὶς λέγει. | ὁ Ἰησ. εἶπεν. |

These two last expressions occur in the *same verse.*

| | |
|---|---|
| Καὶ ἔξηλθον—καὶ ἦλθον—καὶ εὗρον. | Ἀπελθόντες δὲ εὗρον. |
| Παραλαμβάνει—καὶ ἀναφέρει. | Παραλαβὼν—ἀνέβη. |
| Καὶ λαβὼν—ἄρτον—καὶ λαβὼν τὸ ποτήριον. | Καὶ λαβὼν ἄρτον—ὡσαύτως καὶ τὸ ποτήριον. |

At the same time, I do not assert that this is always the case; for I have noticed several contrary examples: but this will only prove that St. Luke was more careful of his style on some occasions, than on others.

Let us now examine the history of the transfiguration on the Mount:

| Mark, ix. 2—9. | Luke, ix. 28—36. |
|---|---|
| 2. Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησ. τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. 3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. 4. Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μώσει· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησ. 5. Καὶ ἀποκριθεὶς ὁ Πέτρος, λέγει τῷ Ἰησ. Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι. καὶ ποιήσωμεν σκήνας τρεῖς, σοὶ μίαν, καὶ Μώσει μίαν, καὶ Ἠλίᾳ μίαν. 6. Οὐ γὰρ ἤδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. 7. Καὶ ἐγένετο νεφελὴ ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφελῆς, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε. 8. Καὶ ἐξάπινα περιβλεψάμενοι, οὔκετι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησ. μόνον μεθ' ἑαυτῶν. 9. Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδένι διηγήσωνται ἃ | 28. Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσει ἡμέραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29. Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. 30. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μώσης καὶ Ἠλίας. 31. Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. 32. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ, διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησ. Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκήνας τρεῖς, μίαν σοὶ, καὶ Μώσει μίαν, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. 34. Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφελὴ, καὶ ἐπεσκίασεν αὐτοῖς· ἐφοβήθησαν |

| Mark, ix. 2—6. | Luke, ix. 28—36. |
| --- | --- |
| εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. | δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφελήν. 35. Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφελῆς, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. αὐτοῦ ἀκούετε. 36. Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησ. μόνος· καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδένι ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν. |

In this section it is unfair to cite the differences of expression, as proofs that Mark and Luke did not use copies of a common document: every one, who will examine the passages, will see, that Luke's narration is more minute and circumstantial than Mark's: Mark says that Moses and Elias *talked* with Jesus; but Luke has mentioned *the subject* of their conversation: Luke says that they "were heavy with sleep," and afterwards that they "were afraid;" Mark relates only their fear. But on the other hand, Mark mentions that *Jesus* desired them not to relate what they had seen: while St. Luke merely states that they told no one of it. Again, one Evangelist must have expressed himself with less precision; for we find Mark stating that the transfiguration took place *six days* after the preceding circumstances; but Luke says that it was about *eight*. Let us now consider the difference of style: I do not think it necessary to state particularly Mr. Granville Sharp's rule, respecting the use of the Greek article in expressing identity; but merely refer my readers to Dr. Middleton's work on the subject.[1] St. Mark, besides the repetition of the same tense (παραλαμβάνει καὶ ἀναφέρει) conforms with needless accuracy to the rule by writing τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην: while St. Luke more elegantly has, παραλαβὼν τὸν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνέβη κ. τ. λ. A little further on, St. Mark, with his usual affection for Hebraisms, writes ἀποκριθεὶς ὁ Πέτρος, λέγει τῷ Ἰησ., although he had not been addressed: while St. Luke, with more taste and correctness, says, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησ. These circumstances certainly explain the occasional verbal differences in the narrations given by St. Mark and St. Luke, while they do not afford any great presumption against the truth of Dr. Marsh's hypothesis. The other examples cited by our author are plainly *ejusdem farinæ*.

Let us now examine the origin which he would assume for the gospels in question.—Having, as he conceives, shown that Mark and Luke did not draw from a common document; and the notion that they copied from each other being exploded, "there is but one way left of accounting for the remarkable similarity in the matter,

[1] p. 82. et seqq.

language, and arrangement of their Gospels; namely, that they divided the general outline of the history of our Saviour's life, and many of the leading facts and doctrines, from their intercourse with the same eye-witnesses, and ministers of the word.[1]—He then ably controverts the opinion which some ecclesiastical writers have entertained, that St. Mark was the *constant* attendant of St. Peter; which notion has been founded on the term ἑρμενεύτης Πέτρου applied to him by Papias *apud* Eusebium:[2] he explains, like Michaelis, this term to mean, "a person commissioned by St. Peter to execute his commands," and says, that προξενήτης, μεσίτης, are used as equivalent terms; in this sense, it will also correspond to ἄγγελος.—He then brings[3] several very strong arguments to show, that Mark the Evangelist was the Mark who attended on St. Paul during his imprisonment at Rome.—The connexion, which existed between St. Paul and St. Luke, has never, as the author observes, been called in question: and on these two facts he has built his hypothesis, which he delivers in the following words:

"It appears that the common source from which the Gospels of St. Mark, and St. Luke, I will not say did, but might, receive their peculiar character, their arrangement and language, was the preaching of St. Paul. These Evangelists attended him a sufficient time to become acquainted with the outline of his instructions, and with that abridged history of the life and actions of our Saviour which he judged most proper to be dwelt upon, in making known the glad tidings of the kingdom of Heaven to the Gentiles. And whatever information they derived from other sources, it is not to be wondered at, that this should be the ground-work of their narratives; it would indeed be surprising if, under these circumstances, they did not record in many instances the very words which the inspired Apostle used, in explaining to his Gentile hearers, the more remarkable and important expressions of our Saviour."[4]

Against this system, however, great objections may be urged; these I will divide into two classes: in stating the first, it will be shown that it will not satisfactorily explain the phænomena observable in our three first Gospels; and in the second place, arguments shall be urged, drawn from those phænomena, which, if valid, will demonstrate the whole system to be untenable.

In the first place, let us consider the great improbabilities which this hypothesis must include.—It is supposed, that St. Mark and St. Luke attended St. Paul long enough, not only to become acquainted with the *outline* of the verbal Gospel preached by St. Paul, but also with the *very words* which he employed, for otherwise the *verbal agreements* remain unexplained: now, that this may have taken place, St. Paul must have uniformly delivered precisely

[1] Observations, p. 36.
[2] Hist. Eccles. iii. 39, p. 137. edit. Reading.
[3] *Observations*, p. 45—48.
[4] Observations, p. 51—52.

the *same words;* for no man's memory is sufficiently strong to retain the recollection of every word in a Gospel, even after once *attentively reading it;* much less then, after *once hearing it delivered,* in assemblies so tumultuous as must have been those in which the Apostle of the Gentiles often preached. Neither is it very likely that St. Paul did always deliver the same words; such a thing may be possible for certain preachers of our own days, who, desirous of obtaining praise, first *compose* their sermons, and afterwards delivering them *by heart,* appear to harangue *extempore:* but this agrees not with the character of St. Paul: vehement and impassioned, he did not studiously select his expressions, but adopted those which first occurred to him; sensible of the importance of his mission, he sought to convince his hearers, and required not their praise; often called upon by some unforeseen occasion, he seized some incident of our Saviour's life, and demonstrated from thence, that in him were fulfilled the prophecies which had been delivered concerning him ever since the world began.—But admitting this disputable and yet necessary fact to be true, it is hardly possible for two writers such as St. Mark and St. Luke, to remember each so accurately the very words in which St. Paul delivered his history of Christ: every person who has read Dr. Marsh's statement of the parallel passages in the three first Gospels has doubtless observed that the verbal agreements between St. Mark and St. Luke are infinitely more numerous than their disagreements; now this cannot be explained on our author's hypothesis.

Secondly, the quotations from the Old Testament show it to be unfounded. We have seen above, that Mark and Luke differ in giving the commandments; both from the Hebrew of Exodus xx. 12—14. and the LXX., and also from St. Paul, while they agree among themselves, except that Mark adds *μὴ ἀποστερήσῃς.* If they have so accurately remembered the words of St. Paul as to write them down almost verbatim in their Gospels, they surely would not in this instance have differed so materially from such a weight of evidence.

Let us now examine some other citations by these Evangelists: *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.* Mark i. 3. St. Luke iii. 4. literally agrees.

קול קורא במדבר פנו דרך יהוה ישרו בערבה מסלה לאלהינו:

Such is the Hebrew of Isaiah, xl. 3: let us now observe the Septuagint:

*φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιῆτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.*

Whence arose this extraordinary quotation? is it probable that two independent writers would thus, in precisely the same manner, desert their original, especially when that original would have

answered their purpose as well as does the text that they have made? It is explicable without difficulty on Dr. M.'s hypothesis, but certainly on no other. He thinks that מסלתו was used in the common document, which explains it at once.

It is remarkable also, that these Evangelists agree in the use of unusual words: thus Matt. ix. 15. Mark ii. 20. Luke v. 35. we find ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νύμφιος: on this Dr. M. remarks, that it is "never used on any other occasion. But, what is most remarkable, they all agree in using it in the passive voice, though ἀπαίρω, in the active voice, signifies 'discedo.' Ἀπαίρω occurs nearly 100 times in the LXX. but is never used there in the passive, nor have I ever seen an instance quoted from a classic author. Is it probable then that ὅταν ἀπαρθῇ would have been used in all three texts, if they contained three independent translations?"[1]

In Mark vi. 41. and Luke ix. 16. we have κατέκλασε τοὺς ἄρτους, and κατέκλασε καὶ ἐδίδου: Dr. M. remarks, "κατακλάω, used here both by St. Mark and St. Luke, occurs no where else in the whole New Test. though the simple verb κλάω frequently occurs in the New Test. and is particularly used with ἄρτος. St. Matthew has κλάω in this very instance."[2]

Matt. xvi. 28. Mark, ix. 1. Luke ix. 27. we read, οὐ μὴ γεύσωνται θανάτου: it is surely remarkable, that they should all use the same Chaldaism, if they be all independent writers; but the use of a Chaldee document containing the expression טעם מיתה "gustavit mortem" will at once explain it.

To take one more instance: in Mark x. 23. Luke xviii. 24. we find πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασίλειαν τοῦ Θεοῦ. "The adverb δυσκόλως, used here both by St. Mark and St. Luke, occurs no where else either in the New Test. or in the LXX. or in the Greek Apocrypha."[3]

If, however, these Evangelists be independent writers, they must be the most remarkable writers that ever have entered the path of authorship. Surely the phænomena we have just noticed are more easily explicable on Dr. M.'s hypothesis, than on that on which I am engaged in animadverting: indeed they are inexplicable on any other.

The concession, however, made by the author at the outset of his pamphlet, is totally inconsistent with his system. He admits that Dr. M. has proved that the translators of St. Matthew's Hebrew Gospel made use of St. Mark's and St. Luke's Gospels, and occasionally copied from them. If this be true, it will follow that St. Mark and St. Luke, made use of documents: otherwise St.

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[1] Marsh, p. 55. [2] Ibid. p. 63.
[3] Marsh, p. 75. See particularly the remainder of his note.

Matthew, who made use of a Hebrew document or documents, could not have agreed so nearly with them in words, that his translator could have used their Greek expressions. If then, this part of Dr. M.'s hypothesis be true, it follows that the whole is true; consequently, Mark and Luke used a document in some way or other, and what way so likely as that which Marsh has supposed. It is curious, that a writer so acute as the author of the "Observations" should fail to notice this.

Michaëlis,[1] and I believe some other writers almost equally learned, have entertained doubts of the inspiration of St. Mark and St. Luke: whether they really were inspired or not, is a question I do not pretend to decide: if they are not inspired, however, they must be fallible historians, and in this case they surely derive great support from Dr. M.'s hypothesis. That St. Matthew was inspired, Michaëlis himself does not doubt: we surely then must have great confidence in Mark and Luke, when we hear that they used the same documents as St. Matthew, and adhered to them so closely, that the translator of St. Matthew verbally copied from their Gospels. Thus all doubt of their authority is at once destroyed, even granting, (what never can be proved) that they were not inspired.

I am well aware, that there is not any express historical testimony in favor of Dr. M.'s hypothesis: but at the same time, we find nothing which is contrary to any thing implied by it; nor do we read any thing which countenances the system of the author of the "Observations." In the present case, indeed, we have not any evidence on which we can depend; and when we are so destitute of all historical materials, the only resource left to us, is to frame some hypothesis, which shall not be in itself contradictory to any thing observable in the books themselves, and which shall satisfactorily explain the phænomena which excite our attention. Dr. Marsh appears to have done this: the only plausible arguments, which can be brought against what he has said, are those which I have considered; and the reader must now judge between us.

If St. Mark was ever employed to preach the Gospel, it appears to me at least reasonable to conclude that he must have derived his acquaintance with the events of our Saviour's life from some document, since he did not acquire it from attending on the journeys of our Lord. What is so likely as that the affectionate zeal of the early disciples would induce them to write down the ἀπομνημονεύματα of Christ. Indeed, this may be gathered from St. Luke, who says that πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων. Luke i. 1.

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[1] Introduction to New Test. vol. i. pt. 1. chap. iii. sect. iii. p. 87.

But whatever may be the real truth with respect to this point, every one will assent to the author's concluding remarks, with which I shall close these pages:

"If the Evangelists have been so exact in recording the information they received, as to occasion some learned men to suppose that they copied from each other; and others, of equal penetration, to imagine that they had some common written document, from which they took their facts, and borrowed their language, we may rely, with confidence, on their authority; and we are inexcusable if we refuse to listen to the testimony of writers who had such opportunities of knowing the truth, and of whose fidelity we have such irrefragable proof."[1]

*Feb.* 28, 1815. *M.*

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## DR. CROMBIE'S REMARKS

### *On the Notice of his* GYMNASIUM, *sive* SYMBOLA CRITICA;

Inserted in No. XX. p. 384.

To dissemble the pleasure, which we receive from the approbation of the candid and intelligent, is a contemptible species of affectation and disguisement. I do not hesitate, therefore, to acknowledge, that the commendation, with which the "Gymnasium" has been favored, in the 20th Number of the *Classical Journal*, is gratifying to its author. Nor is there, perhaps, less reason to be pleased with the urbanity and candor, which the learned and ingenious critic displays, when he occasionally expresses his dissent from certain opinions, which the author maintains. Permit me, Mr. Editor, to offer some observations in reply.

#### *Quin* with a Negative.

When I express my approbation of Ernesti's lection of the passage in Cicero, *Nemo ut tam rusticus sit, qui vocales jungere nolit*, as reconciling the author with himself, it is remarked at the same time, that Ernesti is in error, if he supposes, as his answer to Victorinus implies, that *quin* is never joined to a negative. After producing a few examples in evidence of this, I proceed to explain, in what cases *quin* cannot be followed by a negative, and in what instances it may be thus construed. The learned critic,

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[1] Observations, p. 52, 53.

after acknowledging the importance of the observations offered on this subject, remarks, that one of the examples, which I have adduced of *quin* with a negative, is taken from Cicero's Oration *Pro domo*. This, he observes, is questionable authority, and cites an example from *Cicero ad Att.* Though I am not unacquainted with the example offered by the Critic in favor of the doctrine, which I maintain respecting *quin* with a negative, the example being found in *Schorus de Phrasibus*, almost close to the one which I have adduced, yet as it might possibly have escaped my attention, my thanks are due to the critic for taking the trouble to suggest it. And, though I am of opinion, that the Oration *Pro domo* possesses every internal evidence of good classical authority, yet to obviate all possible objection, I own that the example from Cicero would have been the preferable quotation.

ADULARI.—The various derivations of this verb, given by the learned critic, are found in Vossius, Martinius, Doletus, and Facciolati, with one, which he has not mentioned, namely, *adulari* ab ἀδυλίζειν, *suavicule loqui*. This last is adopted by Lennep. I have followed Valla and Scaliger in resolving it into *a Epitat.* and δοῦλος, *servus*; but at the same time candidly own, that I am not satisfied with this derivation, nor indeed with any other, which has been yet proposed. Popma says *Adulamur serviliter etiam gestu, quod canibus nobiscum est commune, quando inservimus quoquo modo, vel voce, vel gestu, ut favorem emereamur.* That it may properly refer to the fawning of dogs, as the Critic believes, is not improbable; but the mode of tracing its signification to this animal I consider to be wholly fanciful and unsatisfactory.

IMPRIMIS.—My thanks are due to the Critic for pointing out the error, by which *Imprimis*, in the quotation from Virgil, is improperly put for *In primis*. In correcting the press, it escaped my attention. His approbation of my defence of the term *absolute*, as applied to the ablative case, I receive with pleasure. Mr. Jones, when he objected to it, evidently did not perceive, that an expression may be grammatically, though not logically, absolute; as ideas may be metaphysically connected, when their signs have no grammatical relation whatever.

SODALIS.—In explaining the specific import of this word, I have stated, what is indisputably admitted to be its general acceptation; and I have also mentioned, that another and more extended signification has been assigned to it, remarking at the same time, that the propriety of this explanation has been questioned by Noltenius and Gifanius. In their opinion, however, I neither express my concurrence, nor do I note my dissent, but leave the matter *sub judice*. The learned Critic, notwithstanding, joins me with them, conceiving that I had adopted their explanation. In this he errs. But, if I had delivered an opinion on the subject, I should

not have extended the signification of the word so far, as the critic has carried it. That *sodalis,* as used by some writers, not however of the highest authority, denotes " a member of a college, of a fraternity, or of a corporation," is admitted. But that it signifies a person, belonging to a party, formed for the good of one individual, I am much inclined to doubt; nor can I assent to this extended explanation, till more decisive evidence of this usage is produced, than has yet been offered. I am persuaded that *sodalis* has no relation whatever to *suadere* or *sedere;* but more probably refers to those, who ate or messed together occasionally, *eadem mensa utentes,* or who were in the habit of meeting for the purpose of convivial pleasure or amusement. Cato, after mentioning that convivial clubs had been instituted in his Quæstorship, says: *Epulabar igitur cum sodalibus omnino modice; sed erat quidam fervor ætatis, qua progrediente, omnia fiunt etiam indies mitiora. Neque enim ipsorum conviviorum delectationes corporis voluptatibus magis quam cœtu amicorum et sermonibus metiebar.* (Cic. de Sen.) From denoting primitively " a companion in amusement, or convivial pleasure," it came to denote, after the establishment of *sodalitates,* or regular clubs, a member of the same college, or fraternity. This acceptation, however, I believe was unknown till after the Augustan age; for, though the *Sodales Icetii* existed under the Roman monarchy, it does not appear, that they existed under this designation: at least I am not aware, that any writer before Tacitus has so denominated them—I find no example, however, of its being used to denote a person, belonging to a party, formed for the benefit of any single individual. That clubs, instituted for different purposes, might, as it appears they did, intermeddle in political matters, and become the partisans of individuals, is readily admitted. But without further evidence, I must take the liberty to doubt, whether it was ever employed to denote a person belonging to a party, formed for the benefit of one individual. The casual act of a society is to be distinguished from the express purpose of its institution, as a contingent mode makes no part of the primary and essential character. The derivation from *sedere* I conceive to be wholly inadmissible, if not ridiculous. To say, that a person was called *sodalis* because he sat (for there is nothing to denote consociation) looks more like an attempt to burlesque all derivation, than to offer a satisfactory and serious explanation of the word. The derivation from *suadere* appears likewise objectionable, the term being by Plautus, and other early writers, by whom its radical import was more strictly observed, applied to persons, to whom the character of *suasor* was wholly inapplicable. I am more inclined to concur with those critics, who consider it as primitively implying *ex suo dapibus vesci soliti,* quasi *simul* vel *σὺν edales.* This explanation, however, is far from being unobjectionable.

In no department of literature, or of science, is conjecture more busy, or fancy more prone to extravagance, than in etymological enquiries. When Tooke's merry critic, as he calls him, derives *King Pepin* from ὅσπερ, or when Stevens in his humorous Lecture referred *brethren* to *tabernacle*, because we all breathe therein, the derivations may be more ridiculous, but they are not less absurd, than many, which have been gravely proposed by some eminent critics. When Mr. Tooke himself considers the word *odd* as the same with *ow'd*, because, when we are counting in pairs, we say "one pair, two pairs," and "one ow'd" to make up another pair, he offers a reason for this visionary conception, which entirely subverts his own doctrine. For the word *odd* refers not to the one, which is wanting to make up a pair, but to the one, which is over and above the given number of pairs.[1] Were we to indulge the same spirit of conjecture, we might consider the word *sodalis* as originally *sotalis*, and this as a compound of *socius* and *talis*, denoting a companion of the same rank and same age. We might observe also, that the word was primitively written *scodalis*. And perhaps this conjecture is not much less improbable, than some others, which have been offered. But it is time to dismiss this part of the subject.

COMES.—The Critic is of opinion, that, as I have traced the term *Comte* or *Count* no farther, than the *Comites* attendant on the Roman Emperors, the reader might infer, that these *comites* had no existence antecedently to the reign of Augustus. He conceives, therefore, that I should have noticed "the *comites*, or youths, recommended by their parents or friends, to the familiarity of the general, to diet and lodge with him, in the course of his expeditions, to learn from his conversation the skill and discipline of war." It is possible, that the inference might be inconsiderately drawn, but, as it would not be justified by fact, so also it would be unwarranted by my explanation. These companions or attendants on a Prince or General are to be found in the history of various nations. They were not peculiar to the Romans. They existed among the Germans, as we are informed by Tacitus, and also among the Gauls. They are found even among the Canadians of the present day, a band of young adventurers attending the prince or chief for the purpose of learning the art of war. But it was not from the *comites*, whom Tacitus mentions; it was not from the *comites* noticed by Cicero in his Epistles; it was not, in short, from the *comites in republica*, but from the *comites in*

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[1] The Arabic *ahd*, the Hebrew *had* or *ahad*, the Saxon oððe, the Teutonic *odo*, and the Swedish, *udde*, all spring from the same origin, or one of these is the common *etymon*. They all signify *one*, or *singulus*, "one by itself." The comparative of *odd* is *other*.

*imperio*, those who attended on the persons of the Emperors, who belonged to their court, and were specially commissioned by them to superintend departments in the Roman provinces, that the term *Count* took its rise. To these, therefore, I refer it; nor have I any concern with the *comites* attending Roman generals. My sole object was to trace the origin of the word *Count*, and to show how a general name became a term of honor, or a peculiar designation. If I say, that the appellation of *Duke* came from the Latin *Dux* or *Duces*, sent by the Roman Emperors to command the imperial forces in the Roman provinces, I presume it would be an unwarrantable conclusion to infer, that *Dux* or *Duces* had no existence, antecedently to the Roman Emperors. Besides, the *comites*, whom the Critic expresses a wish that I had mentioned, might have existed at the foundation, and continued till the subversion, of the Roman Empire, and still the modern designation would have had no place, had not the custom obtained, among the Roman Emperors, of investing their favorite attendants with the government of provincial districts. To this custom, therefore, I have referred the term in question, for it was not the mere existence of the *comites*, antecedently to the imperial government, but the offical employment of them in the Roman provinces, that gave rise to the modern designation of *Comte* or *Count*.

"*Comites* a *comitando* primum dicti, aulæ Romanæ, ac Imperatorii palatii proceres, quod ii principem sectarentur, et ejus lateri adhærerent, seu domi maneret, seu in expeditionem proficisceretur. Postea, cum ex eorum numero adsumerentur, qui ad provincias regendas mittebantur, *Comites* illi non amplius principes, a quo aberant, sed provinciæ dicebantur, quam ipsi cum comitiva dignitate gubernabant. *(Dufresne)* Inde Comites limitum, et Comites littoris Saxonici, quorum munus erat littus per opportuna loca communire."

HORTARI.—In opposition to Vossius, I have affirmed, that there is no prose-writer of eminence who uses *hortari*, or verbs of advising, with the infinitive, so frequently as with *ut*. The Critic offers four examples in favor of Vossius, two from prose-writers, and two from poets. The latter, as classic authority for prose language, are of no value. It would be easy to produce a hundred examples of a similar kind; but the classic student may be assured, that though *hortari* takes the infinitive more frequently than *suadere*, or than *monere*, when it signifies "to advise," yet that all verbs of advising are generally followed by *ut*. Sallust, who construes the verb *hortari* with an infinitive more frequently than Cicero or Cæsar, still oftener employs the other phraseology. *Hortatur, ut contumeliarum in imperatorem cum suo auxilio pœnas petat.* (Sall. J. B. cap. 69.) *Hortatur, ut castellum tentet.* (Ib. cap. 98.) *Quare moneo hortorque vos, ne (ut non) tantum scelus impunitum dimittatis,*

(B. J. cap. 36.) *Quod ut facias, moneo hortorque.* (Frag. lib. 4.) *Petit atque hortatur ut statuat.* (Cæs. B. G. cap. 19.)

NUBERE.—I have observed that *ducere* "to lead" is applied to a man marrying a woman, and *nubere* to a woman, as married to a man. In consistency with this observation, I have disapproved the expression of Tertullian, *neque nubent, neque nubentur.* The learned Critic is of opinion, that Tertullian is justified in using this phraseology by the authority of Plautus, of Varro, and of one or two others of inferior name. In this opinion I cannot concur. *Nubere* (forsan a *nubes*) denotes "to veil." Now, we know, that it was usual at the marriage-ceremony for the bride to wear a veil.

Cinge tempora floribus
Suaveolentis amaraci,
Flammeum cape. (Cat. 59. 6.)

We know, also, that this custom was confined to the bride; hence arises a strong presumption, that the term *nubere* was not applied to the husband. For to employ this term, signifying "to veil," to denote the entrance of a man into the matrimonial state, when in fact he was not veiled, would have been an impropriety too gross to be admitted. The sign having no existence, whence was the Metonymy to originate? But let us appeal to facts.

The first authority cited in favor of Tertullian's use of the verb *nubere* is the following passage from Plautus, *Hunc deludit Charmides, senex ut rediit; cujus nubunt liberi.* (Trin. Per. Acrost.) Here the word *liberi* is equivalent to *filius et filia;* for the son and the daughter were each married on the same day: and it is worthy of remark, that the story of the latter forms the principal part of the fable. But, let the common principle of *syllepsis generum* be admitted; be it granted also, that consistently with this principle, the verb *nubere* must be considered, as here applied to a male only, though this be not precisely the fact, the example, notwithstanding, is of no avail, for the lection appears to be unquestionably false. Its accuracy indeed has been doubted by several critics—Taubmann and Camerarius rejected it, and proposed another reading in its stead. To me there seems to be the strongest presumptive evidence, that the subject will admit, that the lection is erroneous. In the first place, it is to be observed, that the term *nubere* occurs in Plautus, more than sixty times, and uniformly in one and the same sense, as applied to a woman. This uniformity, conjoined with the universal practice of writers in the Augustan age, and the evident allusion of the verb itself to a custom peculiar to women in the ceremonial of marriage, constitutes almost a decisive proof, that the reading is false. But when, in addition to this evidence, we find, that no fewer than forty-five instances occur, in which the

dramatist might have applied the verb *nubere* to a man, and yet has in every one of these instances abstained from this usage, there cannot remain the shadow of a doubt, that the lection is false. Is there then no example, in which he has applied *nubere* to a man? There is; and this very example tends to corroborate our opinion; serving to show, that Plautus conceived the proper application of this verb to be to a female only. *Lubet Chalinum quid agat, scire novum nuptum cum novo marito.* (Cas. 5. 1. 5.) If the reader will take the trouble to examine the passage, he will perceive, that Chalinus is here a supposititious character, being by a stratagem substituted for Casina. The term *nuptum*, therefore, is not only with great propriety, but also with much humor, applied to Chalinus by the speaker, who knew that he personated the character of a female. Let it be supposed, that *nubere* may, with propriety, be applied to a man, and the expression is entirely stripped of its humor. This passage, therefore, instead of furnishing an evidence, that Plautus conceived the verb *nubere* to be applicable to a man, proves the reverse. The satire, in the following observation addressed to Eutropius, implies the same distinction between *ducere* and *nubere*. "*Nubas, ducasve licebit; nunquam mater eris, nunquam pater.*" (Claud. in Eutrop. utpote Eunuchum.) Not a single passage can be found in Terence, Sallust, Livy, Cæsar, Cicero, Justin, Curtius, Horace, or Virgil, in which the verb *nubere* is applied to a man. Indeed, not a single example of this usage, if we exclude the questionable passage not found in Varro, but merely cited by Nonius, occurs in any writer of the golden or silver age. Nay, if one or two unexceptionable examples of this usage were found, these would not constitute sufficient authority; for the ancients had their inadvertencies, as well as the moderns; and we are not to erect an anomaly occurring only once or twice, especially if in inferior writers, into a general rule, or a slip of the pen into classic authority. The passages in Juvenal, Martial, Suetonius, Tacitus, and a few other writers of less repute, are all reconcileable with the doctrine, that *nubere* is a term strictly applicable to a woman; and the satirical application of it to a man furnishes a confirmation of the correctness of this opinion. In all these passages, *nubere* is used, as denoting either the man's perversion of nature by nameless criminality, or the degradation of his character by servile submission to a wife as his superior; *Nupsit dotatæ vetulæ. (Pomp.)* "He was married to an old woman, who was his master." To denote the inversion, which took place, the writer humorously applies to the man the term peculiarly appropriated to the woman. When Juvenal says, *Nubit amicus*, or Martial, "*Nolito fronti credere, nupsit heri,*" (sciz. *vir.*) (Mart. 1. 25.) the perversion of nature is aptly expressed by the perversion of

terms, affording a proof, that the writers conceived *nubere* to be applicable only to a woman.

Besides, I must take the liberty to remind the Critic, that even, if one or two examples, unquestionable both as to the accuracy of the lection, and the classic rank of the authors, could be produced, it is not one or two examples, but national and reputable usage, that constitutes legitimate authority. If we adopt any other principle of criticism, there is scarcely any solecism, those of the grossest kind excepted, and hardly any impropriety, which might not be justified. All men are occasionally liable to oscitancy; and the ancients were not exempted. When Mr. Addison uses the verb "*to disburse*" for "*to reimburse*," two verbs of very different meanings, and if one or two writers have followed his example, will his or their authority justify this usage? Certainly not. They have misapplied the term, and are chargeable with a gross violation of propriety. I repeat, that nothing but national and reputable usage can constitute legitimate authority in any language. And it is highly important to impress on the young classical student, the necessity of adopting the phraseology of the purest writers, and to caution him by no means either to imitate those of inferior name, or to deem any form of expression classically correct, because it is found once or twice in authors, who wrote during the decline of the Latin language.

The Critic observes that Tertullian was "as well justified in using *nubere* applied to a man, as Imp. Antoninus was, in applying *ducere* to a woman." This remark, I must confess, proceeding from the learned and judicious Critic, excites my surprise, and I am reluctantly compelled to apprehend, that his principles of criticism and mine are mutually at variance. Will the improper use of one verb by one writer justify a similar misapplication of another verb by another writer? May it not be that Tertullian and Antoninus both erred? And is solecism to be justified by solecism, or one impropriety by another? The only pertinent inquiry is, whether is Tertullian or Antoninus, or neither of them in error? One writer in English uses *risible* for *ridiculous;* but will it plead his excuse to say, that he is as much justified in employing *risible* for *ridiculous*, as another for using *ridiculous* instead of *risible*? Surely not—they are each equally chargeable with error. But the observation of the Critic seems to imply, that, if Antoninus erred not in using the verb *ducere* as applied to a woman, Tertullian did not err in applying *nubere* to a man. This observation, I am persuaded, must have inadvertently escaped from the learned Critic. It presumes a principle, which it would be an impeachment of his sagacity to suppose, that he can deliberately maintain. It may be, that Antoninus was justified in applying *ducere* to a woman; and yet the converse may not be true, that Tertullian was

right in applying *nubere* to a man. It is a maxim in critical science, which cannot be too earnestly impressed, that it is not analogy, but absolute identity of expression, supported by clear and reputable authority, which can, in most cases, sanction any phraseology. It is from inattention to this maxim, that in translating from a vernacular into a foreign language, so many inaccuracies and improprieties originate. Analogy, as has been remarked in the "Gymnasium," is generally an uncertain and dangerous guide. What should we think of a foreigner, who should say, "he made hatred to the lady," and contend, that it was good English, because Mr. Addison had used the phrase, "He made love to the lady?" Voltaire, in several of his errors, when writing English, seems to have reasoned from analogy. The Frenchman, who in a letter to the magistrates of an English town, during the American war, used the following expression, "I will make my duty," for "I will do my duty," probably reasoned from analogy. And his argument, as Campbell has ingeniously supposed it to be stated, might appear to him just and conclusive. We know, however, that the expression is not English. I cannot therefore assent to the opinion, that if Antoninus was right in applying *ducere* to a woman, Tertullian was also justified in applying *nubere* to a man. But let us examine the passage. Let us enquire, whether Antoninus did apply the term to a woman, as properly belonging to her sex, or only sarcastically, intimating, that she had renounced the delicacy of the female character, and assumed the province of a man. *Soluto matrimonio, Hostiliæ rescripsit*, Si ignorans *statum Erotis, ut libertum duxisti, et dotem dedisti, isque postea servus est judicatus, dotem ex peculio recipies.* It would appear from this passage, that the lady, instead of being courted, and wedded, as was usual with females, had herself courted and married the freedman or slave, so that we may apply to her the observation of Sallust concerning Orestilla, *Ut potius peteret virum quam ab ipso peteretur.* It is therefore with propriety that the writer applies *duxisti* to Hostilia; because he intends sarcastically to insinuate, that she had perverted the usual order of things, and had assumed the privileges and character of a man.—This example, therefore, so far from militating against our opinion, serves to confirm it. I know of no clear and unquestionable passage, in which *nubere* is not applied to a woman, and *ducere* to a man, unless, when the author evidently intended, by an inversion of terms, to signify either humorously or sarcastically, a perversion of character. But Tertullian applies the term *nubere* to the male sex, gravely and seriously; and for this usage, I affirm, there is not the shadow of authority. I repeat therefore my censure of his phraseology, as highly improper.

I shall conclude these Observations in your next No.

ALEX. CROMBIE.

*Greenwich, May,* 1815.

# REMARKS

## *On Sir W. Drummond's Dissertation on Genesis XLIX.*

WHEN I first ventured to address you, I was not aware of the task I was imposing on myself: like most of those who enter the field of controversy, I expected my antagonists to see with my eyes, and forgot that complacency with which men are accustomed to view their own opinions. Having entered the lists, I must not now decline the combat, and therefore request your permission to make a few remarks on Sir Wm. Drummond's attempt to obviate the principal objections which I have urged against his Dissertation on Genesis XLIX.

Sir W. says "Mr. Hails challenges me to produce a solitary proof that the Patriarchs were Polytheists." I surely could not have put the contest upon easier terms. Has Sir W. produced one, or can he produce one from the "many circumstances from whence we may conclude, that Jacob was an Astrologer?" But he says, "I do not say, that they were practical Polytheists; but I say that I doubt whether Jacob had clear notions of the nature and unity of the divine Being." Sir W. surely meant "*professed Polytheists.*" What he says, is making the matter neither more nor less than it was, an unfounded assertion, for he charges the Patriarchs with being Polytheists in sentiment, without offering any reason why their belief did not influence their conduct. If they were not practical Polytheists, whence does he draw his proofs that they were Polytheists at all?

Does Sir W. think that Jacob understood Hebrew? If he did, how could he be ignorant of the signification of the name יהוה? must he not have known that היה was its root? Now, as if my honorable antagonist had been endeavouring to undermine the fabric he would erect, on the very same page he contends that Hebrew was the universal language, that it was known in Egypt, even in the time of Joseph, and yet that Joseph's father did not know the signification of יהוה. The question which Sir W. proposes to me, respecting the interpretation of the words of Jacob's vow, is such as I should hardly have expected from an oriental scholar. What would he infer from that which he calls the literal interpretation of the words? Did Sir W. study the Hebrew Bible, he might perhaps discover that this form of speech may, with some propriety, be called a covenant idiom; and manifestly directs us to that sense, which I gave to the passage in my remarks upon his dissertation, viz. "That on his return to his country, he would more unreservedly devote himself to the service of the eternal God."—I do not wonder that Sir W. can elicit no such meaning from the words of the Patriarch. How should a person who searches the Bible, as he would an Astrological Calendar, elicit any meaning from it respecting devotedness to God? If he really searches for truth, I can, however, direct him to a few passages, in which the same construction sufficiently proves that the sense for which I contend is not forced or unnatural. "And I will give unto thee, and to thy seed

after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; *and I will be their God"* והייתי להם לאלהים. Now God certainly was their God before this promise, in the same sense in which he is the God of other men. There is no God but Jehovah—of consequence he is the God of all men; but by the promise above he declares himself to be the Covenant God of Abraham and his seed, intimately the God of the Jews. vide Gen. 17. 8. &c. Again, "I will dwell among the Children of Israel, and be their God" להם לאלהים. Exod. 29. 45. Does not this also signify that he was intimately the God of Israel—their Covenant God? "And I will give them an heart to know me, that I am *Jehovah;* and they shall be my people, (לי לעם) and I will be their God (להם לאלהים) for they shall return unto me with their whole heart." Jerem. 24. 7. Again, "But this shall be the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God (להם לאלהים) and they shall be my people" (לי לעם). Jer. 31. 33. See the same construction Ch. 32. 38. Ezek. 11. 20. 34. 24. 37. 23. and 27. Zecha. 8. 8. &c. In all these passages there is a manifest reference to a devotedness of the people to God, and to the peculiar manner in which God stood related to them. Indeed I think it needs only a little candor on Sir W.'s part to enable him to perceive it too. But waving this, if Sir W. could make it appear that his literal reading has a signification different from that of the received version, he certainly is too well acquainted with the nature of language to urge the necessity or propriety of retaining idiomatic peculiarities in a translation. He knows that והייתי להם לאלהים in Hebrew, and, "I will be their God," in English, are strictly the same. Sir W. may *think* what he pleases, but if he would persuade me that he thinks correctly, he must produce his proofs. He can know *nothing* of Jacob, but what must be learnt from the Scripture, but the Scripture throughout teaches that Jehovah was the covenant God of Jacob, therefore Jacob could not be a Polytheist. Every Bible student knows that God is peculiarly spoken of throughout the sacred writings as THE GOD OF JACOB. Jacob also spake the Hebrew language, and consequently had a much better opportunity of knowing the import of the word JEHOVAH than Plato could have.

Sir W. is not quite correct in saying, "Mr. Hails proposes to leave out the negative לא," Exod. vi. 3. I have said, that in my opinion it is a corruption, but I made no proposal to leave it out of the passage. I think it a corruption because God did reveal himself to the Patriarchs by his name Jehovah, and it certainly is not impossible that לא may be a corruption, though there may not be a single codex extant, by which to correct it: and though it would undoubtedly be bold in me to propose its expulsion, there is no particular temerity in thinking it an error.

What Sir W. says respecting the Divine name אל שדי does not bear upon the subject, and I must always refer him to what he has said of the Hebrew being the primeval language in the former part of his pa-

per, No. XV. pp. 165. 166. But if he can prove that God is named יהוה by prolepsis throughout the Book of Genesis, until God appeared unto Moses, Exod. 6. 3, or that the Patriarchs did not understand the language which they spake, I will readily allow that he has removed all difficulty from Exod. 6. 3, though he will not then have obviated the principal objections which I have urged against his dissertation. What opinion can Sir W. entertain of the capacities of the Patriarchs, if they did not know that there could be only ONE *El Shadai?* Now, Sir, if the Apostle argues conclusively when he says that the Heathen nations are without excuse if they do not discover the Eternal Power and Godhead of him who made the universe, without any other revelation than the things which are made, what stupid, irrational creatures must the Patriarchs have been, if they did not know that *El Shadai* was the eternal, living God, even after he revealed himself to them?

Sir W. must be sensible that I made no attempt to defend the conduct of Jacob towards his brother Esau; but however base his conduct was in that case, it falls short of proving him a Polytheist. In my remarks upon the dissertation, I admitted that Jacob's speculative belief had not been operative, and asserted the necessity of a particular revelation in order to a saving knowledge of God. Whenever men become system-builders, the pursuit of truth is abandoned, and, to the perverted judgment, every circumstance seems to support the preconceived theory; hence in p. 168. Sir W. most readily allows that Abraham was a pure Monotheist, but asserts that the theology of Abraham was less perfect than that of Moses, to whom God first revealed himself as Jehovah. He admits Jacob to have been heir of the same promise with Abraham, but doubts much whether Jacob inherited Abraham's knowledge. "It can hardly be imagined," he thinks, "that he knew that the God, that had appeared to him at Bethel, was the same *El Shadai* that had appeared to Abraham, since it *cannot* be supposed that God would have given him this information when he came out of Padan-Aram, if he had known before the *El* of Bethel and El Shadai were one and the same. When Abraham speaks of God, it is of the most high God, possessor of Heaven and Earth. Jacob describes God, either as the God of Abraham and Isaac, or as the God who had protected himself. When Abraham swears, it is by the God of Heaven and Earth. When Jacob swears, it is by the fear of his father Isaac. From all these circumstances I am compelled to think that Jacob did not inherit *all* the knowledge of Abraham; and that his notions of the divine nature were less exalted and less distinct than those of Moses."

Now, Sir, the dispute between Sir W. and me, is not respecting the degree, but the kind of knowledge possessed by Abraham and Jacob, and whether it was compatible with their being Astrologers. Sir W. must pardon me when I tell him that his attempt to evade the force of my arguments does not deserve the name of reasoning. I cannot allow him to take a peculiar mode of speech and consider it as sufficient to prove a point of the last importance in the controversy—a mode of speech, too, which is common to all the Old Testament writers, who frequently call Jehovah "the God of Jacob and the God of Abraham."

Can it for a moment be admitted as a proof of the Polytheism of Moses, and all the inspired writers who followed him, that they used thus to denominate the Eternal?——But Sir W. thinks that Jacob could not have needed the information which God gave him, when he commanded him to go up to Bethel, if he had known that the El of Bethel was El Shadai. Let it be remarked that Jacob was in great trouble and distress at that time. Jehovah, his covenant God, directed him what to do, and in the manner of doing it, put him in remembrance of what we all need to recollect, viz. That we have not performed our vows. But to urge this, in the sense in which Sir W. would have it to be understood, is worse than trifling: as well might he quote Gen. 15. 7, to prove that Abraham did not know that Jehovah brought him out of Ur of the Chaldees; for in that passage he may find precisely the same proof of Abraham's ignorance as he does of Jacob's in the one under consideration. "And he said unto him, I am יהוה who brought thee out of Ur of the Chaldees, &c." Can Sir W. point out any force in the words when applied to Jacob, Gen. 35. 1, which does not equally apply to Abraham, in Gen. 15. 7.? When Jacob swore by the God of Abraham, he swore by the Possessor of Heaven and Earth. When he swore by the fear of his father Isaac, he swore by the same Divine Being, in whose fear Isaac still lived, and continued still a sojourner in the land of Canaan in full confidence of the accomplishment of the Divine promise.

Sir W. objects to my quotation, Gen. 48. 15, 16, that, "The words seem to imply that the Patriarch thought that some vicarious being had redeemed him from evil," and "If Jacob had entertained *clear* notions of God's nature, would it not have been natural for him, not only to have spoken of him as the God of his family, but as the sole God of the Universe? the God of Heaven and Earth."—The circumstance of Jacob acknowledging his redemption from evil by a vicarious being, is to me, and I think must be to every Bible Christian, an undeniable proof that Jacob did not only entertain just views of the unity of the Divine Essence, but that he was also acquainted with the plan of sovereign mercy for the redemption of mankind by our Lord Jesus Christ. As to his mentioning God as the God of his family, Sir W. must be much at a loss for an argument when he would strain this to answer his purpose. No unprejudiced enquirer after truth can admit it as an argument in favor of that which Sir W. wishes to establish. Sir W. acknowledges himself to have said, "We know that Joseph was a diviner." He also acknowledges that my reasoning upon the only passage in Holy Writ, which can possibly be thought to give the least countenance to such an opinion, is both acute and ingenious, but says, it has not convinced him. May not he also say with the Jew, "*Si erro, libenter erro?*" I enquired of him whence we were to learn that Joseph was a diviner. Has he pointed out the source of this knowledge? In his dissertation the assertion was, "We KNOW that Joseph was a diviner." In his reply to my animadversions, there is an unwilling bending before the power of truth, and he says, "*I am* INDUCED *to believe* that Joseph really *thought* himself a diviner."

What a pity it is that Sir W. has not favored your readers with the reasons that have induced him, in his search for truth, to believe this without a shadow of evidence. I am really sorry for him, when I consider how applicable to his case the lines of Dr. Young are:

"What things impossible must man think true
On any other system! And how strange
To disbelieve through mere credulity!"

To what Sir W. says respecting the other sons of Jacob having had the same education, and being heirs of the same promise, I reply, that if he had attended to the history, he might easily have discovered a vast difference between Joseph and his brethren. Joseph was strictly virtuous and pious from his earliest years. The elder branches of the family had given way to many vices, and were in a great degree children of Belial: education has not the same effect upon every one; and whatever the elder sons of Jacob might become before their death, they certainly were very wicked men in one part of their life; and as they were capable of, and actually committed, some of the greatest crimes, as it evidently appears that they mixed with the inhabitants of the land, formed friendships with them, married into their families, joined in their feasts, and no doubt called the Canaanites to theirs—we have some reason to believe that they might be influenced by the superstitions of their neighbours, while the piety of Joseph precluded the possibility of his falling into the like errors. With respect to them who were heirs of the promise, I would briefly observe, that while there was only an individual heir, the design of God could not have been answered, if that individual had not preserved the knowledge of Jehovah, and his purpose of mercy to the world in the advent of the Messiah; but when the family was enlarged, the necessity of *every* member of the family possessing that knowledge no longer existed.

Sir W. says, "They might not have known that there was sin in this art. There might, in fact, have been less sin in it when the Patriarchs lived than in the time of Moses, when this art became connected with Tzabaism, and was professed by the teachers of Idolatry, who were ignorant of the existence of the true God." Now, Sir, I think it must always be sinful to lie, to pretend to knowledge which we do not, and which we cannot, possess. I hope Sir W. is aware that Astrologers were always impostors. Can he trace the subject through the dark and fabulous ages of profane history, and show the time of Zabion precisely? Can he show that Zabion invented idolatry? Is there not rather greater certainty that he rendered abomination more abominable? And that idolatry and Astrology had gone hand in hand from the beginning? Whoever has read Bishop Cumberland's notes on Sanchoniatho's Phenician History, and his tract on the Cabiri, can, in my opinion, have little doubt concerning the origin and design of divination, Astrology, &c. Had Sir W. proved that I was mistaken in saying there were no books of Astrology by which Jacob or Joseph might become dabblers in the art—had he shown how they might have become acquainted with it otherwise than by initiation into the mysteries of the Cabiri; he might have said with propriety that he had obviated some of the ob-

jections which I have urged against his dissertation; but if I am right in considering the whole fraternity of Astrologers, Diviners, Soothsayers, Pythons, Necromancers, &c. as a Politico-Religious Society, (and who can show that they were not?) he has not obviated one objection which I urged, unless his saying "I am induced to think myself right," can be thought of sufficient weight to place against "Every one who doeth these things is an abomination to Jehovah." Had Sir W. intended to obviate objections, he ought to have given your readers some information concerning the invention of this art; he ought to have shown what gave rise to it. But if he had done this, he would have discovered the reason why Astrologers, Diviners, &c. were an abomination to Jehovah. Idolatry gave rise to the futile art. The astral bodies were the houses of the departed heroes. The intelligences in them were the צופי־שמים, the watchers of the heavens, who presided over human affairs. Astrology and Idolatry are doubtless coeval, and nothing could have induced men to suppose that the heavenly bodies held human affairs under their influence, but a forgetfulness that Jehovah was the maker and governor of the Universe; an Astrologer was therefore the detestation of Jehovah in the time of the Patriarchs before Moses, and Jacob could not be an Astrologer and a servant of Jehovah at the same time.

I placed Eusebius in the company of old women, on the authority of Sir W. Drummond: because he quoted him as authority for considering Jacob an Astrologer. I am certain that the tradition in question cannot consist with the Bible History, and therefore reject it. I *do not* expect to find every circumstance respecting the Patriarchs recorded in the Pentateuch; but I am sure that whatever the sacred historian has omitted cannot be certainly supplied from any other source. Sir W. says, "That Abraham was skilled in the knowledge of the stars, is attested by a crowd of ancient authors, Berosus, Josephus, Eupolemus, &c. &c." he says I may call these writers old women if I please, and then adds: "I can see no reason for refusing to listen to the voice of tradition, while it assures us, that a distinguished Chaldean was versant in a kind of knowledge, which was generally cultivated among his countrymen," &c.

When Sir W. speaks of the ancient historians that represent Abraham as famous for his knowledge of the stars, he seems to forget the lapse of ages between Abraham and them, and how little dependance can be placed upon a tradition, which must have been transmitted through so many generations. He next forgets to show whether this tradition relates to astronomical science, or to astrological superstition and turpitude. If the above authors would make him an Astrologer, however wise they may be thought in other respects, in this I should certainly class them with the old ladies.

Sir W. says he wrote his letter in haste, and indeed his manner of handling the subject, carries marks of inadvertency sufficiently strong. In the former part of his remarks upon my paper, he denies that Jehovah was known to the Patriarchs; now, that he may have the pleasure of calling Astrology a foolish yet HARMLESS

superstition, he insists that "Laban certainly believed in Jehovah." How much do Sir W. and the Apostle Paul differ in their method of reasoning! "How shall they believe on him of whom they have not heard?" Rom. 10. 14. Sir W. cannot be correct in both parts of his remarks. If Laban believed in Jehovah, *he must have heard* of him; consequently Moses was not the first to whom the name was revealed. But the conduct of Laban was bad, his belief was not operative, he was not in covenant with God: now if he held the truth in unrighteousness, and was an Astrologer while he had heard of, and admitted, the being of Jehovah, his conduct is no precedent for Abraham, Jacob, and Joseph, who were in covenant with God, and the depositaries of Divine Truth.

Can Sir W. prove that "Astrology, in the days of Jacob, had not led to the rejection of the true religion?" Or can he show that I labor under a mistake in saying that Idolatry is the parent of Astrology? If he can prove, I will bow to the force of truth willingly, but I assure him that no man can reverence an *ipse dixit*, or a supposition, less than I do. I am quite indifferent about Laban's meaning when he called the Teraphim his gods, whether they were tiles with the names of his ancestors engraven on them, as Dr. Shuckford supposes; or Idols, as is supposed by Theodoret and S. Jarchi; or the head of a murdered man embalmed, and placed against the wall, with a gold plate under his tongue, on which were written divinations, by which the head conversed with them, and which Laban worshipped, as "*such a writer as Jonathan*" tells us! Whether *Teraphim* was the Syriac pronunciation of *Seraphim*, and they were some kind of highly polished metal figures, whether they were houshold gods, as the *Lares* and *Penates* among the Romans, or whether they were Astrolabes, as the Persian translator renders the word. Sir W. may think "it is manifest that Laban was persuaded that these Teraphim were as highly prized by Jacob as by himself." It is not at all manifest to me; and before his remark can be applied to the subject so as to affect my argument, he must show that they were prized for the same use that Laban made of them. A thief may certainly prize an ancient piece of gold coin; but he will neither prize it so much as an antiquary, nor on the same account. To Sir W.'s first question respecting the extraordinary conduct of Jacob, "How could he prevail on himself to live for twenty years under the roof of a professed Astrologer?" I reply, that he knows not whether Laban was an Astrologer or not: to call him so is assuming the very thing which is to be proved, and does not merit a reply. But as Sir W. thinks his string of interrogations difficult to be answered, I will reply to each. Jacob resided with Laban in obedience to parental authority; he was in danger of losing his life in his father's house, he was under the direction of his faithful, covenant God, who had promised to be with him, to preserve him, and bring him back in safety to his native land; and at God's command to return, he obeyed. Does Sir W. know any person so evidently under divine direction at present, as Jacob was during his abode in Padan

Aram? But he adds "Why, while he was wroth, and chode with Laban, did he not reproach him for having these Teraphim, these astrological symbols in his possession?" I must again remind Sir W. that he is begging the question.—He might reprove Laban for his impiety, (for, when it suits Sir W.'s preconceived opinions, he can plead for the silence of scripture on some points) and this may be one place in which the Bible is silent concerning Jacob's reproof of Laban's impiety. Perhaps his detestation of using such things for purposes of superstition is contained in that expression, "With whomsoever thou findest thy Gods, *let him not live.*" Sir W. has certainly been too hasty in writing these interrogatories, or he would not have wantonly exposed himself to the whip of a person so guilty as I am of striking freely.—He says, "Why did he not only not destroy these images, but suffer Rachel to keep, and of course to consult them? If Jacob knew and believed, that Astrologers in his days were an abomination to Jehovah, it seems difficult to answer these questions." Does he not recollect that the historian informs us, Jacob knew not that Rachel had stolen them? And if we had not had this information, can we suppose that Jacob would have put the life of his beloved Rachel in danger if he had known that she was the thief? Whatever learning Sir W. may possess, how brilliant soever his genius may be, if he would be a biblical critic, he must study the Bible. It is a stone too frequently set at nought by system builders; yet it is a stone upon which, if he falls, he will assuredly be bruised; but when it falls upon him it will grind him to powder. Sir W. adds: "It is indeed said (Gen. XXXV.) that Jacob ordered his houshold *to put away* the strange Gods; but this is according to the English version. We find that the Patriarch hid the strange Gods and the ear-rings under the oak in Shechem. This was not from contempt, but for security." He goes on to say that הסירו should not be rendered *put away*, but *remove* or *displace*. That he ordered the removal of the Teraphim, because he was about to take a journey, and that they should be hid with the jewels under a particular tree; and concludes by saying: "It is evident, then, that Jacob did not consider these astrological symbols as he must have done, if he had thought that astrologers were an abomination to Jehovah."

Sir William's observation on the English Version is perfectly trifling; there is a manifest want of attention to the scope of the passage, and a dereliction of candor in order to evade my arguments. After the sacking of Shechem, the sons of Jacob had brought the widows and little ones of the murdered Shechemites to their encampment, and in the spoil, no doubt, there were many things used for purposes of superstition. Their ear-rings are generally supposed to have been idolatrous ornaments or amulets. Whether the Syrian servants of Jacob were Idolaters or not, I take not upon me to determine. It does not appear, from any thing Sir W. has advanced, that the things which were hidden under the oak of Shechem were of such bulk as to retard them in their journey, nor does the history give us the slightest intimation that they were returned to repossess themselves

of the things which were buried there by Jacob; but it is not equally silent as to the reason of Jacob's conduct; and he must read the Bible with culpable inattention, or invincible perverseness, that does not perceive that it was not because they were inconvenient to carry, but because the Patriarch was going to build an altar to Jehovah, and perform the vow which he had made at Bethel or Luz. Now, if the people had carried the amulets, &c. with them, the congregation would have been unclean. Every one, who worships Jehovah aright, *must* put away the strange Gods. The Hebrew word, rendered "hid", in ver. 4. is the same as that in Exod. II. 12. where we are informed that Moses covered (hid) the Egyptian in the sand, not that he might find him again, but, if possible, to conceal the deed for ever. טמן does not necessarily imply that a thing is hidden for a time, merely for safety, but signifies to conceal, put out of sight, cover; and the manner in which it is used, Job XL. 8. "Hide them in the dust together, and bind their faces in secret;" is a sign of the humiliation and dejection of the proud and wicked, which shall take place when they are judged by God. There is reason then to suppose that Jacob concealed the Teraphim, &c. with the view that no one should ever discover them; that he put them out of sight, as things abominable, and not fit to be above ground; that he buried them in contempt, and not for safety. Sir W.'s interpretation cannot be admitted, for it is at variance with the history. הסרו is the imperative Hiphil, and I can hardly conceive why Sir W. should object to the English version "*put away;*" which is certainly better than "*cause to remove*, or *displace*" the gods of the foreigners from the midst of you; at the same time that it conveys the sense of the original in a manner sufficiently perspicuous. Sir W. will excuse me when I say I did not know that the antiquity of the Zodiac of Esnè was "*unquestionably* greater than the age of the Patriarchs." Many take the liberty to question the ancient facts recorded in the Bible; I hope the liberty of questioning the antiquity of this Zodiac will be allowed me.

When "such writers as Jonathan, Kimchi, and Aben Ezra," confine themselves to subjects which they understand, I shall always be willing to learn of them—when they dabble in tradition, and would impose the vagaries of their imagination upon me for truth; reason, properly exercised, rejects such fables with contempt. Sir W. says: "From whom can we learn any thing of Jewish Antiquities, where the Bible is silent, if we do not apply to Jewish Historians, and Jewish Doctors?" I reply that for a knowledge of that part of the Jewish History of which I spoke, the Bible is the only source of information. Sir W., after observing that I reject the authority of the Rabbis respecting images being depicted upon the *Degel*, adds: "But it is to be observed that commands might be given without being recorded. Thus there is no command recorded for carving the cherubic figures in the Temple, with the face of a lion, an eagle, a man, and an ox; and yet we can scarcely doubt that such a particular command was given." I do not pretend to deny the probability that, in some cases, there might be things allowed which were not commanded; and,

*perhaps*, things of minor importance commanded, which are not recorded. But since God himself was the lawgiver, there could be no *unrecorded* commands, which contradict those that *are recorded*. If Sir W. will read 1 Chron. XXVIII. 11, 12. and 19. he will find that David delivered a pattern of all the furniture of the Temple to Solomon his son, when he gave him his dying charge, and that David had the plan, by the hand of the Lord upon him.

Sir W. says: "that a command was given for every man of the children of Israel to pitch by his own standard, with the *ensign* of their father's house (Num. II.) Now this seems to prove that each of the tribes had a particular image depicted on its standard." How easily are preconceived notions proved, even in the estimation of learned men! Might not the name of the tribe be wrought on each standard? Might they not be also of different colors? Might they not be of different shapes? When Sir W. mentions BEN-UZZIEL, he should recollect that the Targum ascribed to him abounds with the most ridiculous stories. Du Pin, in his Bibliotheca Patrum, says also of Clemens Alexandrinus; "He explains almost all the passages which he cites, after an allegorical manner, in imitation of *Philo Judæus*." And if Josephus must be included to make up the trio, and he affirms that the twelve stones in the High Priest's breast-plate corresponded with the Zodiacal signs, in any other particular than in the number, I only observe that the breast-plate in the time of Josephus did not correspond with that which Moses was commanded to make, for the names of the tribes only had to be engraven upon the stones with which it was set, and of consequence such testimony weighs no more with me, than a quotation from the Koran would do to satisfy me that Mohammed rode to heaven on *Al Borak*. Sir W. may oppose the testaments of the sons of Jacob to the Bible "if so it please him;" and endeavour to prove Gen. XLIX. to be an interpolation, but he will find it much more difficult than to write an astrological dissertation on it. I am of opinion, that Sir W. will not find it a task so easy as he seems to think "To prove that Astronomy had been cultivated for *ages* in the East before the time of Jacob; that the Indian, Persian, and Chaldean spheres had been already formed; and that the Zodiac had been divided into twelve parts at Dindera, at Latopolis, and probably at Thebes, long before the æra of which we speak." When he produces the documents, by which "it is easy to prove" these things, I shall be better able to form a judgment of their validity: at present I shall only observe, that few will think it easy to prove any fact of such great antiquity. Sir W. asks: "Why Jacob might not have typified the future destinies of his family by allusions to celestial, as well as to terrestrial, objects?" And who denies it? But surely Sir W. does not think the figures depicted upon an artificial sphere are celestial objects! I believe that very few who understand the Bible will think Sir W.'s "continual references to the tables of the heavens" have any tendency to render the words of the Patriarch more intelligible. He says: "His address to Simeon and Levi is rather a curse than a

blessing; and how could Jacob say, when he spoke of Levi, that his honor should not be united to him, since the priesthood was reserved for the tribe of Levi?" The former part of the address to these two brothers relates to things that had been done, and contains a declaration of Jacob's innocence of that deed, and of his abhorrence of their cruelty and rapine; the latter part is a prophecy of what was strictly fulfilled: "I will divide," &c. The Levites had only forty-eight cities, scattered throughout all the tribes of Israel; and the Simeonites a few towns in a part of the lot of Judah, which they found to be too small for them; they therefore sent out colonies that conquered districts in Amalek and Idumea. Moreover the Jews believe the Simeonites to have become schoolmasters to all the other tribes.

Sir W.'s question concerning Judah is of much the same nature with several others, to which he seems to attach importance. It appears so trifling to me that I shall only change one word, and return it to him thus: "If the allusions be all to ZODIACAL objects, why is Judah compared to a Lion's whelp, a couching Lion, and an old Lion?" If Zebulon had possessed no sea-coast, Sir W. would have been authorised to say that Jacob prophesied what was not true. על צידן *al Tzidon*, may very properly signify "*towards* Zidon," so that the passage reads literally "And his border (ירכתו his side) *towards* Zidon." And whoever consults a map of the Holy Land will perceive the truth of the prediction, and how appropriately the word ירכה *jarchah* points out the situation of the tribe with respect to Zidon. If Sir W. had meant to obviate difficulties, he should have definitively pointed out how far south the Zidonian territory extended, at the time in which Jacob delivered the prophecy, and since he considers it so easy to prove ancient facts, he would not only have thrown difficulties in my way, but would have afforded information to those who are curious in sacred geography. He ought, however, to recollect that Zidon of old was like our happy country in modern times. Her territory was the sea; in this sense Zebulon bordered upon Zidon. Is Sir W. prepared to show that Zidon carried on NO commerce by the sea of Tiberias? Is he able to show that the Zidonians had no territory beyond the walls of their city? Was not Tyre called בת צידון the daughter of Zidon? Can Sir W. prove that I err if I should say the whole of the country north of the Kishon belonged to the descendants of Tzidon? Pardon me, Sir, when I acknowledge that I can hardly maintain my gravity in answering such attempts to be critical. Sir W. says his explanation removed the difficulty; but I ask him, in whose opinion besides his own? I suppose Sir W. may know that Bochart renders ver. 21. "Naphthali is *a spreading Oak*, producing beautiful branches." And Dr. A. Clarke, who adopts it, says: "Perhaps no man, who understands the genius of the Hebrew language, will attempt to dispute its propriety," &c. As to Sir W.'s attempt to show the discrepancy between the last words of Jacob and the last words of Moses in Deut. xxxiii. 23. I would observe that although

the Hebrew word rendered South is used, perhaps, about twenty times in the Bible for that point, the whole verse in Deut. xxxiii. 23. may, I believe, be rendered in strict conformity to the geographical situation of the tribe. דרום (the south) signifies *a high situation;* if I mistake not, the Rabbis consider "*south,*" as its figurative sense; perhaps oriental scholars will not object to the following version: "Naphthali, satisfied with favor and full of the blessing of the LORD; the sea and the height shall he possess." The South border touched the sea of Tiberias: need I say that the land of Canaan abounds with lofty situations?

Sir W. says: "The twenty-second verse, concerning Joseph, is wrongly translated; but, putting this aside, how comes it to be said of Joseph—thence is the shepherd, the stone of Israel? The Messiah was of Judah; and, therefore, it is clear, that Jacob did not allude to him by these words. When I wrote my dissertation, this passage embarrassed me. The difficulty is now removed in my estimation; but I would wish to know how it can be explained by the common hypothesis." May I not again apply the words of Dr. Young to Sir W. and say that he

"Thinks, but thinks slightly; asks, but fears to know;
"Asks 'what is truth?' with Pilate, and retires."

Sir W. should certainly know that "The first thing necessary for understanding the Scripture, is, to know what the authors really wrote." Now, if the passage is erroneously translated, in whole, or in part, why should he wish to put the determination of the question upon an erroneous interpretation? Why make the author answerable for that which he does not affirm? Sir W.'s business is with the original, not with the version. I have no hesitation in saying that Jacob did refer to the Messiah, not, indeed, as springing from Joseph, according to the human nature, but as being the person by whom Joseph was supported in the various afflictions through which he passed: "The arms of his hands were made strong, by the hands of the Mighty One of Jacob, *by the name* of the Shepherd, the stone of Israel." מידי אביר יעקב משם רעה אבן ישראל. Can Sir W. object to this version of the unpointed Hebrew? Is there any thing then in the passage to embarrass a person searching for truth, unless his mind be filled with astrological images? Jacob here alluded to things past, not to the future.

Again, he says, "Wherefore is it said, that Benjamin shall ravin as a wolf, &c. when we have nothing in the future history of his tribe, peculiarly to justify the comparison? Moses, indeed, says, that the beloved of the Lord shall dwell in safety by Benjamin (Deut. 33.) and this does not exactly correspond with the notion given of him by his father, if the words be understood, as I believe they generally are." No person who is acquainted with the Bible history will need to be informed that the Benjamites were a warlike people. And how does Moses contradict Jacob by saying, "The beloved of the Lord shall dwell with him in safety?" Did not the tribe peculiarly beloved of the Lord (Judah) dwell with Benjamin from the beginning to the

end of their existence as a nation? Judah "covered him all the day long;" for although two tribes adhered to the house of David, the name of Benjamin became absorbed politically in that of Judah, and the inhabitants of the land went under the common name of Jews.

Sir W.'s conclusion is not the least remarkable part of his letter. I had said, that there was something remarkably striking in the manner in which he had arranged the subject; and from this he contends that it could not have happened, if there had been no foundation in truth for his system to be raised upon. I have often heard a vulgar saying, which is not the less true for being common: "*All is not gold that glitters.*" To spend time in controverting such an assertion as this would be an affront upon the judgment of your readers; I shall, therefore, only add, that I leave it to the readers of the Classical Journal to determine, whether he has, or has not, obviated the principal objections urged by me against his dissertation.

To your correspondent who signs himself O., and who has condescended to notice my feeble attempts in Hebrew criticism, and testify the satisfaction they have afforded him, I would respectfully reply—that the only copy of Onkelos which I ever had the opportunity of seeing was that in the London Polyglott. During the time the book was in my possession, I made several extracts from it, in parts where the versions were different from each other; but I do not find that any of them authorise me to say your correspondent is incorrect in his statement. I should, however, have been glad if, after he had said that מלאך יהוה is *never* rendered by Onkelos יקרא דיי he had given his reason for adding "God forbid that it should." Now, Sir, I do not intend to say that I have not mistaken the point mentioned above; but I do consider myself as perfectly correct in saying, that the person styled *Maleak Jehovah* was no other than Jehovah himself, and I am persuaded that whoever carefully examines the Hebrew text, the Arabic version, and the Targum of Onkelos, in the passages which relate to the appearance of God to the Patriarchs, must be convinced, that, whether the person, who appeared, is called יהוה or אלהים or מלאך יהוה, one and the same being is to be understood. The usual interpretation in the Arabic version is "Angel of God." Throughout the whole of Abraham's intercession for the cities of the plain, יהוה is translated "God" in the Arabic, but in ver. 33. of that chapter וילך יהוה is rendered "The angel of God departed;" and in the Targum of Onkelos ואסתלק יקרא דיי "and the Glory of Jehovah ascended;" again in Gen. xxxii. 30. where Jacob says "I have seen God face to face," &c. the Arabic version of אלהים is "Angel of God," and the Targum of Onkelos מלאכא־דיי "Angel of Jehovah." Now, Sir, in both these instances (and I can produce more) God appeared to the Patriarchs; and his appearance, in the former instance, is said to be that of Jehovah, in the latter that of Elohim. In the first, Onkelos renders the name of God "Glory of Jehovah;" in the second "Angel of Jehovah." Is it not, therefore, manifest, that Onkelos considered "Glory of Jehovah" and "Angel of Jehovah" as equivalent expressions? That "Glory of Jehovah" sig-

nified God manifested, and that "Angel of Jehovah" signified the same? On this account, I really cannot guess why your learned correspondent should exclaim: "*God forbid that it should.*" But I hope he will not suppose that I make these remarks in the spirit of contention, or because I am unwilling to be corrected; I most readily acknowledge my error with respect to R. Moses Gerundensis, and what, in my opinion, renders it most remarkable, is, that I fell into the *very error* I was attempting to correct. Certainly that Rabbi, as well as all the others, who believe Gen. xlix. 10. to be a prophecy of the Messiah, refers the prophecy of Shiloh to other times than that of *Him whom we believe to be the Messiah*, but he expounds it (*in his way*) of the Messiah, and however much he endeavours to torture the passage, it was not to my purpose to mention him in the manner I did.

*W. A. HAILS.*

*Newcastle upon Tyne, Nov.* 24, 1813.

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## INCIDENTAL STRICTURES

### *On Mr. BLOMFIELD'S Edition of the PERSÆ.*

*Δυσμαὶ, ἑσπέρα, δύσις βίου, 'Sunset of Life.'*

*Δυσμαὶ*, used only in the plural number; *δύσις, ἀνατολὴ*; used in both.

*Ἕσπερος Θεὸς*,—SOPHOCLES explained.

PLUTARCH emended, *λίμνη ἑσπερῖτις*, "*the infernal lake;*" *Elysium, Hades, Tartarus, Pluto's Palace*, situated towards the West.

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*Τῆλε πρὸς δυσμαῖς, ἄνακτος ἡλίου φθινάσμασιν. Æschyli Pers.* 237.

"*Δυσμαὶ, oceanus.* Pluralem tantum usurpabant veteres. Soph. *Œd. C.* 1245, *αἱ μὲν ἀπ' ἀελίου δυσμᾶν, Αἱ δ' ἀνατέλλοντος.* Aristot. *Poet.* 21. *καὶ τὸ γῆρας, ἑσπέραν βίου, ἢ, ὥσπερ Ἐμπεδοκλῆς, δυσμὰς βίου.* Plato *Legg.* p. 867. *ἡμεῖς δ' ἐν δυσμαῖς τοῦ βίου.* Juncus ap. Stob. p. 585, 42. *τὸν δὲ πρεσβυτὴν ἐν δυσμαῖς τοῦ βίου.* Ælian. *V. H.* II. 34, *πάντες γὰρ οἱ συνελθόντες κατά τινα δαίμονα ἐπὶ δυσμαῖς ἐσμέν,* Hegesander ap. Athen. XIII. p. 592, B. *ἐπὶ δυσμαῖς ὢν τοῦ βίου.* Vid. ad Hesych. v. *Δυσμαῖς βίου.* Obiter moneo, hinc explicandum esse nomen *ἑσπέρου Θεοῦ* Plutoni datum, Sophoc. *Œd. T.* 175.

Vocem sæpius usurpant N. F. Scriptores, et semper in plurali: errat igitur Pollux IV. 157, recensens quasi synonyma, δύσις, δυσμὴ, ἑσπέρα: contra δύσις in singulari semper ponebatur." BLOMFIELD.

"Marinus in *Vita Procli* p. 44. αὐταῖς δὲ ἤδη ταῖς δυσμαῖς τοῦ βίου—Procopius *H. Arc.* p. 29. καὶ αὐτὴ μὲν ξὺν Ἰουστίνῳ ἐπὶ βίου δυσμαῖς τὴν βασιλείαν ἔσχεν. Pollux II. 2. λέγοιτο δ' ἂν καθ' Ὑπερίδην καὶ ἐπὶ γήρως οὐδῷ, ἐπὶ δυσμαῖς βίου, ὥσπερ Ἐμπεδοκλῆς, δυσμὰς βίου: cf. Abresch. ad Æschyl. T. 1. p. 372. Valcken. ad Rover, p. xlvi. Sturzium ad Empedoclem, p. 603. Photium *Epist.* I. 21." J. F. BOISSONADI *Nota in Marinum*, p. 105 and 148. Eustath. p. 622, l. 25. ed. Rom. Τὸ δὲ ἔθανε, γαῖαν ἔδυ φησὶν, ὅθεν καὶ Δύσις βίου, οἷά τινος ἡλίου, ὁ θάνατος λέγεται. I can, after very careful research, confirm Mr. BLOMFIELD's remark that only the plural number, δυσμαὶ, was in use; but the other remark that δύσις is used only in the singular, is, as we shall soon see, not correct. J. C. Schwarzius, in the *Comment. Crit. et Philolog. Ling. Gr. N. T.* Lips. 1736, p. 285, has assigned the reason why the plural number, δυσμαὶ, is used: "Numerus pluralis hujus nominis valde usitatus est, quia alio die alio sol occidit; ex altiore enim vel depressiore loco sol quotidie vel oritur vel occidit, prout anni tempus fert: ergo nomen ἡλίου in ἀνατολῇ et δυσμῇ desideratur." Hippocrates uses δύσις both in the singular and in the plural number. I quote from the Basil edition, 1538. Περὶ ἀέρων, ὑδάτων, τόπων, p. 75, l. 24. εἰδὼς γὰρ τῶν ὡρέων τὰς μεταβολὰς, καὶ τῶν ἄστρων ἐπιτολάς τε καὶ δύσιας: Περὶ διαίτης, p. 82, l. 5. ἄστρων τε ἐπιτολὰς καὶ δύσιας γινώσκειν δεῖ. Ἐπιδημίων τὸ τέταρτον, p. 328, l. 20, we have περὶ πληϊάδων δύσιν τὸ πρῶτον, μετὰ δὲ πληϊάδων δύσιν, and in the next page, l. 15, we have μετὰ πληϊάδων δύσιν, and in the same page, lines 7 and 43, περὶ δὲ πληϊάδων δύσιας, lines 12 and 19, μετὰ πληϊάδων δύσιας. Περὶ τῶν ἐν κεφαλῇ τρωμάτων, p. 453, l. 40, ὁκόσαι δὲ πρὸς τὰς δύσιας κεῖνται, καὶ αὐτέῃσίν ἐστι σκέπη τῶν πνευμάτων τῶν ἀπὸ τῆς ἠοῦς πνεόντων, τά τε θερμὰ πνεύματα παραῤῥεῖ καὶ τὰ ψυχρὰ ἀπὸ τῶν ἄρκτων, ἀνάγκη ταύτας τὰς πόλιας θέσιν κέεσθαι νοσερωτάτην: Again, in the same work, p. 454, l. 40, ὁκόσων μὲν αἱ πηγαὶ πρὸς τὰς ἀνατολὰς ἔχουσιν, ταῦτα μὲν ἄριστα αὐτὰ ἑωυτέων ἐστίν· δεύτερα δὲ τῶν τὰ μεταξὺ τῶν θερινῶν ἀνατολέων ἐστὶ τοῦ ἡλίου καὶ δύσεων. καὶ μᾶλλον τὰ πρὸς τὰς ἀνατολάς. τρίτα δὲ τὰ μεταξὺ τῶν δυσμέων τῶν θερινῶν καὶ τῶν χειμερινῶν. φαυλότατα δὲ τὰ πρὸς τὸν νότον καὶ τὰ μεταξὺ θερινῆς ἀνατολῆς καὶ δύσιος. From the passage last adduced, we see not only that δύσις is used in both numbers, but that the same is the case with respect to ἀνατολή. "Ἀνατολὴ proprie *ortus, exortus, actus oriendi*, et speciatim *de ortu solis* dicitur, et in singulari et in plurali numero, *oriens, plaga orientalis*, ita ut omissum sit ἡλίου, quod additur Herodot. I, 201. p. 81. Jos. I, 15. Ceterum observandum est, numerum pluralem hujus nominis multo

usitatiorem esse singulari *ob ipsam cœli et ortus solis rationem*, etiam apud exteros scriptores, v. c. Polyb. *Hist.* II. 14. Apollodor. I. 4, 3." Schleusner, in *Nov. Lex. Gr. Lat. in N. T.* "*Ἀνατολὴ, ortus solis, ἡ κατὰ τὸν ἥλιον ἀνατολὴ*, II. 22, 6: de *mundi plaga orientali* in plurali numero amat usurpari, *αἱ ἀνατολαὶ*, sicut *αἱ δυσμαὶ, αἱ ἄρκτοι*, et similia, XI. 6, 4. II. 14, 4. V. 22, 2. *κατὰ χειμερινὰς ἀνατολὰς τῆς πόλεως*, V. 22, 3." Schweighaeuser in *Lex. Polyb.* LXX. Interprr. *Jud.* v. 31. *οὕτως ἀπόλοιντο πάντες οἱ ἐχθροί σου, Κύριε, καὶ οἱ ἀγαπῶντες αὐτὸν, καθὼς ἡ ἀνατολὴ τοῦ ἡλίου ἐν δυναστείᾳ αὐτοῦ.* "Apud profanos in singulari occurrit scriptores; ita enim Strabo II. p. 166, *μεταξὺ τῆς θερινῆς ἀνατολῆς καὶ ἰσημερινῆς*: sic memorat *μεσημβρινὴν*, II. p. 147: *ἀνατολὴ* alias Herodiano quoque non infrequens est." J. C. Schwarzii *Comment. Crit. et Philolog. Ling. Gr. N. T.* Hippocrates *περὶ ἀέρων, ὑδάτων, τόπων*, p. 75, l. 31. *ταῦτα δ' ἔσται μεταξὺ τῆς τε χειμερινῆς ἀνατολῆς τοῦ ἡλίου καὶ τῶν δυσμέων τῶν χειμερινῶν*: Hippocr. *περὶ τῶν ἐν κεφαλῇ τρωμάτων*, p. 453, l. 1. *μεταξὺ τῶν δυσμέων τῶν θερινῶν τοῦ ἡλίου καὶ τῆς ἀνατολῆς τῆς θερινῆς.* J. Pollux II. 157, *ἀνατολὴ, δύσις, ἀνοχὴ, δυσμὴ, ἑσπέρα, ἄρκτος, μεσημβρία.*

It remains for me to consider the propriety of Mr. B.'s remark: "Obiter moneo, hinc explicandum esse nomen *ἑσπέρου Θεοῦ* Plutoni datum, Sophoc. *Œd. T.* 175." As Mr. B. had just been citing instances of the phrase *δυσμαὶ βίου*, I presume that he meant us to understand, by the words just quoted, that Pluto derived his name *ἑσπέρου Θεοῦ* from the phrase *δυσμαὶ βίου*. The passage, to which he refers, is this—I cite from Erfurdt's ed.

*οὔτε γὰρ ἔκγονα*
*κλυτᾶς χθονὸς αὔξεται, οὔτε τόκοισιν*
*ἰηΐων*
*καμάτων ἀνέχουσι γυναῖκες·*
*ἄλλον δ' ἂν ἄλλῳ*
*προσίδοις, ἅπερ εὔπτερον ὄρνιν,*
*κρεῖσσον ἀμαιμακέτου πυρὸς ὁρμενον*
*ἄκταν πρὸς ἑσπέρου Θεοῦ,*
*ὧν πόλις ἀνάριθμος ὄλλυται.*

Mr. B. may certainly claim the merit of having first suggested this idea, and he will probably be the last, who will venture to give such an opinion, unsupported, as it is, by any evidence in its favor, when an explanation much more satisfactory, and actually supported by the notions of the Greeks themselves, has been proposed in the *Classical Recreations*, p. 350. That explanation I shall now vindicate by additional authorities. Let us first see what the Scholia, as published in Capperonnier's edition, present to us. *Σχολ. παλ. Ὁρμενον· κινούμενον πρὸς τὴν παραλίαν τοῦ ἑσπέρου Θεοῦ, ἤγουν σκοτεινοῦ. περιφραστικῶς δὲ τοῦ ᾅδου, πρὸς ὃν ἔλεγον διὰ τῆς*

*Ἀχεροῦσίας λίμνης κατάγεσθαι τὰς ψυχάς. Ἑσπέρου Θεοῦ· τοῦ ᾅδου.* This interpretation, *ἑσπέρου Θεοῦ, ἤγουν σκοτεινοῦ*, is, I think, much more satisfactory, than Mr. B.'s notion about "the sun-set of life."

("*The sun-set of life* gives me mystical lore,
And coming events cast their shadows before."
CAMPBELL'S "*Lochiel.*")

Capperonnier's version is right enough, "inferi Divi." J. Camerarius's note is—"*Ἑσπερον Θεὸν occiduum* dicit *orcum.*" Musgrave says—"Neminem præterea novi qui sic Plutonem vocaverit: *Πόρευ' Ἀχέροντος ἀκτὰν παρ' εὔσκιον* habet Pindarus *Pyth.* XI. stroph. 2.: vide et *Antig.* 823, 4. (803, 4)." My opinion is, that Pluto may have been styled "the Western God," because his residence was placed by the Greeks in the West. In the *Class. Recr.* p. 343-353, and p. 180-2, the reader will find much matter, which may serve to illustrate this idea. I trust that I have there satisfactorily proved that the Elysium of the Greeks was situated in what they called *the West.* Reserving a fuller discussion for another occasion, I shall now be content to cite the authority of Phavorinus, who says:—*Ἠλύσιον πεδίον, περί που τὰ κατὰ τὴν δύσιν πέρατα τῆς γῆς, ὃ καὶ νῆσοι μακάρων παρὰ τοῖς ὕστερον λέγεται· νῆσοι μὲν, ὅτι περὶ τὴν ἔξω θάλασσαν εἰσὶν, ὅ ἐστι περὶ αὐτὸν τὸν ὠκεανόν· μακάρων δὲ, διὰ τὸ τοῦ τόπου εὔδαιμον καὶ μακάριον, ὃ τοῖς πᾶσι τεθρύλληται.* It is evident, from what Juno says, in *Iliad* XIV. v. 200, that the Tartarus of the Greek was placed in the same quarter, *in an abyss below the Elysian Plain, and under the sea:*

*εἰμὶ γὰρ ὀψομένη πολυφόρβου πείρατα γαίης,*
*Ὠκεανόν τε Θεῶν γένεσιν, καὶ μητέρα Τηθὺν,*
*οἵ μ' ἐν σφοῖσι δόμοισιν ἐῦ τρέφον ἠδ' ἀτίταλλον,*
*δεξάμενοι Ῥείης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς*
*γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.*

"*The Chronian deep,* the Adriatic sea: it was called *Chronian,* because of the supposition that *Chronus,* or Saturn, passed from Greece into Sicily, which bordered on the Adriatic sea: hence Italy is called by Virgil *Saturnian,*

'Salve, magna parens rerum, *Saturnia tellus:*'

the near situation of Italy to *the west* of Greece naturally led the Greeks to transfer Chronus to Italy: *anciently, also, it was believed that the west was nearer to the infernal regions, and therefore to Tartarus, whither Saturn was thrust down:* so Virgil, *Æn.* VIII. 319.

'Saturnus Olympo
Arma Jovis fugiens et regnis exul ademtis:
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris:'

On account of this flight of Saturn, the *Adriatic Sea* is called Κόλπος Ῥέας, 'the bosom of Rhea,' by Æschylus in his *Prometh.* 836: see Professor Heyne's 5th Essay on Æneid, Book 8th." Preston's Notes to the *Transl. of Apollon. Rhod.* Vol. II. p. 227. The following curious passage in Plutarch's treatise, περὶ τοῦ ἐμφαινομένου προσώπου τῷ κύκλῳ τῆς σελήνης, Vol. VIII. p. 808. ed. Wyttenb. corresponds very nearly indeed to the language of Homer, as quoted above:—Ἐγὼ μὲν οὖν ὑποκρίτης εἰμὶ, πρότερον δὲ αὐτοῦ φράσω τὸν ποιητὴν ὑμῖν, εἰ μή τι κωλύει, καθ' Ὅμηρον ἀρξάμενον,

Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἅλι κεῖται,

δρόμον ἡμερῶν πέντε Βρεταννίας ἀπέχουσα πλεόντι πρὸς ἑσπέραν· ἕτεραι δὲ τρεῖς, ἴσον ἐκείνης ἀφεστῶσαι καὶ ἀλλήλων, πρόκειται μάλιστα κατὰ δυσμὰς ἡλίου θερινάς· ὧν ἐν μιᾷ τὸν Κρόνον οἱ βάρβαροι καθεῖρχθαι μυθολογοῦσιν ὑπὸ τοῦ Διὸς,[1] τὸν δὲ, ὡς υἱὸν, ἔχοντα φρουρὸν τῶν τε νήσων ἐκείνων καὶ τῆς θαλάττης, ἣν Κρόνιον πέλαγος ὀνομάζουσι, παρακάτω κεῖσθαι.

That Sophocles considered what was called *the West*, as the boundary of the world, is evident from *Trachin.* 1101.

τόν τε χρυσέων
δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις,

where Schol. φασὶ τὸν Ἄτλαντα τῷ Ἡρακλεῖ κεκομικέναι τὰ μῆλα, ὅτε καὶ αὐτὸς διαδεξάμενος τὸν οὐρανὸν ἐβάστασεν. That part of the world, which Sophocles here calls the ἔσχατοι τόποι, is called ἕσπεροι τόποι by Æschylus, *Prometh. V.* 355.

οὐ δῆτ' ἐπεί με χ' αἱ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε, κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοιν ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

I have adduced other passages in the *Class. Recr.* p. 349.

It remains for me to suggest that the λίμνη ἑσπερῖτις, mentioned by Suidas and Phavorinus, Ἑσπερῖτις λίμνη· ἡ πρὸς δύσιν οὖσα, may be no other than *the infernal lake, situated towards the west*, near the pillars of Hercules, or the gardens of the Hesperides.

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[1] "Corruptela subesse videtur: an corrigendum, τὸν δὲ (sc. Saturnum) ὡς ὕπνον ἔχοντα φρουρόν: Amiotus vertit ac si scriptum esset, τὸν δὲ Ὠγύγιον ἔχοντα φρουρὸν ἐκείνου τε τῶν τε νήσων.—Forte excidit quid post τὸν δὲ itaque legendum, τὸν δὲ δαίμοσί τισι τὴν θεραπείαν τοῦ πατρὸς, φροντίδα αὐτοῦ ὡς υἱὸν ἔχοντα, τήν τε φρουρὰν —ὀνομάζουσι, παρακαταθίσθαι: tale quid verti, quando Xylandri interpretatio plane a ratione abhorrebat." Wyttenbach. These conjectures do not satisfy my mind; it appears that Plutarch's meaning was that "Saturn, inasmuch as his son kept a guard over those islands, and the sea, (which, from this circumstance, they call *the Chronian Sea*,) was compelled to lie there below, as if Plutarch had said, τὸν δὲ (sc. Saturnum), ὡς υἱὸν ἔχοντα φρουρὸν τῶν τε νήσων ἐκείνων καὶ τῆς θαλάττης, ἣν Κρόνιον πέλαγος ὀνομάζουσι,——κάτω κεῖσθαι, making υἱὸν the accusative absolute: if this be allowable, the only remaining difficulty is παρὰ, before κάτω. This reading quite reconciles Plutarch with Homer, and does very little violence to the text, compared with the alterations proposed in Wyttenbach's Note.

Στῖφος, its meaning: στίφος, στῖφος: PHOTIUS, SUIDAS, PHAVORINUS, corrected: HESYCHIUS vindicated: σύστρεμμα, σύστημα, συστροφή.

πολέμου στῖφος παρέχοντες. ÆSCH. PERS. 20.

"Στῖφος, *stipata turma.* τάξις πολεμικὴ, ἢ ὄχλος, σύστρεμμα. Hesych. Infra 372. (Τάξαι νεῶν μὲν στῖφος ἐν στίχοις τρισίν). Herodot. ix. 57. ἀναλαβόντα τὸν λόχον ὅπλα ἦγε βάδην πρὸς τὸ ἄλλο στῖφος." Mr. B.—Hesychius also has στίφη· πλήθη, συστήματα, τάγματα, and in the notes we are referred to "Æschyl. Schol. p. 141." by Schrevelius, and by Biel, to "Philo *de Legat.* p. 695." Alberti, in the passage of Hesychius, quoted by Mr. B., would read from the other passage σύστημα for σύστρεμμα, and refers to v. παρεμβολὴ, where we find:—Παρεμβολή· στρατόπεδον, παράταξις, στίφος στρατιᾶς, ἢ πλῆθος, ἢ οἴκησιν, ἢ κάστρον, and to Suidas, where we have, στῖφος· τάξις πολεμική· ἢ φάλαγξ, συστροφὴ, πλῆθος συστάσεων. "Lego et distinguo πλῆθος, σύστασις: nam σύστασις aliquando sumitur pro *cœtu*, vel *caterva hominum*: vide Lexica Vulgaria." Kuster. Photius has the very words of Suidas, and in Phavorinus also they occur: Στῖφος· τὸ τάγμα, σύστημα, τάξις πολεμικὴ, ἢ φάλαγξ, συστροφὴ, πλῆθος συστάσεων: in all the three, Suidas, Photius, and Phavorinus, it is difficult to suppose that πλῆθος συστάσεων should be corruptly written for πλῆθος, σύστασις. Zonaras, Στίφος (*K.* στῖφος)· τὸ πλῆθος, where the editor says:—"Vide Suidam: descripsit is, ut obiter moneam, Schol. Aristoph. *Equit.* 848. ubi itidem πλῆθος συστάσεων [Στῖφος· σύστημα, τάξις πολεμικὴ, ἢ φάλαγξ, συστροφὴ, πλῆθος συστάσεων· τοῦτο δὲ ἔτρεφεν ὁ Κλέων, ἵνα ἔχῃ, φησὶ, συνερχόμενον αὐτῷ πρὸς τὴν πολιτείαν.] Neque erat sollicitandum, imo bene dictum de multitudine βυρσοπώλων, quorum σύστασιν alebat Cleon πρὸς πολιτείαν." The passage of Aristophanes is this:

ὁρᾷς γὰρ αὐτῷ στῖφος οἷόν ἐστι βυρσοπωλῶν
νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλοι,
καὶ τυροπῶλοι. τοῦτο δ' εἷς ἔν ἐστι συγκεκυφός.

But I, for the following reasons, cannot allow the integrity of the phrase πλῆθος συστάσεων: 1. because ὄχλος and πλῆθος are employed by Hesychius, and in the Etym. M. to explain στῖφος, without the addition of συστάσεων or any other term, just as πλῆθος, without the addition of any such word as συστάσεων, is employed by Suidas to explain παρεμβολή. 2. because the phrase πλῆθος συστάσεων does not appear to be a correct expression, "a multitude of a multitude," "a multitude of companies." 3. because σύστασις would of itself express the meaning of στῖφος well enough, and is a military term, expressive of multitude, employed to illustrate a military term, expressive of multitude, of which, neither Kuster, who says of σύστασις, "Aliquando sumitur pro *cœtu*, vel *caterva hominum*," nor Tittmann, the editor of Zonaras, seems

to have been aware. In the *Τάξις παλαιὰ*, p. 77. we have:—*Σύστασις· τέσσαρες λόχοι, ἀνδρῶν λβ'.* Again, p. 77. *Πεντηκονταρχία, β' συστάσεων, ἀνδρῶν ἑξηκοντατεσσάρων·* and *λόχος* is defined *ἀνδρῶν ὀκτώ*, p. 77. "*Σύστασις, cœtus, conventus:* Hesych. et Phavorin.· *συστάσεις· σύνοδοι.* Poll. III. 129. *συναγωγὴ, ἔρανος, καὶ σύστασις:* inprimis vide 9. 142. *Ιπ.* vii. 19. *καταβαίνειν—παρὰ σύστασιν ἀνθρώπων, in cœtu:* Leuncl. *juxta cœtum aliquem.*" *Lex. Xenoph.* We have seen above that Hesychius explains *στῖφος* by *σύστρεμμα*, and that Alberti proposes to substitute *σύστημα*, because in the preceding article Hesych. had explained *στίφη* by *συστήματα.* (see H. Steph. *Thes. L. Gr.* vol. iv. p. 77.)But the *Τάξις παλαιὰ*, had he consulted it, would have induced him to reject his conjecture; for Hesych. very properly explains *στῖφος*, a military term, by *σύστρεμμα*, which is also a military term: *Τάξ. παλ.* p. 77. *Σύστρεμμα, β' ξεναγίαι, ἀνδρῶν ακδ'.* As the military term *στῖφος* is used to denote "a multitude," "a party," "a crowd," indefinitely, so *σύστρεμμα* and *σύστημα*, which are military terms, are used to signify the same. Zonaras, *Σύστρεμμα· στασιαστῶν πλῆθος*, where the editor says: "D. K. tantum *στασιαστῶν*: sed A. *στρατιωτῶν πλῆθος· ἢ στασιαστῶν*: ap. Suid. olim *στρατιωτῶν*, sed Kusterus e Cod. restituit *στασιαστῶν*; non admisi illud *στρατιωτῶν*, non tantum ob auctoritatem Codicum, et quod ipse auctor videri poterat correxisse se ipsum, sed etiam quod plerumque *σύστρεμμα* de *cœtu hominum seditiosorum et conjuratorum* dicitur. 2 Reg. iv. 2. xv. 12. 4 Reg. xv. 30. Num. xxxii. 14. *σύστρεμμα ἀνθρώπων ἁμαρτωλῶν.*" The editor might have confirmed the reading of *στασιαστῶν* from Photius, where we have the undisputed words: *Συστρέμματα· στασιαστῶν πλῆθος*, and by the consideration that a lexicographer could not possibly have explained a military term, employed to signify a definite number of soldiers, by words denoting an indefinite number of soldiers, like *πλῆθος στρατιωτῶν.* In the *Lex. Cyrilli Ms. Brem.* (quoted by Biel in the *Nov. Thes. Philolog.*) it is *στασιαστῶν πλῆθος*, as in Photius. Hesych. Phavorin. *Συστρεμμάτων· θορύβων, πλάνων.* Phavorinus explains the origin of the term: *Συστρέφει τὶς ἕτερον χεῖρα, ἢ τράχηλον· συστρέφονται δὲ οἱ στρατιῶται· ἐπειδὰν ὑπὸ τῶν πολεμίων σκεδασθέντες αὖθις πειραθῶσι στρέφεσθαι· ὅθεν καὶ συστροφὴ, καὶ σύστρεμμα.* See the *Lex. Xenoph.* in v. *συστρέφειν.* As to *σύστημα*, Zonaras has: *Σύστημα· πλῆθος, συναγωγή. ἢ τὸ ἐκ πολλῶν καὶ διαφόρων γινόμενον ἕν.* Hesychius proves to us that it was a military term; for he explains *στίφη* by *συστήματα.* 2 Macc. viii. 5. *γενόμενος δὲ ἐν συστήματι ὁ Μακκαβαῖος, agmine stipatus,* 2 Macc. xv. 12. *κατεύχεσθαι τῷ παντὶ τῶν Ἰουδαίων συστήματι, precari pro universa multitudine Judæorum.* See Biel in voce. But let us return to *στῖφος.* Alberti cites Euseb. *H. E.* ii. 20. *στῖφος ἀνθρώπων*, where the word is circumflexed. Mr. B., in the note on the passage of Æschylus says that Ald. Rob. Turn. give *στίφος.* Mr. B. himself circum-

flexes the word; but it would have been well to have told us his reason for doing so. In Photius, Suidas, and Phavorinus the word is circumflexed: in Hesychius and Zonaras it is not circumflexed. In the *Persæ* v. 372. *τάξαι νεῶν μὲν στῖφος ἐν στίχοις τρισὶν*, Mr. B. says: "*νεῶν μὲν στῖφος* Brunck. *νεῶν στῖφος μὲν* edd. vett. et Porsonus." H. Steph. in the *Ind. T. L. G.* writes thus; "*Στῖφος, εος, τὸ, turma, caterva, globus militum:* Xenoph. *Pæd.* l. i. (4, 21.) *οἱ δὲ πολέμιοι ὡς ἑώρων πονοῦντας τοὺς σφετέρους, προυκίνησαν τὸ στῖφος*: idem alibi dixit *στῖφος τῶν ἱππέων*, scribens *οὐχ ὁρᾶς ὅσον τὸ στῖφος τῶν ἱππέων ἕστηκε συντεταγμένον* (K. π. i. 4, 19.): ibidem *τάξιν* eadem significatione dicit [K. π. vii. 1, 15. *ὡς εἶδον ὑπομένοντας πολλῷ στῖφει τοὺς Αἰγυπτίους ἐξέκλιναν*, viii. 3, 1. A. i. 8, 9. viii. 9, 18. vi. 6, 5, 16. *οἱ ἱππεῖς καὶ τὸ στῖφος*, (al. *στῖβος*) *τῶν Βιθυνῶν*." Lex. Xenoph.]: ut autem hic *στῖφος τῶν ἱππέων*, sic *στῖφος τῶν ὁπλιτῶν* ap. Thucyd. legitur: affertur et *στῖφος* cum circumflexo, ex Aristophane dicente metaphorice, *στῖφος βυρσοπωλῶν νεανιῶν*: vide vocabula militaria." In the *τάξις παλαιὰ*, to which Stephens refers us, we have *στίφος· δύο ἐπιξεναγίαι, ἀνδρῶν δυστ.* Charito vi. 9. p. iii. l. 20. *κοσμησάμενος ὅπλοις καλλίστοις, καὶ ποιήσας στίφος οὐκ εὐκαταφρόνητον ἐκ τῶν μετ' αὐτοῦ, ἐν τοῖς πρώτοις καὶ φανερωτάτοις κατέταξεν ἑαυτὸν, καὶ δῆλος ἦν πράξων τι γενναῖον*: where Dorville, p. 579. "Herodot. ix. 69. *ποιήσασθαι*: hæc manus militaris definitur in *Lexico Tactico* Bibl. Coislin. 509. *δύω ἐπιξεναγίαι ἀνδρῶν*, sive 496. mox enim *ἐπιξεναγία* complectitur 248. viros: *Gl. στίφος· caterva. Cuneatim. κατὰ στίφη.*" Here we have no circumflex, and Sturzius in the *Lex. Xenoph.* has put no circumflex. I shall conclude this account with a quotation from the Etym. M. *Στῖφος, ὄχλος, ἄθροισμα, τὸ πλῆθος καὶ ἡ τάξις τῶν ἀνδρῶν· ἐκ τοῦ στὶξ στιχὸς, μετάγεται ἡ γενικὴ εἰς εὐθεῖαν καὶ βαρύνεται, καὶ τρέπεται τὸ χ εἰς φ, καὶ περισπᾶται.*

*Στιχομυθεῖν, στιχομυθία*: *στοιχομυθεῖν, στοιχομυθία, στιχηγορεῖν.* Difference between *στίχος, στοῖχος, στιχίζω, στοιχίζω.*

As we are now upon this subject, let us here notice what Mr. B. says upon the orthography of a word in the following verses of the *Persæ:*

v. 435. *κακῶν δὲ πλῆθος οὐδ' ἂν, εἰ δέκ' ἤματα*
*στιχηγοροίην, οὐκ ἂν ἐκπλήσαιμι σοί.*

"Ita F. L. Mosq. *στοιχηγορεῖν* M. 2. ceteri *στοιχηγοροίην*: Scholiasta, ni fallor, legerat *στιχηγοροίην*, explicat enim per *στοιχομυθοίην*, quod in *στιχομυθοίην* mutandum, cum altera forma nuspiam exstet, nisi in corrupta Hesychii glossa: in Demosth. *Phil.* i. 4. Harpocrat. et Etym. M. p. 699. 33. male legitur *περιστοιχίζομαι*, uti liquet ex Nostri *Again.* 1384. "*Ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, Περιστιχίζω.*" See also the *Gloss.* p. 150. Does it follow, that

because the Scholiast explains στοιχηγορίην by στοιχομυθίην, he must have read στιχηγηρίην? By no means. This is certainly begging the question. Mr. B. asserts that the other form στοιχομυθεῖν exists no where but in the corrupt gloss of Hesychius: στοιχομυθεῖν· τὸ ἐφεξῆς λέγειν, καὶ ἀδολεσχεῖν. But Hesych. in v. στοιχίζῃ, p. 1275. repeats the word: στοιχίζῃ· στοιχομυθεῖς, μακρηγορεῖς. Moreover Photius has the word p. 398. Στοιχομυθεῖν· ἐφ' ἑξῆς λέγειν. The ancient lexicographers admit both στίχος and στοῖχος, στιχίζω and στοιχίζω, and appear to discriminate between them, as if they came from different roots: perhaps custom had introduced a difference in the orthography of the word, to mark the different meaning of it. I am inclined to think that from στίζω comes στιχίζω, and from στείχω comes στοιχίζω, both of the same primitive root. Etym. M. Phavorin. Στιχάει, παραγίνεται· ἀπὸ τοῦ στείχω τὸ ἐν τάξει παραγίνομαι, γίνεται περισπώμενον δευτέρας συζυγίας, στιχῶ· ἐξ οὗ καὶ στῖξ, ἡ τάξις τῶν τεσσαράκοντα ἀνδρῶν. ἐκ τοῦ στείχω στείξω· ἡ ἀπὸ τοῦ στίζω, στίξω, ἔστιχα, στιχῶ, καὶ στοῖχος καὶ στοιχεῖον. Phavorin. Zonaras: Στιχίζω· στίχους γράφω. Στοιχίζω δὲ, τὸ περικυκλῶ, διφθογγον. Again, Zonaras, Στοιχίζω. κυκλῶ· Πολλὰ καπά μοι περιεστοίχισας (περιεστοίχισαν). According to this distinction, instead of περιστιχίζω, which Mr. Blomfield would retain, *Agamemnon*, v. 1384. we should read περιστοιχίζω. So we have "στοιχίζειν, *retia tendere, indagine cingere.* Κυν. vi. 8. Εἰς δὲ τὸν περίδρομον ἐναπτέτω λίθον μακρὸν καὶ μέγαν, ἵνα ἡ ἄρκυς, ὅταν ἔχῃ τὸν λαγῶ, μὴ ἀντιτείνῃ· στοιχιζέτω δὲ μακρὰ, ὑψηλὰ, ὅπως ἂν μὴ ὑπερπηδᾷ." *Lex. Xenoph.* Thus we have in Pollux V. 36. τὰς ἄρκυς στοιχίσαι, περιστοιχίσασθαι, περιστοιχίσαι· καλεῖται δὲ αὐτῶν ἡ στάσις, στοιχισμὸς, στοῖχος, στόχος, στοχὰς, καὶ στοχασμός. But the same Pollux, iv. 113. well aware of the distinction just mentioned, writes, στιχομυθεῖν δὲ ἔλεγον, τὸ παρ' ἓν ἰαμβεῖον ἀντιλέγειν, καὶ τὸ πρᾶγμα, στιχομυθίαν. Photius explains στοῖχος by στίχος, p. 398. Στοῖχος, στίχος, καὶ περιστοίχους (D. περὶ στοίχους) ἐλαίας εἴρηκεν Δημοσθένης, οὐχὶ περιστίχους (D. περιστοίχους, manifestly a blunder of the transcriber) ἐν τῷ πρὸς Καλλικλέα περὶ χωρίου βλάβης (vol. ii. p. 1251, 23. ed. Reisk.) Ἀριστοφάνης Βαβυλωνίοις· ἤπου κατὰ στοίχους κεκράξονταί τι Βαρβαριστί.

*Hatton, May,* 1815. *E. H. BARKER.*

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## BIBLIOGRAPHICAL TOPOGRAPHY.

IN order to supply, in some measure, what has long appeared to me a literary desideratum, I send you a list, compiled principally,

with regard to topographical authority, from D'Anville and Cluverius, of such places as are most illustrious in the annals of bibliography, and of most frequent occurrence in sale catalogues of classical and other libraries. To the modern name of the town I have occasionally annexed that of any celebrated editor or printer, whose press may have been there established. I am well aware that the eye of the experienced bibliographer will detect many omissions and imperfections in my list; but it is principally with the view of inducing some of your numerous correspondents to supply its deficiencies, by furnishing one more copious and correct, that I request your insertion of mine, which has cost me some trouble in the compilation, and will, I hope, be found sufficiently accurate for general purposes.

*Tansor, May* 15, 1815. *Z.*

| | |
|---|---|
| [1]Amstelodamum . . . . . | Amsterdam—*L. Elzevir*, 1640.—*Bleau—I. Janson—Wetstein and Smith, &c.* |
| Andoverpum—Antuerpia . . . | Antwerp.—*Chr. Plantin*, 1564. |
| Andreapolis . . . . . | St. Andrew's, Scotland.—*Morison.* |
| Aquæ Sextiæ . . . . . | Aix. |
| [2]Aquis Granum . . . . . | Aix-la-Chapelle. |
| Argentoratum . . . . . | Strasburg.—*Brunck*, 1780. |
| Ariminum . . . . . | Rimini. |
| Augusta Taurinorum . . . . . | Turin. |
| Aurasio, al. Arausio . . . . . | Orange. |
| Aurelianum . . . . . | Orleans. |
| Autricum . . . . . | Auxerre—Chartres. |
| Basilea . . . . . | Basil, or Basle.—*Froben.* |
| Beroldstadt, or Bernstadt . . . . | In Upper Lusatia. |
| Bipontum . . . . . | Deux Ponts.—*Editors of the Bipontine Classics.* |
| Brunopolis, al. Brunsuicum . . | Brunswick. |
| Bruxellæ . . . . . | Brussels. |
| Coloniæ Agrippinæ . . . . . | Cologne.—*Ulricus Zell.* |
| Confl. or ad Confluentes (Scil. Rhenum et Mosam) . . . . . | Coblentz. |
| Curiæ Regnitiorum . . . . . | Hoff, or die Statzum Hoff, in Bohemia. |
| Firenze—Florentia . . . . . | Florence.—*B. and P. Junta*, 1515. |

[1] Sometimes, but incorrectly, written *Amsterodam;* its proper name denoting *the dam of the Amstel.* (See Hanway's Travels, II. 293.)

[2] Hence the French inflection, *Aix.*

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|---|---|
| Forum Julii, al. Forojuliensis . | Frejus, or Frejuls. |
| Forum Livii . . . . . | Parma.—*Bodoni*, 1784. |
| Francofurtum . . . . . | Francfort on the Maine. |
| Franequia . . . . . | Franeker, W. Friesland. |
| Glasgua . . . . . | Glasgow.—*R. and A. Foulis*, 1744. |
| Goettinga . . . . . | Gottingen. |
| Gotha . . . . . | Gothen, in Upper Saxony. |
| Gouda . . . . . | Goudè, in the Netherlands. |
| Hafnia . . . . . | Copenhagen. |
| Haga Comitum . . . . . | The Hague. |
| Hala Saxonum . . . . . | Halle.—*Ernesti*, 1774. |
| [1]Harlema . . . . . | Haerlem. |
| Hypræ . . . . . | Ypres, French Flanders. |
| Kilia, or Kilia Nova . . . . . | In Bessarabia, European Turkey. |
| Leovardia . . . . . | Leewarden, capital of W. Friesland.—*F. Halma.* |
| Limovicum . . . . . | Limoges. |
| Lipsia . . . . . | Leipzig. |
| Londra (Livorno) . . . . . | London—Leghorn. |
| Lovanium . . . . . | Louvaine.—*J. Lipsius.* |
| Lugdunum . . . . . | Lyons. |
| ——— Batavorum . . . . . | Leydèn.—*The Elzevir Family*,[2] 1595—1680. *Grævius, Gronovius, &c.* |
| Lutetia, or Lut. Parisiorum . . | Paris.—*R. Stephens*,[3] *Colinæus, Coutèlier, Barbou, Didot, &c.* |
| Mannhemium . . . . . | Manheim. |
| Massilia . . . . . | Marseilles. |
| Mediolanum . . . . . | Milan. |
| Moguntiacum . . . . . | Mentz, or Mayence.—*Gutenburg*,[4] *Fust, Schoiffer.* |
| Norimburgum . . . . . | Nuremburg. |
| Regiomontanum . . . . . | Regio, in the Duchy of Modena. |
| Rotomagus . . . . . | Rouen. |
| Salmurium . . . . . | Saumur. |

[1] See the rival claims advanced by Haerlem, Mentz, and Strasburg to the invention of printing, discussed with great candor and perspicuity in Horne's *Introduction to the Study of Bibliography*, pp. 145, et seqq. I believe the palm is now generally, if not universally, conceded to Mentz.

[2] Louis, Isaac, Bonaventure, Abraham, Daniel.

[3] The famous editor of the Greek Testament, 1550.

[4] Their beautiful Psalter, printed in 1457, is the first book known to be extant, which has the name of the place and printers, together with the date of the year when it was executed.

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|---|---|
| Samarobriva Ambianum, or Ambiani | Amiens. |
| Sedanum | Sedan.—*J. Janson,*[1] 1625. |
| Subiaco | In the Campagna di Roma.—*Sweynheim and Pannartz.*[2] |
| Tigurum, al. Tigurinus Pagus, Turigo, or Turicum | Zurich.—*C. Gesner.* |
| Tolosa | Toulouse. |
| Trajectus ad Rhenum, Ultrajectum | Utrecht. |
| Tridentum | Trent. |
| Venetiæ | Venice.—*Joannes de Spira,* 1469, *B. Zanetti,* 1538, *J. Farreas,* 1542, *the Aldine Family,* 1494—1598, &c. |
| Vindobona | Vienna. |
| Wirtzburgum | Wurtzburg. |
| Wormacia, al. Borbetomagus | Worms. |
| Zuolla | Zwoll, in the Province of Over Yssel, Holland. |

## NOTICE OF

RICARDI PORSONI ADVERSARIA. *Notæ et Emendatt. in Poetas Græcos, quas ex Schedis MSS.* PORSONI *ap. Colleg. S. Trinit. Cantabrigiæ repositis depromserunt et ordinarunt necnon Indicibus instruxerunt* J. H. MONK, A.M., C. J. BLOMFIELD, A.M. *Editio nova, emendatior et auctior. Lipsiæ.* 1814. 8*vo. pp.* 354.

BY a particular law of the country, this Work is not permitted to be sold in England, because it has been reprinted abroad from an English Work. We think that it will be very gratifying to our readers to know what advantages this reprint possesses over the Cambridge edition. It is edited by the celebrated Schaefer, whose preface, as it is short, we shall cite entire:

[1] Inventor of the type called by the French after him, *Sedanoise,* corresponding to our *diamond.*

[2] Editors of the 4to Lactantius, 1465, and of the famous Livy, supposed to be the Editio Princeps.

"Quæ Weigelii nostri, de litteris optimis bene mereri pergentis, sumtibus nunc evulgatur ADVERSARIORUM RICARDI PORSONI editio, non dubitamus munus philologis fore longe gratissimum. Tantum enim liber eximius thesaurum rerum optimarum tenet, sed idem a redemtore Anglico, prorsus, ut videtur, ignaro, quorum usibus tales libri inserviant, pretio tam grandi, tam insano venditur, ut novam ejus curari editionem, multo magis accommodatam studiosorum rationibus, ipsarum litterarum maxime interfuerit. Hæc ut in lucem prodiret et emendatior et auctior, operam dedimus. Correcta enim sunt quæ in archetypo sat spissa occurrunt vitia typothetica: nonnulla etiam in Latinis Porsoni, ubi calamus viri præstantissimi a recta norma aberraverat. Adjuncta autem est *Appendix*, quam Lectores nobiscum debent Critico in paucis egregio, Friderico Jacobs. De ipsius Editoris penu perpauca accesserunt, partim subjecta Jacobsianis, partim Indicibus inserta. Ceterum ut, quoties citaretur Anglica editio, loci in nostra facile invenirentur, paginarum illius numeros in hujus marginibus indicavimus.

"Scr. Lipsiæ medio mense Septembri a. 1814."

It is, however, an act of justice which we owe to Mr. Mawman, the purchaser of the Work, to observe, that we have somewhere seen a statement by him, which seems to vindicate him from any blame of rapacity, by showing, that at the price at which the work was purchased by him, he could not afford to demand a less sum for each copy. For our own parts, we cannot but regret the dearness of the book; but we presume not to blame either those who disposed of the Work, or the bookseller who purchased it. Disclaiming the influence of an undue partiality to the edition of our own country, we do not observe that, excepting in the price, this new edition possesses any remarkable superiority.

The Appendix, by Mr Fr. Jacobs, commences with p. 283, and extends to p. 334. The first part relates to passages in Lucian. The second part begins at p. 306., and is entitled "Loca quædam Syllabis male distractis aut perperam conjunctis depravata." It consists of emendations of passages in Achilles Tatius, Ælian's "Historia Animaliuti," Themistius, Alciphro, and Libanius, with occasional observations upon other writers. Although these articles are not very particularly connected with the *Porsoni Adversaria*, we shall quote such as we think will interest the reader.

"Ælianus *H. A.* xiii.4. in fragm. Anaxippi: ὄψει διαφ έρων τοῦ ἐγξιφίου κυνός: recte me emendasse puto,

ὄψει διαφέροντ' οὐδὲν ἐγξιφίου κυνός."

Pag. 314. Schaefer, in the "Index Auctorum," under the word "Anaxippus," says:—"Felicius hunc locum tractavit Porsonus, p. 283. partim præeunte magno Gesnero. Ἐγξιφίας laudo lexicographos quod omiserunt: non item, quod ἔγξυλος, quo adjectivo *utitur Æneas Commentar. Poliorcet.* p. 1701. med. Gronov."

In page 320. occur the following emendations:

"In *Antimachi* fragmentis plura sunt ex illo fonte sananda; interque ea fr. iii. p. 53. ed. Schellenb. ex *Stephano Byz.* in Τευμησσός. p 706. ed. Berk.

Οὕνεκά οἱ Κρονίδης ὃς μέγα πάντων ἀνάσσει,
ἄντρον ἐνὶ σκιῇ τευμήσατο, τόφρα κεν εἴη
Φοίνικος κούρα κεκευθμένα· ὅς ῥα μή τις
μηδὲ θεῶν ἄλλος γε πάρεξ φράσαι τό κεν αὐτοῦ.

V. 1. πᾶσιν plures emendaverunt. V. 4. Schellenberg: φράσσαιτο. Totum fortasse in hunc modum debet restitui:

οὕνεκά οἱ Κρονίδης Ζεὺς, ὃς μέγα πᾶσιν ἀνάσσει,
ἄντρον ἐνὶ σπῆϊ τευμήσατο, τόφρα κεν εἴη
Φοίνικος κούρη τε κεκευθμένος· ὡς ἄρ' ἄκοιτις
μηδὲ θεῶν ἄλλος γε παρὲξ φράσσαιτο κεν αὐτοῦ.

In σπῆϊ ultima vi cæsuræ producitur. In sequentibus paulo durior est verborum structura, ubi εἴη κεκευθμένος jungenda: *ut et ipse et Europa ibi laterent.* Ad εἴη itaque αὐτὸς subaudiendum. — V. 3. ἄκοιτις latere in α μη τις, nullus dubito. Plena foret oratio: ὡς μηδὲ ἄκοιτις, μηδὲ ἄλλος θεῶν... Sæpe autem negatio in priore membro omittitur. — Fragm. ix. p. 58. ex *Athenæo* L. xi. p. 468. A. νώμησαν δὲ δέπαστρα θοῶς βασιλεῦσιν Ἀχαιῶν Ἐκ χερὸς εἰστιῶσιν. Scr. ἐνσχερὼ εἰστιώσιν. quod exemplis adstruxi in Addit. Anim. ad Athen. p. 252. — Fragm. xxv. p. 73. ex *Athenæo* xi. p. 469. Τότε δὴ εὔχρεῳ ἐν δέπαϊ Ἠέλιον πόμπεσκεν (Cod. Ven. πομπεῖ) ἀγακλυμένη Εὐρύθεια. Scribendum videtur:

τότε δ' εὐχρύσῳ δέπαϊ ῳ
Ἠέλιον πόμπευεν ἀγακλυμένη Ἐρύθεια."

We shall add from the Indices two or three notes by Schaefer:

"Eriphus 56. Eriphi hunc locum, uti Porsonus legendum monuit, ita dedi in Lipsiensi *Deipnosophistarum* editione, p. 93. ante hos undeviginti annos: quo mihi tempore cacodæmon mercaturæ librariæ jugum imposuerat, tandem a. 1799. feliciter excussum."

"Ἀρέσκειν et ἀρκεῖν permutantur 328. In Thucydide ii. c. 72. veram puto alteram lectionem, καὶ τάδε ἡμῖν ἀρκέσει."

"Αὐτίτης 316. De hoc usu adjectivi αὐτίτης multum dubito. Mihi τις illud natum videtur e repetitione antecedentis syllabæ, litterâ η, quod toties accidit, depravatâ in ις. [In Thucydid. vi. c. 49. extr. corrig. ἐφορμισθέντας. Etiam c. 48. præfero, quod Cod. Reg. habet, ἐφόρμισιν] Scribam igitur παντελὴς καὶ αὐτὴ ξυμφορά. *perfecta et ipsissima calamitas,* quasi dicas compositâ voce αὐτοξυμφορά: cujusmodi composita, inprimis posterioribus usurpata scriptoribus, plenâ manu congessit Suicerus in Thesauro Ecclesiastico."

"Εἰκῇ καὶ ἄλλως, εἰκῇ καὶ μάτην. 325. Compares εἰκῇ καὶ ὡς ἔτυχεν. Diodorus Sic. xi. c. 86, πολλῶν εἰκῇ καὶ ὡς ἔτυχε πεπολιτογραφημένων, Arrianus Dissert. Epictet. ii. 14. 26. τὸ δ' οὕτω μέγα καὶ

καλὸν κατασκεύασμα εἰκῇ καὶ ὡς ἔτυχεν οὕτως εὐτάκτως οἰκονομεῖσθαι. Ælianus V. H xii. 1. οὐκ εἰκῇ καὶ ὡς ἔτυχεν ἐμπεσοῦσα εἰς τοὺς πολεμίους. Adjunctâ particulâ που Longinus de Subl. xxxiii. 4. εἰκῇ που καὶ ὡς ἔτυχεν. quod Weisium, hîc quoque acumine suo, argutiarum unre feraci, abutentem, non debebat offendere. Locus enim rhetoris est sanissimus."

"Λόγος et ὀλίγος permutantur 301. Dixi de hac permutatione ad Dionys. Hal. de Compos. Verb. p. 119. Nunc addo Reisk. ad Plutarch. T V. p. 703. et Schneider. ad Aristotel. H. A. p. 524. In Thucydide vi. c. 34. sine cunctatione recipi debuit κατ' ὀλίγον προσπίπτουσα."

At the end of the Work we have a "Corollarium Adversariorum R. Porsoni," under the following title: "De Agro Trojano in Carminibus Homericis descripto: Commentatio Geographico-critica, auctore Fr. A. G. Spohn. Lipsiæ. 1814." pp. 36.

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## ÆSCHYLUS AND CICERO ILLUSTRATED, AND OVID EMENDED.

δμωαὶ, τί μέλλεθ', αἷς ἐπέσταλται τέλος
πέδον κελεύθου στρωννύναι πετάσμασιν;
εὐθὺς γενέσθω πορφυρόστρωτος πόρος
ἐς δῶμ' ἄελπτον ὡς ἂν ἡγῆται δίκη.

ÆSCHYLI *Agamemn.* v. 917.

Stanley here says, (p. 235.): "Mos antiquus, cujus apud plures fit mentio: Plut. *Cat. Uticens.* p. 764. προεπέμφθη[1] [οὐκ εὐχαῖς, ἃ κοινόν ἐστι, οὐδὲ ἐπαίνοις, ἀλλὰ] δάκρυσι καὶ περιβολαῖς ἀπλήστοις, ὑποτιθέντων τὰ ἱμάτια τοῖς ποσὶν, ᾗ βαδίζοι. Videsis 2 Reg. ix. 13.

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[1] Suetonius, in his *Life of Augustus*, c. 57, says, after remarking the attachment and veneration which the people of Rome began to feel for their Monarch—*Revertentem ex provinciâ, non solùm faustis ominibus, sed et modulatis carminibus prosequebantur.* This passage of Suetonius will enable us to ascertain the meaning of a passage in the *Second Catilinarian Oration of Cicero*, c 1.: *Tandem aliquando, Quirites! L. Catilinam, furentem audacia, scelus anhelantem, pestem patriæ nefarie molientem, vobis atque huic urbi ferrum flammamque minitantem, ex urbe vel ejecimus, vel emisimus, vel ipsum egredientem verbis prosecuti sumus.* "Hæc est lectio omnium veterum librorum, necnon editionum primariarum: subsequentes frigidè nimis,—'egredientem *urbe* prosecuti sumus:' intelligit omina illa, quorum meminit sub finem orationis præcedentis." Gruter. We have the following note in Ernesti's Ed. "*Ipsum est sua sponte.* v. *Clav.* in *verbis* hæsere plures, feceruntque *urbe*, quod est in edd. R. Br. Med. Ald. Vict. etc. at Edd. W. 1480 *verbis* habent, quod prima Hervagiana restituit: recte: *Prosequi verbis* dicitur, ut *insequi verbis*, in partem h. l. deteriorem: intelliguntur *mala omina*, quæ in fine Or. 1. dixit:" *Gesner's Thesaurus* has, under *prosequor*, these words—"*Prosequi verbis aliquem*, convitiis objurgare, vel insectari, Cic. in *Catil.* 2. 12." Muretus alone seems to have entered into the spirit of the expression. Cicero has in *Cat.* 1. c. 8. *Quorum ego vix ulli te jactabo*

[" *Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is King!*"] D. Matth. xxi. 8." " *The disciples—brought the ass, and the colt, and put on them clothes, and set him thereon; and a very great multitude spread their garments in the way.*" Cheref-eddin Ali says, in his *Life of Timur-Bec*, (translated by Petit de la Croix,) p. 160., when he is speaking of the Embassy sent by Timur to the King of Carezem, to demand the Princess Canzade: " On this order, all the great Lords went to meet her, and showed an extraordinary joy, sprinkling on her head abundance of gold and precious stones: the air was filled with the most odoriferous smells, and *the ways covered with carpets and brocades.*" Teixeira says in his *History of Persia*, (translated by Captain Stevens,) p. 352. " The day for the entry [of the new King into Ispahan] being appointed, all the inhabitants were under arms, and made a lane along the road, without the City, which, with abundance of horse and foot from all parts, and other people

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*manus ac tela contineo, eosdem facile adducam, ut te hæc, quæ jampridem vastare studes, relinquentem* USQUE AD PORTAS PROSEQUANTUR. " Mos antiquus erat *prosequendi* eos, qui in exilium abirent: sic in oratione, quæ proximè hanc sequitur—*vel ejecimus, vel emisimus, vel ipsum, egredientem urbe, prosecuti sumus:* Sic apud Eur. Hippolytum:

ἵπ' ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός."

Muretus observes on the passage which has occasioned this discussion: " Qua de consuetudine a nobis superius dictum est; non tamen ita hoc dicit, quasi re vera Catilinam prosecutus fuerit; sed tantum hoc genere loquendi significat, nullam exeunti ei vim adhibitam fuisse." The passage of Suetonius, which is cited above, supplies a comment upon the expression *verbis prosequi*: " Revertentem ex provincia, non solum *faustis ominibus*, sed et modulatis carminibus *prosequebantur*:" Cicero says, *ipsum egredientem verbis prosecuti sumus. Verbis prosequi*, when it is used in a good sense, is *to accompany a man, when he is leaving a place, personally, and, with expressions of praise, of salutation, or of good wishes, to show our respect for him, or our attachment to him*: it may be well explained by the passage of Euripides, which Muretus has adduced—προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός: and by the passage of Plutarch in the Text. Suetonius says, in the *Life of Augustus*, (c. 98): *Fortè Puteolanum sinum prætervehenti, vectores nautæque de navi Alexandrina, quæ tantum quod appulerat, candidati, coronatique, et thura libantes, fausta omina, et eximias laudes congesserant—'Per illum vivere, per illum navigare, libertate atque fortunis per illum frui.'* These praises were, probably, chaunted in the Egyptian tongue, agreeably to the Eastern custom. The passage of Cicero may be still further illustrated by a passage in Velleius Paterculus, *Hist.* L. 2. c. xlvi. *Hunc proficiscentem in Syriam diris cum ominibus*, where D. Ruhnken says: " Cic. *pro Sext.* 33. *Exierunt malis ominibus atque execrationibus duo vulturii paludati. Phil.* xii. 8. *Proficiscantur legati optimis ominibus.* Justin. xx. 2. *Faustisque prosfecti ominibus.* Thucyd. vii. p. 497. ἀντὶ δ' εὐχῆς τε καὶ παιάνων μεθ' ὧν ἐξέπλεον, πάλιν τούτων τοῖς ἐναντίοις ἐπιφημίσμασιν (ominibus) ἀφορμᾶσθαι." Cicero, perhaps, selected the words *verbis prosecuti sumus*, as capable of being understood in a double sense.

coming, extended five leagues in length: *all the way for two leagues was covered with brocades of gold, or silver, silks, and other rich stuffs*, which cost the King nothing, the Scha Bonder, or Chief of the Merchants, obliging every one to furnish his part for that solemnity. *None rides on the silks above-mentioned but the King, and, as soon as he is passed, the mob scrambles for them.*" J. J. Wetstein, upon the passage of St. Matthew, cites the four following passages: "*Targum Esther*, x. 15. *Et cum exiret Mardochæus porta regis, plateæ erant myrtis stratæ, et atria purpura, extensa erat umbra funibus byssinis.* Echak. i. 16. *Historia Mariæ f. Boethi*, desponsatæ Josuæ f. Gamlæ, quem constituit Rex ut esset Pontifex Maximus, et intravit aliquando ut videret, dixitque: *Ibo et videbo illum legentem die Expiationis in Sanctuario; et eduxerunt illi tapetes ab ostio domus ejus ad portam Sanctuarii, ne nuda super terram incederet.* Cetuboth f. 66. 2. De Nicodemo f. Gorionis narratur *quoties in Scholam iret, vestes laneas ipsi substravisse:* Claudian. *de Nupt. Honor. et Mariæ, Sidoniasque solo præsternite vestes.*" This passage of Claudian will enable us to correct a passage in Ovid, who says in his *Amor.* Bk. 3. *Ell.* 3, v. 23., when he is speaking of an anniversary procession in the honor of Juno:

*Qua ventura Dea est, juvenes, timidæque puellæ,*
*PRÆVERRUNT latas veste jacente vias.*

The expression *præverrunt veste jacente* is manifestly incorrect: read *præsternunt.* Lord Valentia says in his *Travels* (Vol. 1. p. 336. Ed. Qto.,) that, on his arrival at the island of Manaar, he "had not only the usual misfortune of tom-toms, and other horribly dissonant music, but also *the compliment* of white cloth spread the whole way before him." His Lordship says in p. 425, when he is speaking of his visit to the Rajah at Mysore: "The whole town had been newly white-washed, and, at each door, banana plants were stuck in the ground, which had a pleasing effect: the strings were extended, as before, across the road, but instead of branches of the mango-tree, *they were ornamented with pieces of cloth.*"

*Thetford, Nov.* 1*st.* 1814. *E. H. BARKER.*

## NOTICE OF

MARINI VITA PROCLI. *Græce et Latine ad Fidem Librorum Manuscriptorum recensuit Adnotationesque et Indices addidit I. Fr. Boissonade. Lipsiæ.* 1814. 8vo. pp. 158.

PROFESSOR Boissonade has presented us with the Greek text of Marinus, greatly improved from the "Guelferbytanus Codex," which that industrious and zealous scholar, G. H. Schæfer, collated

for him, and which had been very inaccurately collated by Scherzerus, and from the Codex Medicæus, and the Codex Taurinensis, and two Parisian Codices. He has reprinted from Fabricius's edition the Latin version. As Fabricius's edition, which was published in the year 1700, is by no means a book to be easily procured, the learned Professor has done well to reprint the notes of Fabricius with the erudite and copious Prolegomena.

Editiones habui, non omnes quidem, sed nobiliores; Tigurensem, Porti Hamburgensem, Lugdunensem anni 1626, Fabricianam, Londinensem, inter quas eminet Fabriciana. Tigurensis, anni 1558, omnium est prima, et Latinam versionem habet adjunctam, *innominato interprete*, cum duodecim ejusdem notulis, parvi quidem momenti, sed quas repetendas duxi, ne illarum memoria periret. Etenim bis tantum, puto, fuerunt excusæ; primum in hoc rarissimo Tigurensi libro, deinde in Lugdunensi versionis Latinæ absque textu editione anno 1559 vulgata, nec minus rara. De hoc innominato interprete cum nihil reperirem, Morellium adii, præstantissimum Bibliothecæ Marcianæ præfectum, in historia literaria regnantem; a quo id accepi responsum: " Interpres Latinus quinam fuerit, cum Fabricio ignoro. Cepisse ille videtur fructum quem optabat suæ de nominis occultatione sollicitudinis; quandoquidem testatur Conr. Gesnerus in Epistola ann. 1562 ad Guillelmum Turnerum de libris a se editis, Tiguri impressa ann. 1566 cum vita Gesneri auctore Josia Simlero, *se Antonini et Marini libros Andreæ patrueli anno* 1558 *excudendos dedisse, una cum translationibus latinis, in Antonini quidem libros Guil. Xylandri, in Marini vero Proclum, amici cujusdam nostri, juvenis pereruditi, qui præ modestia nomen suum exprimi noluit.*" Portus contextum versionemque Tigurensem Platonicæ Procli Theologiæ præmisit, quam Hamburgi edidit anno 1618, laborique suo, ut supra monui, prorsus pepercit. Nec major fuit industria bibliopolæ Lugdunensis *Francisci de la Bottiere*, qui Marinum, anno 1626, excudendum curavit. Sed qui successit, anno 1700, Fabricius rem melius, etsi non optime, administravit. Cum Marini liber dimidia fere parte mancus in hominum manibus versaretur, quod ad integritatem deerat supplevit ex codicis Gudiani apographo, cujus ipsi copiam Scherzerus fecerat, supplementum Latine vertit, notasque adjecit et prolegomena. At viri incomparabilis in hac opellula summa fuit negligentia; multa imprudens omisit, absurdissimas lectiones vel proposuit vel securus reliquit: quod noto, non ut viri præstantissimi laudibus detraham, quæ invidia procul est ab ingenio meo, sed ut quod verum est dicam, lectoresque, ubi ipse peccavero, æquiores habeam, cum Fabricius ille non sit a culpa vacuus. Nemo, quem noverim, post Fabricium ad Marinum accessit; Londinensis enim editio, anni 1703, mera est Fabricianæ repetitio. Ex hoc editionum recensu videre est, duas solummodo criticum posse usum præbere; Tigurensem principem et Fabricianam.

The notes are enriched with many admirable conjectures upon different passages in different classical writers, and with all that accurate information and critical research, which scholars could not fail to expect from a mind so largely gifted with talents, and so copiously stored with knowledge, as that of M. Boissonade. Our

limits do not permit us to examine these excellent notes at any length, and we shall content ourselves with laying three or four of them before our readers.

Recentior librarius more sui temporis νοὸς maluit quam νοῦ. Etenim seriore demum ætate non flectebant νόος, νοῦς; νόου, νοῦ; νόῳ, νῷ; νόον, νοῦν: sed præcipue νοῦς, νοὸς, νοῖ, νόα. Neophytus Ducas in γραμματικῇ Τερψιθέᾳ p. 16. has duas formas recenset inter ὀνόματα διαφόρως κλινόμενα. Synesius de ins. p. 131. C. scripsisset: τοὺς θεοὺς οὐδὲν ἄλλο ἢ νοῦς λεγούσης: Nicephorus in Scholiis hæc adscripsit: Νοῦς· νόας, νοερὰς οὐσίας. Astrampsychus, p. 5.

Ἰλὺν πεπλευκὼς τοῦ νοὸς νόει βλάβην.

et p. 7. Πηγὴ διαυγὴς τὰς νοὸς λύει λύπας.

Suidas: Κήρινον ἐκμαγεῖον· ἡ φαντασία τοῦ νοός: quæ, annotante jam Toupio, sumsit e Damascio Photii p. 1029, 51. sed addidit τοῦ νοός. Cyrillus Vit. Euthymii p. 11. ἀμετεωρίστῳ νοῖ. Et jam ante dixerat Paulus 1 Cor. i. 10. ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ. Sic Nicetas Chon. in Andron. II. p. 224. D. ἀλόγῳ δὲ θυμῷ καὶ παραλογωτέρῳ νοῖ φερόμενοι. Etymologus Magnus p. 803, 52. φωνὴ παρὰ τὸ φῶς καὶ τὸ νοῦν, ἡ τὰ ἐν τῷ νῷ φωτίζουσα, ἢ τὸ τοῦ νοὸς φῶς, παρὰ τὸ φάος εἶναι τοῦ νόος. In carmine chemico, quod edidit Bernardus post Palladium p. 149. leguntur hi versus:

Νόος τὸ φαιδρὸν ὄμμα πρὸς θείας φύσεις
ὕψει διάρσεις πανσόφοις εὐόπταις,
οὕτω γραφὴν δίελθε τὴν σοφωτάτην.

Pro νόος, quod sensui adversatur, Bernardus monet legendum νόου, sed sola accentus mutatione locus est juvandus. Scribe:

Νοὸς τὸ φαιδρὸν ὄμμα—

Perpetua confusio temporum indicativi et conjunctivi. Synesius, Hymn. vi. 5.

Στεφανώσω σοφοῖς ἄνθεσιν ὕμνων.

Codex 1039. habet στεφανώσομεν, quod si facile mutemus in στεφανώσωμεν, versum recte decurrentem legemus. Ultimos hujus hymni versus emendare nunc quid vetat?

Ἐν λαοῖς ἀγαθὰν ἄνοιγε φάμαν,
Πειθοῦς πραϋλόγου στέφ' ἀώτῳ,
Ἵνα μοι νόος δρέπῃ σχολὰν ἀκύμων,
Μηδ' ἐν ταῖς χθονίαις στένων μερίμναις,
Ἀλλ' ἐκ σῶν ὀχετῶν ὑψιφορήτων
Ὠδῖσιν σοφίας νόον κατάρδω.

Tertium versum dedi ex emendatione, quam proposueram ad Philostr. Her. p. 327. Nunc in secundo Codex idem dat optime στέφων, in quarto στένων. Habet quoque πυθοῦς male, et πραϋλόγῳ, quod non est contemnendum, et ὠδῖσι.

Ἐν λαοῖς ἀγαθὰν ἄνοιγε φάμαν,
Πειθοῦς πραϋλόγῳ στέφων ἀώτῳ,
Ἵνα μοι νόος δρέπῃ σχολὰν ἀκύμων,
Μηδ' ἐν χθονίαις στένω μερίμναις,
Ἀλλ' ἐκ σῶν ὀχετῶν ὑψιφορήτων
Ὠδῖσιν σοφίας νόον κατάρδω.

Certe κατάρδειν νόον ὠδῖσι σοφίας dura est nimis et contorta translatio, et post ὀχετῶν quis non expectat ὕδασιν? Sed Synesio vim inferebat lex pedaria, ut sæpe poetas hodiernos *rhythmus* ad absurda vel ridicula trahit.

Synesius appears to have had Aristophanes in view. "Ap. Xenoph. Sympos. II. 24. οἶνος dicitur ἄρδειν τὰς ψυχάς, quod nescio an Aristophani debeatur, *Eq.* 98

ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χοᾶ,
τὸν νοῦν ἵν' ἄρδω, καὶ λέγω τι δεξιόν."

Mr. Blomfield's Gloss in Persas Æschyli. v. 117.

P. 69. περί τε τῆς αὐτοῦ λήξεως στίχους ἐξέβαλεν. Cum ἐξέβαλεν potest conferri ἔρριψεν Euripideum in his versibus apud Stobæum t. 2. Heer. p. 336. 4.

Ὁ πρῶτος εἰπὼν, οὐκ ἀγυμνάστῳ φρενὶ
ἔρριψεν, ὅστις τόνδ' ἐκαίνισεν λόγον,
ὡς τοῖσιν εὐφρονοῦσι συμμαχεῖ Τύχη.

Euripides Iph. T. 976.

ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λαβὼν
Φοῖβος.

Conjecerunt viri docti λαικών. Sed forte lectio Codicis, qui in hoc Nostri loco dedit ἐξέβαλεν, Euripidis corrigendi modum præbet, legendumque βαλών. Conferri potest locutio non rara ῥίπτειν λόγους.

Alexis Athenæi I. 38. sic legitur probabiliter emendatus:

Ἓν γὰρ νομίζω τοῦτο τῶν ἀνελευθέρων
εἶναι, τὸ βαδίζειν ἀῤῥύθμως ἐν ταῖς ὁδοῖς,
ἐξὸν καλῶς· οὗ μήτε πράττεται τέλος
μηδεὶς ποθ' ἡμᾶς, μήτε δι' ἑτέρων λαβεῖν
τιμὴν διδόντα.

Sed ellipsis verbi δεῖ vel χρὴ ad λαβεῖν aliquid hic duri et scabri nimium habere mihi videtur. Sententia facilius fluet, minima mutatione literarum, soni nulla, legendo, μήτε δεῖ ἑτέρων λαβεῖν.

Οἴκοθεν. Forte vertendum: *sponte sua, motu proprio et interna mentis vi*; ut apud Himerium Or. XXIII. §. 2. τῶν μὲν γὰρ βλαβερῶν οἴκοθεν ἀπεῖχες, πολλάκις οὐκ ἀναμένων τὸν ἐπιτάττοντα. Pindarus Ol. 3. 79. ἅπτεται οἴκοθεν Ἡρακλέος στηλᾶν. Hierocles in Aurea Carm. p. 278. edit. Warr. τοῖς πρὸς ἀπόλυσιν τῶν κακῶν οἴκοθεν ὡρμημένοις: quem locum sollicitavit temere Uptonus ad Arriani Epist. ad Gellium, reprehensus merito a Schweighäusero. Ex hoc sensu adverbii οἴκοθεν explicandum credo Pindarum Nem. VII. 76.

Αἴγινα, τεῶν Διός τ' ἐκ-
γόνων, θρασύ μοι τόδ' εἰπεῖν,
φαεννᾶς ἀρετᾶς, ὁδὸν κυρίαν λόγων
οἴκοθεν.

In Heyniana interpretatione, quam non repetam brevitatis causa, nihil reperio quod sit audax. Verterim: "Ægina, hoc mihi est dictu audacius, nempe *apud me, poeticæ meæ artis virtute ingenioque proprio*, latam esse laudum viam tuis Jovisque nepotibus." De Latinorum *domi* cf. Westerhovium ad Terent. Ad. III. 3. 59. et Interpretes ad Plaut. Mil. II, 2. 191.

# CAMBRIDGE TRIPOS PAPER,

*For the Year* 1781.

——————— πολλά τι ἤδη,
MAΨ. ——— HOM. IL. II. 213.

O tu Tyronis pariter, pariterque sophistæ
Deliciæ! si vel mavis *Grantanus Apollo*,
Seu magis illustri titulo[1] MAPS nomine gaudes,
Nunc ades, et felix audacibus annue cœptis.
Nil mihi Pierides: Parnassi somnia nulla:
Nec sitiens unquam properavi Heliconis ad undas;
Attamen aggrediens vestræ præconia famæ,
Mirifico videor perculsus Numinis œstro,
Intus et insolitos patiens inflarier ignes,
Heu rapior! flagranti animo prodire Poeta.
Haud procul à celebri statuit quam Granta Palæstrâ,
Æmula quà pubes contorta sophismata vibrant,
Stat domus; haud equidem Pariis innixa columnis,
Neve minans alto irrumpere in æthera tecto;
Cujus Apollineâ clarus tamen incola in arte,
Grammaticus, Rhetor, Geometres, omnis in usum
Ornatumque sciens artis, summusque magister.
Oh ego si possem (catus utpote *Bunbury*) vivam
Effigiem vultumque viri depingere; chartis
Perpetuò nostris tua, MAPS, spiraret imago.
Qui decor obsequii! blandi quæ gratia vultûs!
Tu quoties properans Juvenum succurrere votis
Suaviter arrides; tu scilicet omnibus idem,
Dona tuas quicumque rependunt annua ad aras.
Fallor! an ante oculos subitò sese atria pandunt
Templi—(Fama, noces mendax—infame *Tabernæ*
Nomen quæ dederis,) premit undique turba togata,
Quisque sibi *lucem spondens et pocula sacra*;
Hic petit Euclidem; Newtonum deperit ille,
Tertius exorat Mopsæ et Corydonis amores,
Quos legat ignavo volvens sua membra cubili.
Nonne vides? quam mente vacans! Incuria frontis
Regna tenens, sensus Lethæo rore soporat.

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[1] Inclytus quondam apud Cantabrigienses Bibliopola; cujus picta effigies hodiè reperietur in vestibulo Biblioth. Publ. Cantab.

Auctores titulosque librorum agnoverit ille
Tanquam ungues digitosque suos; quicquid tamen intus
Lockius erudit mentisque animique recessus
Arcanos pandens, vix altera sæcla docebunt.
Rarior has sedes visit tamen ille capillis
Incomtis scissâque togâ, qui mente capaci
Newtono invigilans nocturnam absumit olivam.
Summa Mathematicæ referet mox præmia palmæ
Victor, et agninâ gradietur Epomide primus.
Haud tamen exercet MAPS sola domestica cura,
Nec satis esse putat proprios coluisse Penates;
Impiger excurrit per vicos; quæque tulere
Seu *Veterum* gravior sapientia, sive *Recentum*
Acrius ingenium; nulli non commodus offert.
Et quamvis humeris graviter tibi Musa, Mathesis,
Incumbant, sophiæque omni farragine pressus
Incedas, et fessa labet sub pondere cervix,
Frons tua læta tamen, mira est tibi gratia risûs.
Et veluti quondam sylvas Rhodopeïus Orpheus
Immitesque tigres et saxa sequentia duxit,
Vox tua si nostras veniat fortasse per aures,
Te subitò petimus properi, oblitusque laborum
Quisque, tibi sua sacra refert et Numen adorat.
Si quem dura premant *Tutoris* jussa, Minervâ
Invitâ ut multum sudet miserabile carmen,
Scilicet elatus quia majestate sophistæ,
Noctu finitimis voluit fera bella fenestris;
Thure pio supplex tibi si cumulaverit aras,
Huc Flacci rediisse Sales, tonitruque Maronis
In superas iterum jures revocarier auras.
Rhetoris an labor impositus? malè sordidus esset
Qui per avaritiam patitur dispendia famæ:
Aut potius tribuens sua MAPS munuscula, summus
Prodeat orator Cicerone disertior ipso.
Jamque oro veniam, si nomen, Delie, vestrum
Ille ferat posthac; nec det ceu Marsya pœnas,
Judice quo—famâ pariles sunt MAPS et Apollo:
Si te fatidicæ præesse putaveris arti!
Ex *tripode* en nostrum fundentem oracula vatem,
Neve magis quam MAPS prænuncia Pythia veri.
Seu jactes medicinam! at noster Bibliopola
Ægrotis opifer longè præclarior audit:
Scilicet hic nunquam vacuas queribundus in aures,
"*Heu Domino haud prosunt quæ prosunt omnibus artes.*"
Roma Palatinos tibi si decreverit arces,
Annon ipse vides, assurgunt huic quoque templa,

Quels pretiosa magis, minus etsi lauta supellex?
Ter venerande Pater! si quid mea carmina possunt,
Nulla dies unquam memori te eximet ævo.
Virgilius citiùs morietur; Horatius ipse
Ovidiusque simul; "quos non Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas;"
Quàm MAPS ulla tuæ venient oblivia famæ.

*Cantabrigiæ. In comitiis Posterioribus.*
*Mar.* 29, 1781.

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# CAMBRIDGE TRIPOS PAPER,

*For the Year* 1809.

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——— "Proavis habitatas linquere sylvas,
Ædificare domos." JUVENAL.

UNDE domos moliri homines, ac templa Deorum,
Exorsi: quæ prima artis tentamina tantæ:
Quæ decora, incumbens operi, pòst extudit usus;
Hinc canere aggrediar: Musæ, aspirate canenti!
Nec me adeò fallit, rebus sermonis honorem
Magnificum angustis, quantæ sit molis et artis
Addere: sed prædulce decus, juga in avia raptans
Aonidum, jubet inde novos exquirere flores,
Et legere, et circùm intacto dare tempora serto.
Mos erat, ut perhibent, nascentis origine mundi,
Arboreas habitare domos; nec tecta subibant
Saxea, nî vivo latebrosas pumice cautes
Annumeres; verùm ipso exesi in roboris antro
Credibile est primos hominum stabulâsse, priusquam
Vitaï subiere artes ac mollior usus.
Succisos sylvis truncos struere inde repertum
In coni faciem, effusos munimen ad imbres;
Rimosum latus hirsutis intexitur ulvis.
Omnia sed rudia aspectu: sua gratia formæ
Nondum operi accessit; sceleratum excludere frigus
Unus adhuc labor est, at enim labor irritus idem.
Haud alium Americæ populum invenisse Columbus
Dicitur, indocilem, sine cultu aut legibus ullis:
Turmatim cöeunt: pars sub Jove durat; in amplis

Dispersi sylvis, montanaque per juga, pauci
Frondea vel niveis ponunt tentoria velis.
Jamque, in processu, stratis quadrata rotundis
Tecta petunt; queis querna etiam subjecta columna,
Fulciat impositam quæ molem, informis et ingens,
Structa sed arboribus sunt hactenus omnia; tandem
Robora vertuntur saxo desueta decoro.
Paulatim feritas abolescit; et, arte magistrâ,
Jam ferri rigor atque acies inventa; nec ante
Lævati lapides, aut scalpro rasile marmor.
Ergò, ex ilignis trabibus crevere columnæ
Marmoreæ, quas longa dies signavit honore;
Eniti quibus, ac tutò contemnere ventos
Templa vides, et summa sequi tabulata per auras.
Ex illo, major rerum mihi nascitur ordo.
Argolicis hæc, nempe, viris miranda reperta
Servârat Pallas; Graius, feliciter audax,
Emicat ante omnes harum in certamine laudum.
Quin age, jam varias generatim edisce Columnas:
Scilicet, haud facies una omnibus; agmine quino
Consurgunt.—Simplex Tuscum genus, ordine primum,
Et matronali cum majestate decorum.
Forsitan hæc oriens dedit, ut "Gens Lydia quondam"
(Nî mendax ea fama) "jugis insedit Etruscis."
Proxima subsequitur, primæque simillima formæ,
Dorica: Tyrrhenâ sed enim robustior ipsa,
Nec simplex æquè. Inachiis hanc intulit oris
Deucalioneus Dorus; princepsque dicatum
Junoni templum priscis ita condidit Argis.
Tertia deinde subit, quam mittit Ionia dives:
Tenuior hæc, cœloque caput sublimiùs effert;
Et camuris vertex insignis cornibus extat,
Sæpius et latera ostentat laqueata decenter.
Deerat adhuc una ante alias memorabilis omnes.
Sed quo te, bimari quondam dilecta Corintho,
Carmine donabo? Tibi Doris, Ionia, victæ
Assurgunt, et fortis Etruria; Dædala tantùm
Cælatura valet, capitis frondentis honores,
Virgineæque nitor formæ. Te templa, theatra
Ostentant; in te domus inclinata recumbit
Regia: tu præstas pariter columenque decusque;
Et Venus Herculeo jam robore læta superbit.
Has ut virtutes, nullo exquirente per artem,
Fors inopina tulit, non est mora longa referre,
Si curæ tibi nôsse. Potens matrona Corintho
Dudum obiit; gemmas, et quæ pretiosa reliquit

Ornamenta suis, fiscellum textile servat.
Hoc, postquam est instrata teges (si credere dignum,)
Imponunt tumulo; se circumfusus acanthus
Subjicit in tegetem; folia at depressa retrorsum
Procurvam accipiunt, terras meditantia, formam.
Præteriens, hoc fortè videt, visoque columnam
Exprimit ingenio, quæ formosissima, dextro
Callimachus, felix operis, famæque sacrandus.
Atque nova ingressus hinc experientia cepit;
Deliciæ hinc illæ artificum venêre; Columna
Hinc, frondes mirata novas, nova jura, renidet.
Est etiam ambiguùm genus illud; Ionica partim,
Partim Ephyrea manus, sociâ sibi vindicat arte:
*Compositum* idcirco nostri vertere vocantes.
Haud equidem æquævum hoc aliis, nec origine certâ,
Crediderim; incensæ potius novitatis amore
Romæ deberi, quo tempore Græcia victa
Agresti Latio victrices intulit artes.
Hæc tibi tantarum fuerint fastigia rerum.
Hinc vetus egregias artes sibi jactat, et urbes,
Græcia: Cecropiæ hinc arces, turrita Corinthus,
Et Cadmea potens, Agamemnoniæque Mycenæ.
Certatim, interea, externæ longo ordine gentes
Artem exercebant, imperfectamque polibant.
Quid centum geminis portis Babylona superbam
Prosequar? et medio pendentia mœnia cœlo?
Cui non, fando aliquod, Palmyræ illustre per aures
Nomen iit? Quis Persepolin, Nistesque ruinas,
Nesciit? aut opera Ægyptum quæ regia signant,
Pyramides, suspectu in purum educta minaci?
Aut Ephesus quantum posuit tibi, Cynthia, templum?
En, ubi disjectas moles avulsaque saxis
Saxa jacent, veteri circumlita fragmina musco:
Hic olim dominæ surgebant mœnia Romæ.
Plurimus hæc pictor nigrantia culmina visit,
Ac res antiquæ rimatur laudis et artis;
Hìc templorum opifex opus haud imitabile nostris
Hæret inexpletùm spectans; juvat usque morari,
Relliquiasque virûm veterum, et monimenta, tueri.
Mox, campos ubi Roma fuit, dum fata manebant,
Thrëicii petiere Getæ, intractabile vulgus,
Et Scythia, et fera cœruleâ Germania pube.
Protinus ex illo ruere omnia; protinus artes
Extinctæ: redeunt in ferrum sæcula priscum,
Hæc tamen indocilis, lustris labentibus, ætas
Exuit honorem assuetum, vestigia Græcûm

Deseruisse audax, intentatamque repentè
Moliri ipse viam, et famam affectare priorum.
Sed gens nulla magis tali se jactat honore
Quàm natale solum; nec enim sine carmine abibis
Tu, Patria, artificum generosa, Britannia, nutrix!
Credo equidem, haud aliâ sparsæ tellure tot urbes
Egregiæ: cedant Itali, neque Græcia certet.
Jamdudum patrias laudes aptare Thalia
Vel tenui plectro monet; at (tanta undique surgunt)
Quæ quibus anteferam? quis erit modus? Aspice, quantum
Hinc alias Augusta urbes supereminet una,
Dives opumque virûmque, orbis caput, altera Roma!
Turrigeram hinc frontem Rhedycina ostentat, et illinc
Granta soror: Tuque O salve, pulcherrima mater,
Salve, Granta, tuo! quoties fastigia, censu
Edita regali, atque annoso culmine turres,
Suspexi, artificis venerans miracula dextræ!

*Cantabrigiæ. In Comitiis Prioribus.*
16 *Feb.* 1809.

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## EUROPEAN WORDS
### *Derived from the Persian.*

اباد *abad*, a city or habitation. Hence probably *abide*, or its Saxon predecessor, bibian; but the European antecedents I shall not generally notice.

اطلس *atls*, the heavens. Hence *Atlas*, the bearer of the heavens.

انجيل *anjil*, an evangelist. Hence ἄγγελος, and the Roman *angelus*, *angel*, &c.

بد *bd*, *bad*. پدر *pdr*, a father. Hence πατὴρ, &c.

بربط *brbt*, a harp. Hence *barbiton*.

بردن *brdn*, to bear. Hence a *burden*.

برك *brc*, arms, power. It may be fanciful to trace in this our English word barrack, but France affords a sad proof at this moment of the equiponderancy of the two meanings which the original bears.

پستان *pstan*, basest, lowest—*pessimus*.

بلا *bla*, evil—*bale*. بند *bnd*, *bond*.
پنک *pnc*, *bunch* (of dates).
بوس *bus*, a kiss, or *buss*, evil.
پي *py*, a foot, ποῦς, *pes*, &c.
تاريک *tarec*, *dark*. خريمه *krimh*, a *crime*.
جکر *jcr*, the liver—*jecur*.
جوان *juan*, a young man—*juvenis*.
خهار *khar*, four—*quatuor*, *quatre*, &c.
حوال *huae*, a circle—*halo*.
خاطر *khatr*, the heart—καρδία, *cor*, &c.
خاکي *khacy*, earthen—χωϊκός.
خلاص *khlas*, liberation—χαλάω.
خور *khur*, mean—to *cower*, *coward*, which even Johnson confesses to be (in its French predecessor, couard) of uncertain derivation.
در *dr*, gate, *door*. دستکار *dstcar*, *dextrous*.
دشت *dsht*, *desert*.
دندان *dndan*, a tooth, ὄδους (in the primitive Markland form of οδοντς) *dens*, *dent*, &c.
دو *du*, two—δύω, *duo*, &c.
دوران *duran*, time—duratio.
دينار *dinar*, money—*denarius*.
ديو *div*, a devil (Dive, Pers.) *Deus*, Θεός.
رخ *rk*, distress—*rack*. روم *rum*, Greece, Rome.[1]
زانو *zanu*, the kuee—*genu*. زمرد *zmrd*, an *emerald*.
زنکي *zncy*, a fool, *zany*. زيان *zean*, living—ζῆν.
سلام *slam*, a *salutation*. شتاره *shtarh*, a *star*.
سينه *sinh*, the bosom—*sinus*. شرم *shrm*, *shame*.
شرف *shrif*, a *sheriff*. شکر *shcr*, sugar.
طاوس *taus*, a peacock—ταώς.
علما *hlma*, doctors ecclesiastic. Qu.? *Alma* (Mater).

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[1] This odd interpretation, which (like the rest) I copy from my only auxiliary moises, would have gone far in justifying the rake of a modern comedy, (Goldfinch, in the Road to Ruin) who, hearing the Romans mentioned, hastily asks, who are they? and then as hastily, with great *naiveté*, answers himself, "Oh! the Greeks,"—a class of people he knew much better.

عنبر *hnbr, ambergris.* فام *fam, form.*
فراخين *fraken,* to extol—*ferre.*
فريب *freb, fraud.*
قبول *cbul,* consenting—*cabal.*
قتر *ktr, quarter.* قطغ *ktgh, cutting.*
قلم *klm,* a reed—*calamus.*
قلوب *klub,* a wolf—*lupus.* قمر *kmr, gaming.*
قوانين *kuanin, canons.* كاو *kav,* a *cow.*
كاويدن *kavidn,* to dig—*excavate.*
كوفين *kufin,* to knock—*cuff.*
كيش *kish,* matrimony—as a nearly connected idea.
كيميا *chimia, chemistry.* لب *lb,* a lip—*labium,* &c.
مجوسيان *mjusian, magi.*
مرغ *mrg,* a bird. Qu.? *mergus.*
مرك *mrc,* death—*mors.*
مست *mst,* intoxicated—*mustum.*
مكنت *mknt,* power, virtue—magnet?
موش *mush,* a *mouse, mus,* &c.
ميش *mish, mix, misceo,* &c.
نا *na, no, non,* &c.
نام *nam,* a *name*—ὄνομα, nomen, &c.
نر *nr,* a male—ἀνήρ. نرکس *nrcs,* a *narcissus.*
نو *nu, new,* &c. پاسمين *jasmin, jessamin.*
&c. &c. &c.

Of these many may be inaccurate, some forced or quaint, and not a few perhaps anticipated. As a mite, however, contributed to that precious treasury of synonymes in various languages, all by their kindred (nearer or more remote) establishing their common origin, and thus throwing additional lustre upon the Mosaic history, I am willing to hope it may be accepted. But slightly initiated in the language of Persia, I deprecate rigid censure. My motive will, at least to the eye of the liberal, palliate any accidental mistakes.

*Hunmanby, April* 27, 1815. *FRANCIS WRANGHAM.*

P. S. It might have appeared too pedantic, if, in reference to the two meanings ascribed to اب *ab,* 'water, splendor,' I had quoted the two or three first lines of Pindar's first Olympic; or from اجل *ajl,* 'death, gain,' had illustrated the *mori lucrum* of the modern

undertaker: and I leave to politicians to comment upon اهل *ahl*, 'people, a lord;' and from شوکت *shuct*, 'a thorn, majesty,' to illustrate their Junius, where the phrase occurs of being "a thorn in the king's side," or their Shakspeare, in the celebrated speech, "Uneasy lies the head that wears a crown."

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## A PERSIAN SONNET.

To the Editor of the Classical Journal.

In the last number of your Journal, page 49, you were pleased to insert a sonnet of *Abdal Wasea Jebeli*, with my English version, and the remarks by which I endeavoured to illustrate some of the obscure passages. Permit me now to send you another from the same poet's *Divan*, and to say, that should not some more learned orientalist think it worthy of notice, I shall in a future number, offer my own translation of it.

*May* 23, 1815. *V. P.*

غزل از دیوان عبد الواسع جبلي

Sonnet from the *Divan of Abdal Wasea Jebeli.*

I. آن صنم دلفروز یار ایین ماست
شمع همه عالمست لعبت شیرین ماست

II. دلبري و سرکشي پیشیه و آیین او ست
عاشقي و مفلسي مزهب و ایین ماست

III. لاله و نسرین اکر تازه و خندان بود
عارض و رخسار او لاله و نسرین ماست

IV. زهره و پروین اکر تازه و خندان بود
جهره و دندان او زهره و پروین ماست

V. در دل و در جان ما دوستي و مهر او ست
در سر و در طبع او دشمني و کین ماست

IV. بر دل کس در جهان صدیک از ان غم مباد
کز هوس عشق او در دل مسکین ما ست

IIV. وحشت و جور و جفا کار و فن و خوي او ست
طاعت و مهر و وفا رسم رو و دین ما ست

## ANCIENT CUSTOMS.

In the third book of "Gisberti Cuperi Observat." &c. (Ultrajecti, 1670, p. 274,) are some learned remarks on the custom of beggars who walk about at certain times, carrying the image of a god or goddess, or a *swallow*, and singing particular words or verses. Cuper quotes Lucian and Suidas, Hesychius, Athenæus, Livy, &c. Among the Rhodians, boys collected money *for the swallow*, reciting two lines:

*Ἦλθ' ἦλθε χελιδὼν, καλὰς*
*Ὥρας ἄγουσα, καὶ καλοὺς ἐνιαυτούς.*

These beggars were called χελιδόνισται. Among the same Rhodians it was likewise a custom to carry about a *crow* or *rook*, (κορωνὴ) for which they collected money. See Cuper's Observ. 275, &c. A custom similar to this is practised now, probably, in Ireland, as it was several years ago, when the regiment, to which I belonged, took up its quarters in the western part of that island. Being there at a gentleman's house, situated in the neighbourhood of our barrack, I was surprised one morning, during the Christmas holidays, by the appearance of many young fellows with a troop of boys, who presented themselves before the hall-door, one holding up a dead wren, while others sung the following verses, if these lines may be so called:

"The wren, the wren, the king of all birds,
On St. Stephen's day was caught in the woods;
Although he's little his family's big,
Come out, good landlady, give us a drink."

This, I understood, was annually practised; but whether the lines were originally English, or translated from the Irish language, I could not ascertain. The learned Cuper, in his work above quoted (p. 277,) alludes to a custom prevalent in modern times, among his own countrymen, who went about on St. Martin's day, begging with a song not unlike that of the Rhodians before mentioned, and demanding wood, not for themselves but for the saint—"Et hinc videtur ortus mos ille inter pueros nostros usitatus, qui die S. Martini circumeunt ædes, rogantes ligna non sibi sed Martino, et modulantes cantilenam non dissimilem illi quam χελιδόνισται pronuntiabant, &c."

*M. Y.*

# ANCIENT ELEAN INSCRIPTION.

We are happy to have it in our power to adorn our present Number with the *Elean Inscription*, brought into this country by Sir William Gell in 1813. We subjoin Mr. Knight's transcript of it, and shall be glad to be favored with any communications on the subject from any of our learned friends.—The Inscription is the most ancient, which has been discovered for many years, and in seven places we have the form of the digamma. Soon after it was printed by Mr. Knight, he was obliging enough to give us permission to insert it in the *Classical Journal*, and we, anxious to have it accompanied by proper comments, sent it to a learned correspondent at Paris, and had hoped to receive from him some erudite remarks on it. The situation of things, however, in France, has rendered the communication with that country extremely difficult, and we must wait for a more favorable time. It is therefore with great regret that we send it forth without those ingenious and learned comments, which could not have failed to instruct and amuse our readers.

Α ϝΡΑΤΡΑ ΤΟΙϝ ϝΑΛΕΙΟΙΣ : ΚΑΙ ΤΟΙΣ ΕΥ
ϝΑΟΙΟΙΣ : ΣΥΝΜΑΨΙΑ ΚΕΑ ΕΚΑΤΟΝ ϝΕΤΕΑ :
ΑΡΨΟΙ ΔΕΚΑΤΟΙ : ΑΙ ΔΕ ΤΙ ΔΕΟΙ : ΑΙΤΕ ϝΕΠΟΣ ΑΙΤΕ ϝ
ΑΡΓΟΝ : ΣΥΝΕΑΝ ΚΑΛΑΛΟΙΣ : ΤΑ Τ ΑΛ ΚΑΙ ΠΑ
Ρ ΠΟΛΕΜΟ : ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ : ΤΑΛΑΝΤΟΝ Κ
ΑΡΓΥΤΟ : ΑΠΟΤΙΝΟΙΑΝ : ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ : ΤΟΙ ΚΑ
ΔΑΛΕΜΕΝΟΙ : ΛΑΤΡΕΙΟΜΕΝΟΝ : ΑΙ ΔΕ ΤΙϝ ΤΑ Γ
ΡΑ Ϊ ΕΑ : ΤΑΙ ΚΑ ΔΑΛΕΟΙΤΟ : ΑΙΤΕ ϝΕΤΑΣ ΑΙΤΕ Τ
ΕΛΕΣΤΑ : ΑΙΤΕ ΔΑΜΟΣ : ΕΝ ΤΕ ΠΙΑΡΟΙ ΚΕΝΕΨ
ΟΙΤΟ ΤΟΙΝΤΑΥ ΓΕϝΡΑΜΕΝΟΙ.

"Hæc lamina ærea, modulo ac forma qua supra delineata, in agro "Eliaco effossa, atque inde a G. Gell *A. S.* MDCCCXIII. reportata, "fœdus inter duas ejus regionis gentes circa Olymp. XL. initum ex-"hibet, quod dialecto communi Hellenica et litteris Constantinopoli-"tanis sic reddendum mihi videtur."

ἡ ρητρα τοις Ηλειοις και τοις Ευαοιοις· συμμαχια αν ειη ἑκατον ετεα, αρχῳ δεκατῳ· ει δε τι δεοι, ειτε επος ειτε εργον, συνειεν αν αλληλοις, τα τε αλλα και παρα πολεμου. ει δε μη συνειεν, ταλαντον αν αργυρου αποτινοιεν τῳ Διι Ολυμπιῳ οἱ αν δηλημενοι, λατρευομενων. ει δε τις τα γραφειη τῃ αν δηλεοιτο, ειτε ἐτης ειτε τελεστης ειτε δημος, εν τῳ εφιερειῳ αν ενεχοιτο τῳ ενταυθα γεγραμμενῳ.

"Judicent tamen doctiores, et, siquid probabilius habuerint, pro-"ferant."

R. P. Knight.

*** *As we were going to press, we received the following remarks on the Elean Inscription, from a friend distinguished for skill and sagacity in Classical Antiquities, which will be interesting to our readers.*

## OBSERVATIONS ON THE ELEAN INSCRIPTION.

Before I proceed to make a few remarks on the Inscription, it may be expedient to attempt a translation of it into Latin:

Hæc pactio Eleis, et Evaœis,
Concordia fieret per centum annos,
Inciperetque dehinc. Si vero quid desideraretur, sive verbum, sive
Factum, consulerent inter se, sicut alia, etiam de
Bello. Si vero non consulerent, talentum
Argenti solverent Jovi Olympio,
Deluso sacrificantibus (i. e. sacrum fœdus facientibus) Si vero quis
Hæc scriberet, quâ (ratione) deluderetur vel socius, vel magistratus,
Vel populus, hîc ad templum inhiberetur
Eo, quod ibi scriptum est.

That it was customary to deposit treaties, public acts, and decrees, in temples for safe custody, may be seen from a Cretan Inscription in the Doric Dialect explained by Montfaucon in his Diarium Italicum, p. 74.

I now come to notice the few places, in which I differ from Mr. Knight in the division of the letters into words—From αρχοιδεκατοι in the original, instead of ἀρχῷ δεκατῷ, I make four words, ἄρχοι δὲ κὰ τῷ. I consider κὰ as an abbreviation for κατά. I read too καδαλεοιτο as one word for καταδηλεοιτο, and not as equivalent to ἂν δηλεοιτο. Of the letters εντεπιαροι I make ἐντ' ἐπ' ἰαρῷ for ἔνθα ἐπὶ ἱερῷ. In the last line I divide the concluding letters τοινταυτεγραμενοι, into these words τοι 'ντανταε γραμενοι, for τῷ ἐντευθε γεγραμμενῳ.—The engraved copy, which is a *fac-simile*, makes the tenth letter from the end a *T* and not a *Γ*, and is therefore so far in support of my reading. *Γραμενοι*, like καδαλημενοι above, is destitute of augment and duplication.—Here too we see γραμενοι written with a single μ, like *EMI* in the Delian Inscription for ἔμμι.

Dawes has observed, that in ancient Orthography *E* is never put for ει diphthong. Misc. Cr. p. 122. Accordingly the optatives *EA*, *ΓΡΑΦΕΑ*, &c., are not put, I conceive, for ειη γραφειη, but, for ηε, γραφηε, present optatives, formed like the Aorist optative in ειαι, only substituting an η for an ει, a substitution very common, as in βασιλῆος for βασιλεῖος, and τεθνάκην for τεθνήκειν. At the same time I do not think the argument of Dawes, that it is improbable that in one syllable of the same word the diphthong ει should be represented by the single letter *E*, and in another syllable at full length by *E* and *I*, as in *EIMI*, entitled to much weight, as in these matters much constancy does not appear to have been observed. Thus in the Inscription before us, we find in the very same line both τοιρ and τοις, in the Sigean Inscription both Σιγευσι, and Σιγειες, and in the Doric Inscription above mentioned in the Diarium Italicum both ποταμε, and ποθαμε, very near each other, for πρὸς ἡμᾶς.

It is often a question in examples of ancient Orthography, how the doubtful letters *E* and *O* ought to be represented in common Greek characters. For instance *ΣΙΓΕΙΕΣ* above mentioned does not, I apprehend, stand, as Dawes conceives, for *Σιγεις*, or for *Σιγειεῖς*; but for *Σιγειῆς* contracted from the regular plural, *Σιγειες*. So *ΜΕΛΕΔΑΙΝΕΝ* in the Sigean Inscription is *μελεδαινην*, rather than *μελεδαινεν*. In the same Inscription the third letter in *ΕΠΟΕΙΣΕΝ* has the power of *ω*, for the old form of the verb was probably *ΠΟΓΕΟ*, and became on the omission of the Digamma, and by contraction of the final syllable, either *ποιω*, or *ποιω*, the long vowel in the first case, and the additional vowel in the latter, compensating the loss of the Digamma.[1] By analogy in the Sapphic line

*χλωροτερα δε ποας*
*Εμμι,*

I should write *ποας*, with an *ω*, in preference to *ποας*, which destroys the metre, or even to *ποτας* recommended by Dawes, or to *ποιας*, which, though consistent with metre, is a form more modern than the age of Sappho. In the same manner in the Lacedæmonian decree *μωαν* (for *μωσαν*), and not *μοαν*, is the proper reading. See Knight's Greek Alphabet, p. 132. Many vowels, originally long, have received in process of time a short pronunciation, and it is thus, that from the old forms, *αδικηω* (another Sapphic word, whence still in the future *αδικησω*) *μελεδαινην*, *ποα*, and *ποημα* have been derived the lighter forms, *αδικεω*, *μελεδαινεν*, *ποα*, and the Latin pŏema. The same tendency to shorten the quantity of vowels marks the progress of the Latin tongue, as any one may be convinced, who will turn from the Augustan Poets to the pages of Prudentius. This tendency indeed has been in force at all times, and there can be no doubt that even the classical words, Domitus and Monitus, are corruptions from Domātus, and Monētus. In this way, rather than by reason of the accent on the first syllable in the Greek words *αἴνιγμα*, *εἴδωλα*, &c. I account for their Latin transfiguration into ĕnigma, idŏla, &c. The accent may shorten the penultima of idŏla, but can have no such effect on the antepenultima of ĕnigma, as in the Greek original the accent and long syllable here concur.

*Ολυνπιοι*, in this Inscription for *ολυμπιω*, seems a Doric peculiarity. Akin to it is the proper name *Φιλονβροτος*, Philombrotus, which occurs in the Doric Inscription in the Diarium Italicum, p. 72.

It is observable, that the letter *H* does not once occur in this Inscription, either as a consonant, or as a vowel, and that *Θ* is uniformly converted into *T*.

How much the Dorians affected brevity by elisions is evident from the number of them, found in this short specimen of their dialect. They abound too in the few remains that we have of Sappho.

With respect to the date, I know not on what ground Mr.

[1] From this ΠΟΓΕΟ is derived perhaps the Latin FACIO, as from ΟΓΙΣΤΟΣ, ΗΓΕΚΡΟΣ, ΤΟΠΟΣ, ΦΕΡΟ, sagitta, sacerus, sacer, locus, fero and gero.

Knight fixes it about the 40th Olympiad, in opposition certainly to Dr. Bentley, who says that Epicharmus, the inventor of the aspirates *ΘX*, could not be more than 27 years old in the 61st Olympiad. Opuscula, 283. My own belief is, that neither this, nor the Delian, nor the Sigean Inscription is of great antiquity, and that not one of them is of a date much anterior to the Archonship of Euclides, or four centuries before Christ. From the slowness, with which old habits give way even to the most manifest improvements, it is fair to presume, that the new letters of Epicharmus were not universally adopted, as soon as promulgated, and we know that the Dorians in particular were very tenacious of their own dialect and orthography. See a valuable Note of the learned editor of Sapphonis Fragmenta in the Museum Criticum, p. 5.

As a proof both of the inconstancy of Orthography, and of the late period to which the representation of the long vowel by *E* prevailed, I will cite the legend of a medal, struck subsequently to the age of Alexander the Great, to whom it is supposed to allude, where *ΘEBH* occurs for either *ΘEBE*, or *ΘHBH*. See Clarke's *Tomb of Alexander*, p. 97. In the same work, p. 158, we find *KOINONOTΣAI* for κοινωνουσαι, although the omega is regularly found in its proper place in every other word in the Inscription. Upon the whole, it is safe to conclude, that wherever the characters for the long vowels occur, there is no claim to great antiquity; but the converse, that, wherever these are omitted, the writing is therefore of undoubted antiquity, and at least anterior to their invention, is a position by no means tenable, on the ground either of reason or of facts. *J. M.*

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## SKETCH
## *Of the* SCANSION *and* STRUCTURE *of the* ALCAIC *Stanza in* HORACE.

*R. S. Y.* 24th *Jan.* 1814.

FROM the revival of letters when composition in Latin verse was the favorite task of scholars, to the year 1798, when Dr. Charles Burney reviewed in the *Monthly Rev.* "Butler's *Marcus Musurus*, with Greek and Latin Odes of his own;" little or no suspicion seems to have existed, that the *third* line of this stanza was any thing else but an Iambic dimeter hypercatalectic, scanned thus,

$$\begin{matrix}\smile & - & \smile & - & | & - & - & \smile & - & | & - \\ - & & & & | & \smile & & & & | & \smile\end{matrix}$$

and liable to no restriction in the structure whatever.

Even those writers who abstained from the *short* in the fifth syllable, which any reader of Horace would naturally do, indulged every other freedom in constructing the verse.

George Buchanan and Casimir Sarbievius admit again and again the *fifth syllable short*; and besides several faults peculiar to themselves, violate freely every rule hereafter mentioned.

Burney's great Canon is this:

" In the composition of the Latin Alcaic Stanza, the third verse
" should not terminate

" with a trisyllable followed by an enclitic or other monosyllable;
" nor with a word of four syllables;

" and as seldom as possible, with two dissyllables."

Setting to work with Burney's Canon before me, and pursuing the subject in a careful examination of 146 such verses in the 1st and 2nd books of Odes, and 171 in the 3rd and 4th, I found the laws of restriction to be what the following canons exhibit, in Horace's 3rd and 4th books.

1. This verse may not *begin* with a word of four syllables, nor with words naturally going together to that amount.

Horace, I. xxvi. 11. has Hunc Lesbio || sacrare plectro, and with an elision II. iii. 27. Sors exitur*a* || et nos in æternum &c. which forms never occur again.

Buchanan and Casimir violate this Canon in every Ode.

2. Nor may it *end* with a word of *four* syllables, or with a trisyllable followed by an enclitic or by any monosyllable.

Of the quadrisyllabic word Horace has only *three* instances, and all three in the 1st and 2nd books.

II. xix. 19. Nodo coerces || viperino.

3. Nor may it *end* with two dissyllables.

For though Horace has admitted that form *eight* times in the 1st and 2nd books, it is entirely excluded from the 3rd and 4th.

I. xxix. 11. Pronos relabi || posse | rivos.

4. Nor may it end with a dissyllable, followed by a monosyllable, unless it be an enclitic.

One form only of exception occurs in Horace.

II. vii. 19. Depone sub lauru meâ, || nec &c. &c.

Of the forms not directly or indirectly forbidden in the foregoing Canons, the following scheme will show, in what favor each stood with Horace, and how certain forms prevailed with his more cultivated ear to the exclusion of others.

N. B. 317 in all.

| | | I. II. | III. IV. | |
|---|---|---|---|---|
| A. | — — ∪ ‖ — — — ‖ ∪ — — | 68 | 80 | 148 |
| B. | — — ‖ ∪ — — — ‖ ∪ — — | 28 | 27 | 55 |
| C. | — — ∪ ‖ — — — ∪ ‖ — — | 4 | 41 | 45 |
| D. | — — ‖ ∪ — — — ∪ ‖ — — | 3 | 4 | 7 |
| G. | — — ∪ — — ‖ — \| ∪ — — | 26 | 15 | 41 |
| H. | — ‖ — ∪ — — — ‖ ∪ — — | 2 | 4 | 6 |
| I. | — ‖ — ∪ — — — ∪ ‖ — — | 1 | — | 1 |

The form C seems to have been studiously sought or preferred in the 3rd and 4th books.

The form D occurs so rarely perhaps, only because the words or sets of words going together are rare, which should constitute the *syllables* ∪ — — — ∪.

The same may be said of forms H and I.

Of the form G it is obvious to remark, that occurring twice as often in the 1st and 2nd as in the 3rd and 4th books, it must have been less sought by Horace in the latter, or rather less readily admitted.

It is a form evidently commodious, as Horace's own earlier practice shows: but it should not be placed in the opening or concluding stanzas, nor where particular strength and grandeur is required; nor should it be repeated again too soon.

At the *end* of *this* verse, the termination *orum* and *arum* suffers elision, with *et* belonging to the *next*, *five* times.

I. xxxv. 11. | II. xiii. 23. | III. iii. 71. vi. 3. xxix. 3.

The termination *um*, in arvum, *once*. III. xxix. 7.

Once with *triremi*, III. i. 39. With *Juno* once, III. iv. 59.

This happens once with *in* belonging to the next verse after *um* final.

I. xxxv. 39. ——— O utinam novâ
Incude diffingas retus*um in*
Massagetas Arabasque ferrum.

With these elisions may be classed the following:

II. iii. 27. Sors exitura, et nos *in* ætern*um*
Exilium impositura cymbæ.

III. xxix. 35. Cum pace delabentis Etrus*cum*
*In* mare ——— &c.

Of the ⏑ — in primo only 10 instances occur in all the books, and only 2 in the 3rd and 4th; of which none occur where the verse begins with a dissyllable.

III. iii. 71. Rĕfĕrre sermones deorum.
&c. &c.

I. xxix. 7. Pŭĕr quis ‖ ex aulâ ‖ capillis, a quasi-trisyllable.

The construction of the *fourth* line next demands our attention; and no form of structure seems quite objectionable, but that which exactly coincides with the scansion.

Oraque ‖ jungere ‖ quærit ‖ ori,

has no parallel in Horace.

The following scheme will show the forms principally adopted by Horace, and in what proportion:

| | I. II. | III. IV. | |
|---|---|---|---|
| A. — ⏑ ⏑ — ‖ ⏑ ⏑ — ⏑ ‖ — — | 58 | 67 | 125 |
| B. — ⏑ ⏑ — ‖ ⏑ ⏑ — ‖ ⏑ — — | 25 | 29 | 54 |
| D. — ⏑ ⏑ ‖ — ⏑ ⏑ — ‖ ⏑ — — | 15 | 19 | 34 |
| Aa. — ⏑ ⏑ — ‖ ⏑ ⏑ ‖ — ⏑ ‖ — — | 3 | 27 | 30 |
| C. — ⏑ ⏑ ‖ — ⏑ ⏑ — ⏑ ‖ — — | 20 | 7 | 27 |
| Ac. — ⏑ ⏑ — ‖ ⏑ ⏑ ‖ — ⏑ — — | 5 | 6 | 11 |
| E. — ⏑ ‖ ⏑ — ⏑ ⏑ — ‖ ⏑ — — | 6 | 4 | 10 |

More than two-thirds commence with — ⏑ ⏑ — ‖ &c. Next in number are those which commence with — ⏑ ⏑ ‖ — ⏑ ⏑ — ‖ &c.

Now of the *first* and *second* lines which admit of several remarks.

1. The beginning with an ∪ —, is not common (about 1 in 20) in the 1st and 2nd; in the 3rd and 4th about 1 in every 68.

2. Elisions after the cæsura are not unfrequent, such as the following: I. xvi. 6. Mentem sacerdot*um* incola Pythius,
— xxxiv. 13. Mutare, et insign*em* attenuat Deus,
III. i. 5. Regum timendor*um* in proprios greges.
Of these forms where the final *em* or *um* is elided, there are about 17 in all.

Of the enclitic *que* elided, one instance is I. xxxv. 10.

Of elisions where the word ends with a short vowel, as
III. iv. 6 ——— Audir*e* et videor pios &c.
there seem to be 3 or 4.

Of elisions in words like invis*i*, sub di*o*, incest*o*, redonab*o*, just as many.

The case of consili*um* and principi*um*, III. iv. 41. vi. 6. deserves remark.

In Horace the forms consil*i* and imper*i* occur, III. iv. 65. IV. xv. 14.

In the hexameters of Virgil no genitives, Consil*ii*, servit*ii*, auxil*ii*, &c. appear, though evidently commodious to the verse, and though Ovid not long afterwards used those forms without reserve.

3. The place of the cæsura is accurately observed, except in the following instances:
I. xxxvii. 14. Mentemque lympha‖tam Mareotico.
IV. xiv. 17. Spectandus in cer‖tamine Martio.

Of the three following, the Cæsura can hardly be said to be relieved by the preposition in a compound word, even in the second instance, much less in the first.
I. xvi. 21. Hostile aratr*um* *ex*ercitus insolens.
— xxxvii. 5. Antehac nefas *de*promere Cæcubum.
II. xvii. 21. Utrumque nostr*um* *in*credibili modo.

4. Instances of the following kind are not frequent; and are better avoided perhaps by the scholar, except very rarely, and in circumstances exactly like those exhibited below.
II. iii. 22. Nil interest, an ‖ pauper et infimâ.
III. ii. 6. ——— ill*um* *ex* ‖ mœnibus hosticis.
— v. 10. Ancilior*um* *et* ‖ nominis et togæ.
— vi. 22. Matura virgo, *et* ‖ fingitur artubus.
— xxi. 10. Sermonibus, te ‖ negliget horridus.
— — 21. Te Liber, et si ‖ læta aderit, Venus.
— xxix. 57. Non est meum, si ‖ mugiat Africis.
IV. iv. 37. Quid debeas, O ‖ Roma, Neronibus.
— xiv. 41. Te Cantaber, non ‖ ante domabilis.
— — 45. Te fontium, qui ‖ celat origines.

5. One instance occurs of the following.
II. xx. 13. Jam Dædaleō ocior Icaro.
tutior, conj. Bentl. recte ὡς ἐμοί γε.

6. Of a word elided before *et* at the end of the *first* verse, which *et* of course in sense belongs to the *second*, the following are instances: quærere, *et*——violaria, *et*——Cyprum, *et*——copiam, *et*——negotio, *et*——utili, *et*.

7. In two instances, *neque* at the conclusion of the *second* verse commences a new sentence with the *third*.

III. i. 38. Scandunt eodem quo dominus; neque
Decedit æratâ, &c.
— xxix. 46. Quodcunque retro est, efficiet; neque
Diffinget, &c.

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The above imperfect sketch of the Alcaic Stanza of Horace in its scansion and structure, drawn up for the benefit of my pupils, and now copied by one of them for the *Classical Journal*, is very much at the service of the Editor, if he thinks the tedious result of not a little labor worth preservation. A few remarks more; and I have done.

1. It is an admirable observation of our immortal Bentley, in his Essay on the Chronology of Horace's works, "quanto annis provectior erat, tanto eum et poeticâ virtute et argumentorum dignitate gravitateque meliorem castioremque semper evasisse."

It is now very obvious to extend that remark to the structure also of his verse, especially in the building of the Alcaic rhyme: and any one may see, and must confess, that in his 3rd and 4th books of Odes the model of that stanza is very greatly and with much severe judgment improved. Scholars in future will take their pattern from those books alone. On that hint, I proceed.

2. The Alcaics of *Statius* are remarkably pure. Those in the *Pasiphae* of *Petronius* very much otherwise.

"Et Prætidas || dicit beatas——
"Oraque || jungere || quærit || ori."

*Daniel Heinsius* and *Milton* are far from correct in their practice. *Gray*, though exquisite in his observance of the nicest peculiarity in the hexameters of Virgil, shows himself less attentive to the strict rules imposed by the muse of Horace: for instance, in the "Mater rosarum, &c."

——————————— "loca
"Amœna, jucundumque ver in-
"compositum docuere carmen;"——

And that very noble Ode on the Grande Chartreuse, besides some petty faults which any eye may discover, is blemished by a structure of verse, for which Horace affords no justification.

Per invias rupes, fera per juga.

3. If the ridiculousness only of the following scheme of *scansion* for the Alcaic stanza can be forgiven; its avowed purpose at least, in the use of one of our great public schools, must be the better answered from the impossibility of forgetting it when it has once caught the ear.

Quis barbarorum, Tityre, Tityre,
Quis barbarorum, Tityre, Tityre,
Quis barbarorum, barbarorum,
Tityre, Tityre, barbarorum?

4. The learned, laborious, and acute critique in the *Monthly Review for January*, 1798, forms one only in the list of many deep obligations which Dr. Charles Burney has conferred on classical literature. It would be ungrateful in the extreme, were the writer of this article to disguise that nearly every part of its contents is directly or indirectly owing to that original and elaborate critique, which, even where it does not teach, suggests to examine: and no scholar after the perusal of it could possibly disfigure his imitations of Horace by those neglects of his metrical law, which, till very lately, most modern Latin poets have grossly committed, and which may justly be imputed to the total ignorance of Grammarians on the subject.[1]

*May* 29, 1815. *J. T.*

P. S. In the above sketch, confessedly imperfect, wherever obligation is not directly owed to Dr. C. Burney, all other remarks, on the third verse of the stanza in particular, were taken from a schedule of the 117 verses according to their classes of structure, carefully, if not correctly, drawn up more than ten years ago.

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## NOTICE OF

MISCELLANEOUS WORKS *of* EDWARD GIBBON, *Esq. with* MEMOIRS *of his* LIFE *and* WRITINGS, *&c. &c. By* JOHN, *Lord* SHEFFIELD.—*Vol. III.* 4*to. Pr.* 2*l.* 8*s.*

To Lord SHEFFIELD we are indebted no less for literary than for political services. Among the former we consider his publication of the present volume. It consists of a selection of articles, written by Mr. Gibbon, which will raise the character of the historian, and display his eminence as a critic, as a scholar, and as a profound investigator of topographical and numismatic antiquities.

Many other important articles of his composition are, no doubt, in the possession of his noble friend. That great judgment is necessary in the selection for the public eye, we need not inform his Lordship. It were well if some parts of the historian's writings had remained in his secret drawers;—or rather, if our wishes were demanded, "*Hujus* quo *jaceant* post obitum loco," we would eagerly say, "Quo non nata jacent."

We cannot but express our apprehension that an epithet or two (for the sting of the writer is generally concealed in an epithet) must

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1 *Month. Rev. u. s.* p. 8.

have been overlooked. We will just refer the noble Editor to the word *artful* in Article 18 of Index Expurgatorius.

But that much valuable matter is contained in this volume, our readers will conclude from a few Classical and Critical articles, which we insert in our *Adversaria*, with the signature *G*.

We now enter on a part of our Notice with some trepidation, because we mean to qualify with some doubts an assertion confidently and universally made, that a principal ground of Mr. Gibbon's literary fame was the elegance, ease, and accuracy, with which he wrote the French language. We are ready to allow, that no man was better versed in the idiomatical phrases of that language than he was: but that circumstance loads his style with a labored profusion, often of colloquial, and sometimes of uncommon, expressions. Of this any one will be easily convinced, who compares his manner of writing with the ease and brilliancy of that of Voltaire.

But it is chiefly on the ground of *accuracy* that our observations are founded. On a cursory perusal of the volume we have noticed some expressions, which we think incorrect, and which we wish to submit to the judgment of our readers. Some of these are probably owing to the hurry of the corrector of the press; such as,

*Cette* vaste esplanade *taillé*, p. 15—en faveur de *l'offense*, for *offensé*, 26—il lui *offra*, for *offrit*, 59—*Jugurthe*, for *Jugurtha*, 354—honneurs *publiques*, ib.—une exactitude qui ne *laissent* rien à désirer, 407—*affermi* for *affermé*, 426—livres *Tournoises*, 430. (We believe that *Tournois* is of all genders and numbers.)

We will proceed to those inaccuracies, which must be laid to the charge of the author:

On peut s'imaginer quelle *étoit* la surprise, for *fut*, 25—*le* reprocher *de* son ambition, for *lui* reprocher son ambition, 365—*c'étoient* vers les cloaques que les yeux se tournoient qui cherchoient, for *c'étoit*, 430—(the cacophony of this passage is striking)—Son peuple *immortalisèrent*, for *immortalisa*, 434—Il y *auroit* un passage qui feroit croire, for *a*, 524—Votre Excellence ——qu'*il* daigne, for *elle*, 641.

But the most delicate part of our observations is on the participles. If we should err in our criticisms on this subject, we hope that our learned French Correspondents will correct us, and we promise the most candid deference to their decision.

L'idée que les plus habiles critiques nous ont *donné*, for *donnée*, 3—la tradition——je ne crois pas l'avoir *chargé*, for *chargée*, 14—les chansons——il les avoit souvent *entendu*, for *entendues*, 44—(an infinitive does not follow)—des endroits qu'elle avoit *rendu* célèbres, for *rendus*, 54—cette prophétie——je l'aurois *rangé*, for *rangée*, 401—Je me sers des idées qui m'ont *plues*, for *plu*, 406—

les banquiers qui se sont *appropriés* ce genre de commerce, for *approprié*, 426—Cette once répond à celle que V. et G. ont *trouvé*, for *trouvée*, 447.—la partie que j'ai *lu*, for *lue*, 477—la domination qui fut détruite après qu'elle eut *durée*, for *duré*, ib.—ses caractères——il faut qu'il les ait *reçu*, for *reçus*, 526—ces lauriers dont vous m'avez *couronnés*, for *couronné*, 613—vous avez *soutenue* l'adversité, for vous *l'avez* soutenue, l'adversité, or vous avez *soutenu*—614.

It would not be difficult to multiply similar passages; but enough has been done to induce the critical French scholar to examine the style of the historian, and to estimate his character as a writer in the French language.

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## ADVERSARIA LITERARIA.

### No. VI.

*Continued from No. XXI. p.* 182.

Le vieux Scholiaste, qui nous a donné quelques commentaires sur diverses harangues de Cicéron, fait quelques fautes que je ne laisserai pas passer en silence. Iment. Cicéron, en énumérant toutes les féries qui pouvoient renvoyer le jugement de Verres, jusques à l'année de Rome 684, parle de quelques jeux votifs de Pompée.[1] Asconius nous apprend dans une note,[2] que c'étoient des jeux que Pompée avoit *voué** pendant la guerre avec *Sertoire*, en cas qu'il y remportât la victoire. Si le Scholiaste s'étoit contenté de nous dire la même chose tout simplement, tout alloit bien; mais il ajoute *une* doute si c'étoit dans cette guerre, dans celle contre les pirates, ou dans celle de Mithridate, que Pompée les voua.[3] Pouvoit-il ignorer que des loix Gabinia et Manilia (qui lui confièrent successivement la conduite de ces deux guerres) la première ne fut faite que A.U.C. 686, et l'autre que l'année suivante? IIment. Il dit[4] que le royaume de Bithynie parvint au peuple Romain par la mort de Nicomède qui mourut intestat. Il est faux. Nicomède fit un testament par lequel il fit le peuple Romain son héritier.[5] IIIment. Il n'est pas vrai qu'Ariobarzanes fut envoyé par les Romains en Bithynie. Il ne fut jamais roi de Bithynie, mais bien de la Cappadoce.[6] IVment. Il parle d'un Consul Mi-

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[1] Cicero in Verrem, Actio i. c. 10. [2] Asconius ad eum locum.
[3] Vet. Schol. ad eund. [4] Idem ad Orat. pro lege Manil. c. 2.
[5] Appian de Bell. Mithrid. p. 184. 218. Edit. Steph.
[6] V. eundem, p. 209. aliosque scriptores qui bellum illud narraverunt.

* The words in Italics we conceive to be inaccurate. Ed.

lienus[1] qui fut fait prisonnier par les pirates. Je n'en trouve aucun de ce nom dans les Fastes Consulaires. S'il m'étoit permis de hasarder une conjecture, je dirois que le Milienus du Scholiaste pourroit bien être le C. Bilienus de Cicéron. Il en parle avec éloge, et dit qu'il auroit sûrement obtenu le consulat, si sa prétension n'eût pas tombé justement dans les tems turbulens de Marius.[2] Le Scholiaste auroit bien pu croire qu'il avoit été fait Consul en effet. *G.*

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Holommanus.——Je relèverai une petite faute de ce savant.—Cicéron dit[3] qu'un certain Q. Lollius, qui avoit quitté la Sicile pour éviter la tyrannie du Préteur Verres, fut tué en chemin, et qu'on le fit passer pour avoir été tué par les fugitifs——Holommanus, dans sa note à cet endroit explique le mot fugitif, par ceux "qui in Siciliâ Athenione duce grassabantur:" s'il eut dit, "In Italiâ Spartaco duce vel aliquo Spartacano," il auroit parlé plus juste. La rebellion des esclaves en Sicile sous la conduite d'Athénion et de Tryphon, fut finie par la mort de leurs chefs, par M. Aquillius, alors collègue de Marius dans son cinquième consulat.[4] Or ces personnages furent consuls A. U. C. 652. Mais ce meurtre n'auroit pas pu arriver avant A. U. C. 680; la première année du gouvernement de Verres. *G.*

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On croit que l'Irlandois étoit l'ancien langage des Scythes. C'est ce qu' affirment les auteurs même du pays.[5] Brerewood étoit apparemment dans cette idée, puisqu'il met cette langue au nombre des quatorze langues mères que lui et d'autres ont comptées qui subsistent en Europe sans la Latine.[6] Il faut convenir que l'Irlandois diffère fort du Gallois, du bas Breton, et du Basque; mais il n'est pas moins certain qu'on y trouve quantité de mots, qui, s'ils ne sont pas tirés du Latin, viennent de la même source, c'est-à-dire, du Celtique. J'ai rencontré dans l'Irlandois plusieurs termes du langage du peuple du Pays du Vaud: lesquels je n'ai pas trouvé dans les dictionnaires de trois autres dialectes, ni du Germanique. Un preuve de l'antiquité de l'Irlandois est que ses caractères sont purement des lettres Grecques; et que n'en ayant que dix-sept il faut qu'il les ait *reçu* avant la guerre de Troye, puisqu'*il* ne fut que pendant ce fameux siège que Palamède ajouta à l'alphabet Grec les quatre lettres qu'on lui attribue; et que de ces quatre l'alphabet Irlandois n'en a aucune, non plus que des quatre dont Simonide fut l'auteur. De sorte que c'est l'alphabet de Cadmus que

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[1] Vet. Schol. ad Orat. pro lege Manil. c. 12.
[2] Cicero in Bruto, sive de clar. Orator. c. 47.
[3] Cicero in Verrem, l. iii. c. 25. [4] Diodor. Sic. in Eclog. lib. 36.
[5] V. la Préface du seul Dictionnaire Irlandois que nous ayons. Paris, 1732, chez Guerin. [6] Brerewood Scrutin. Linguar. c. 4.

reçurent les habitans d'Irlande, et non pas l'alphabet Ionien adopté par toute la Grèce.[1] Les Irlandois n'y ont ajouté que l'F, et comme ils l'écrivent à la Latine et non pas φ, il est probable qu'ils ne s'en sont servis que depuis que l'Empereur Claude l'eut fait ajouter à l'alphabet Latin. Une langue où ne paroît que celle de Cadmus est assurément de la plus haute antiquité, et s'est conservée plus entière qu' aucune autre qu'on connoisse. A l'égard de son abondance l'auteur du Dictionnaire pose en fait dans sa préface que de toutes les langues mortes ou vivantes, aucune n'est plus riche en mots, ni plus élégante en expressions que l'Irlandoise. *G.*

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Mr. Hurd (English Commentary on Horace, Tom. II. p. 38. &c.) represents himself as the first discoverer of the Allegory in the third Georgic; and as such receives the compliments of his friend Warburton (Divine Legation, Vol. I. p. 295). The Jesuit Catrou had, however, explained it upon the same principle many years before. (Virgile de Catrou, Tom. II. p. 452, &c.) *G.*

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M. Dacier (V. Horace de Dacier, sur le v. 67. de la première satire du l. ii.) is doubly mistaken in supposing that the Metellus of Lucilius was the Metellus Numidicus, between whom and Scipio Africanus some jealousy had arisen concerning their African exploits. 1. The sense of Horace supposes that Scipio was an impartial judge; consequently no adversary of Metellus.—2. Scipio never had an opportunity of being jealous of the other's African glory. Scipio died in the Consulship of M. Aquillius and C. Sempronius. (Vell. Patercul. l. ii. c. 4.) A. U. C. 624. (V. Pigh. Annal. ad ann.) Metellus was Consul with the province of Numidia in 644. (Pigh. ad ann.) M. Dacier might also have considered that the intimacy, which the satirist enjoyed with Scipio, supposes him much older than 20 when that hero died, and consequently that Eusebius brings his birth too low (to the 158th Olympiad.) M. Boyle (Dictionnaire au mot Lucilius, Not. G.) drew the same conclusion, though from less decisive circumstances. *G.*

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Cicero (pro Lege Maniliâ, c. 4.) speaks of Ecbatana, as the royal seat of Mithridates. I suppose it is not necessary to prove that Ecbatana was the capital of Media, or that Media was never a part of that prince's empire. Tully was probably but an indifferent geographer, and the celebrated name of Ecbatana sounded extremely well. A lesson for critics! *G.*

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[1] Plin. Hist. Nat. l. x. c. 57.

Hirtius must be mistaken when he says (De Bell. Gall. l. viii. c. 46.) that Q. Cicero was sent into winter quarters in Belgium, when it appears that he was serving under his brother in Cilicia the 13th of Oct. (Cicero ad Attic. l. v. 20.) of the same year, A. U. C. 702. (V. Pigh. ad. annum.) *G.*

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Sallust is no very correct historian. I blame, 1st, His Chronology. Let any one consider the context of his history from the siege of Numantia to the Consulship of Calphurnius Bestia. (V. Bell. Jugurth. c. 5—29.) A fair reader can never imagine a space of more than five or six years. There were really 22. (V. Pigh. ad ann. U. C. 620 et 642.) 2nd, His Geography. Notwithstanding his labored description of Africa, nothing can be more confused than his Geography, without either division of provinces, or fixing of towns. We scarce perceive any distance between Capsa and the river Mulucha (bell. Jugurth. c. 94—97, &c.) situated at the two extremities of Numidia, perhaps 500 miles from each other. 3rd, Having undertaken a particular history of the Jugurthine war, he informs us neither of the fall of the conquered province, nor of the captive king. *G.*

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M. de Montesquieu quotes the famous inscription of the Rubicon as ancient and authentic. (Considérations sur la grandeur des Romains, c. xi. p. 123.) We may excuse Blondus, and Leander Alberti, for having been deceived by so very gross an imposition, which carries its own condemnation along with it, has been regularly confuted by Cluverius, (Ital. Antiq. l. 1. c. xxviii. p. 297.) and must be rejected by every scholar in Europe. *G.*

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M. Muratori is grossly mistaken in the interpretation of a passage of Olympiodorus preserved by Photius. (V. Annali d' Italia, tom. iv. p. 83.) The historian speaks of several rich senators, who enjoyed an annual income of forty centenaries of gold, others of fifteen, others of ten, &c. The annalist understands by a centenary of gold 100,000 pieces of gold, which he supposes nearly equivalent to the crowns or ducats of our time. But the real signification of a centenary, κεντηνάριον, means only one hundred pounds weight in gold (which was the general and legal computation under the lower empire.) I owe Salmasius the justice of observing, that he has given the true explanation of this word (V. Comment. ad Script. Hist. August. p. 418). Muratori's erroneous reckoning would encrease the fortunes of these wealthy senators in the enormous proportion of at least seven to one.

*G.*

M. Freret justifies the common reading of Pliny, the Naturalist (l. iii. 5.) which allows 13,200 paces for the circuit of Rome; by an ingenious calculation drawn from the measure of the surfaces of the fourteen regions as set down in the Notitia. The circumference deduced from them is 13,459 paces. This seeming agreement is a real contradiction. Pliny only speaks of the narrower boundaries of Servius Tullius. The Rome of the Notitia (the fourteen regions) comprised all that was contained within the more extensive walls of the Emperor Aurelian. (V. Mém. de Littérature, tom. xxiv. p. 531, &c.) *G.*

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M. de Fontenelle (tom. ii. p. 383.) is mistaken when he thinks the Romans prohibited the Carthaginians by treaty, from offering any more human sacrifices. The original treaties between those powerful republics are still extant in Polybius and Livy. I need only refer to them. Gelon, tyrant of Syracuse, is indeed reported (though not upon the very best authority) to have imposed that humane condition after the battle of Himera. (V. Diodor. Sicul. l. xi. 21; et Wesseling ad loc.) M. de Fontenelle is pleased to accuse the Romans of contradicting their own practice; since they sacrificed a man every year to Jupiter Latiates. But I shall not believe upon the words only of Porphyry, Lactantius, and Prudentius, that human sacrifices were ever a part of the Roman worship. *G.*

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I think M. de Fontenelle has very injudiciously called Homer and Hesiod the first Grecian philosophers. Reason and inspiration are widely different. The first poets were the prophets and theologians of their time; not the philosophers. Several great sects of philosophy, who, from either inclination or policy, chose to connect their system with the established theology, were obliged to consult the most approved interpreters of it; which scheme of conciliation has often betrayed them into absurdities. Thus, in more modern ages, the great Descartes has attempted to explain transubstantiation; and the greater Newton to expound the Revelations. Fontenelle might have spared his satirical exclamation, "Voilà les raisonnemens de cette antiquité si vantée." (Œuvres de Fontenelle, tom. ii. p. 251.) *G.*

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Lord Shaftesbury has observed, that, after despotism was fully established at Rome, not a statue, picture, or medal, not a tolerable piece of architecture afterwards appeared. Mr. Addison adopted this remark with great complacency, and Mr. Warton received it too easily. (Essay on the Genius and Writings of Pope, p. 176.) However, if we take the period of the reigns of Vespa-

sian and Commodus, which is certainly a very fair one, we must confine this observation to painting alone. For the state of architecture, I need only appeal to the Coliseum, and Trajan's column; the statues of Antinous and Marcus Aurelius will give us an idea of the taste of sculpture. Every connoisseur knows that the highest perfection of the Roman medals is to be sought for in the times of Trajan and Hadrian. *G.*

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The epistles of Phalaris have been pronounced spurious, after a much fuller hearing than they deserved. (See the controversy between Boyle and Bentley.) Let me, however, discover another mark of their being so. Phalaris enlarges very much (see Epis. lxx. &c.) on the glory, the honors, and the rewards that awaited the murderers of tyrants.

This was, I acknowledge, a general law of nations amongst the Grecian Republics; but I think it highly improbable that it could have been so ancient as the age of Phalaris, who (if he was not, as Pliny says, the first tyrant in the world) may be proved to have florished about 600 years before Christ. (Bentley against Boyle, p. 29—91.) Such a custom supposes many revolutions of freedom and servitude in the several Greek republics; who were willing to intimidate future tyrants, by arming and encouraging every private citizen to destroy them. Such was the conduct of the Athenians when they recovered their liberty in 512: and the honors which were paid to the memory of Harmodius and Aristogiton became a model for the rest of Greece. *G.*

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I am surprised that during that long and sharp controversy concerning the epistles of Phalaris, neither party should have paid the least attention to the time of the foundation of Agrigentum; since the tyrant could have no existence before his city. This last was built, according to the late accounts of Thucydides, (lib. vi. sub init.) 153 years later than Syracuse, founded, according to the chronicle of Eusebius, in the second year of the XIV. Olympiad, (Ant. Ch. 735,) or, according to the more accurate computation, which Sir John Marsham has formed upon the Arundel marbles, A. C. 769. (Canon. Chron. p. 490, 495.) These two epochas will give us 582, or 616; either of them is sufficient to refute the earlier date, which Eusebius himself has given us for the age of Phalaris; and to reduce that controversy within narrower bounds. *G.*

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The author of the Adventurer, No. 127, (Mr. Joseph Warton, concealed under the signature of Z.) concludes his ingenious parallel of the ancients and moderns by the following remark: "That age will never again return, when a Pericles, after walking

with Plato in a portico built by Phidias, and painted by Apelles, might repair to hear a pleading of Demosthenes or a tragedy of Sophocles." It will never return, because it never existed. Pericles (who died in the fourth year of the 89th Olympiad, Ant. Chr. 429. Dio. Sic. l. xii. 46.) was confessedly the patron of Phidias, and the contemporary of Sophocles; but he could enjoy no very great pleasure in the conversation of Plato, who was born in the same year that he himself died. (Diogenes Laertius in Platone, v. Stanley's History of Philosophy, p. 154.) The error is still more extraordinary with regard to Apelles and Demosthenes, since both the painter and orator survived Alexander the Great, whose death is above a century posterior to that of Pericles, (in 323.) And indeed though Athens was the seat of every liberal art, from the days of Themistocles to those of Demetrius Phalareus, yet no particular æra will afford Mr. Warton the synchronism he seems to wish for, as tragedy was deprived of her famous triumvirate, before the arts of philosophy and eloquence had attained the perfection which they soon after received from the hands of Plato, Aristotle, and Demosthenes. *G.*

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*Dant maria; et lenis crepitans vocat Auster in altum.*
Virg. Æn lib. iii. v. 70.

We generally read *lene fluens, lene sonans*, &c.: *lenis* followed by an adjective or participle, and without a conjunction between, is turned into an adverb.

The above line of Virgil seems, however, to militate against this rule. I would, therefore, inquire whether he or any of the other Latin poets have passages in which the word *lenis* is used in this manner? Or whether it may not be a disputed reading? In the latter case, the present expression can have no authority whatever against the established rule.

I should suspect that the original reading was *lene crepitans*, and that some ignorant transcriber altered it to *lenis* that he might reconcile it to the common rules of prosody. If so, might not *lene* be replaced in the text? Virgil repeatedly gives a pleasing variety to his numbers, by deviating into what is very improperly called poetical licence: and, therefore, the lengthening of the second *e* in *lene* might be accounted for either by the Cæsura, or as a Grecism.

When a final vowel is short, and is followed by two mute consonants beginning the next word, it has been ascertained from late examinations of the Latin poets, that it is oftenest short, but that, from some unpleasantness of sound, it is a metrical combination, which they seem to have avoided. Where it is made long, it ought to be considered as a Grecism; and consequently where the verse absolutely requires the presence of a vowel thus situated, I think

it far better to make it long, than by keeping to the Latin idiom, and making it short, to admit of a sound, which was probably very disagreeable.

It is another argument against the present reading, that it is not common for two epithets to follow each other in Latin, without being connected by a conjunction; or rather, it never happens, except where energy, pathos, or rapidity, are to be expressed. There is, however, nothing of the kind in the verse above quoted.

If, after all, the present reading is the true one, it should be punctuated thus:

Dant maria, *et lenis, crepitans,* vocat Auster in altum.

*D.*

## *Notice of an Edition of the Greek Testament, not generally known.*

This scarce Edition has the following title-page: *Novum Testamentum jam quintum ac postremum accuratissima cura recognitum, a Des. Erasmo Roterodamo, cum annotationibus ejusdem, ita locupletatis, ut propemodum novum opus videri possit. Μαργαριτην τιμιον αποδους ἁπαντα λαμβανε, En margaritum nobile, eme si cupis ditescere. Basileæ, Anno MDXLI.* The title-page has also two hands grasping a caduceus, with *Froben* on each side. At the end of the text is another date. *Basileæ, per Hieron. Frobenium et Nicolaum Episcopium. Anno MDXLII.* This edition was unknown to Le Long, Marsh, Michaelis, and Dr. Clarke; at least it is not mentioned by them in their accounts of Erasmus's Testaments.[1] In Masch's Supp. to Le Long, p. 21. it is mentioned, from Panzer, but Masch had not seen it because he conceives it to be the 4th edition of 1527, with a new title; which it is not. Like the 4th edition it has three columns, the Greek, Erasmus's version, and the Vulgate; but it wants some things which he says were contained in the fourth, among the rest, the Nicene Creed. At page 105 it has *Καρχος* for *Μαρκος*—it contains the disputed text in 1 Jno. c. v. 7, 8. and the reading *ἄλλος* for *ὁ ἄλλος* Joh. c. xviii. v. 15. This is also different from other editions, called the fifth, noticed in Le Long, Vol. i. pp. 292. 294.

*Killermogh, Feb.* 4, 1815. *G. H.*

*In Poetam, qui carmina inscripserat* NUGAS.

Paule, tuum inscribis Nugarum nomine librum:
In toto libro nil melius titulo.

*B.*

[1] See *Dibdin's Classics*, Vol. i. p. 59. 3rd Edition.

In St. Matthew, c. xxvii. v. 44. the English version gives "The thieves also which were crucified with him cast the same in his teeth."

In St. Luke, c. xxiii. v. 40. "And one of the malefactors which were hanged railed on him, saying, if thou be Christ save thyself, and us.

"But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation."

Comparing these together, the English plainly means in one place, that they both railed, and in the other, that only one did. The truth is, that the first is a literal translation of a passage which will not bear such an interpretation.

In Bythner's Lyra the passage is cleared beyond a doubt: "Pluralis ponitur de uno ex singularibus quando scriptura unum aliquod incerte indicat, ut *sepultus est in civitatibus Gilead.*—*Super pullum filium asinarum.*—*Catulus leænarum.*—*Et descendit Jonas ad latera navis.*—Et in Novo Testamento, *Latrones exprobraverunt ei,* apud Matt. *unus ex suspensis,* apud Luc.

Both passages signify the same thing: in the first case Latrones, the plural, is used, because neither his name nor birth, nor any thing relating to him is spoken of, but it merely implies one of the two; in the latter case where the whole conversation is recorded, this way of writing would be incorrect. Hence it appears that in the former passage a scriptural idiom is used, which, being literally translated, caused an error in the English; therefore it should be rendered thus:

"One of the thieves also which were crucified with him cast the same in his teeth." *J. J.*

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*ΕΙΣ ΚΡΟΤΝΟΝ.*

*Ὀδῖτα, προσέχειν τυτθὸν ἣν θέλῃς φρένα,*
*Καλὸν κατόψει χάριτος εἰν ἐμοὶ τύπον·*
*Ὃς πᾶσι προχέων ἀφθόνως γλυκὺν πότον,*
*Ἄκουστὸς οὐκ εἴμ', οὐδ' ὁρατὸς οὐδένι.*
*Οὐδ' ὡς ῥέων γ' ἄμισθος, ἐκ γὰρ οὐρανοῦ,*
*Πολλοὺς ποτίζων, ἔμπαλιν ποτίζομαι.*

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The title to the Song of Solomon appears to me to be inaccurately translated. A Song of Songs which is Solomon's. This is complimenting the Son too much at the expense of the Father, the sweet Psalmist of Israel! The word Asher in the original may be either singular or plural. In the latter case, the passage may be thus rendered, A Song of the Songs which are Solomon's. The Septuagint translate it, *Ἆσμα ἀσμάτων,* A Song of Songs, which is much better than The Song of Songs.

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EDVARDUS GIBBON
CRITICUS ACRI INGENIO ET MULTIPLICI DOCTRINA ORNATUS
IDEMQUE HISTORICORUM QUI FORTUNAM
IMPERII ROMANI
VEL LABENTIS ET INCLINATI VEL EVERSI ET FUNDITUS
DELETI
LITTERIS MANDAVERINT
OMNIUM FACILE PRINCEPS
CUJUS IN MORIBUS ERAT MODERATIO ANIMI
CUM LIBERALI QUADAM SPECIE CONJUNCTA
IN SERMONE
MULTA GRAVITATI COMITAS SUAVITER ADSPERSA
IN SCRIPTIS
COPIOSUM SPLENDIDUM
CONCINNUM ORBE VERBORUM
ET SUMMO ARTIFICIO DISTINCTUM
ORATIONIS GENUS
RECONDITÆ EXQUISITÆQUE SENTENTIÆ
ET IN MONUMENTIS RERUM POLITICARUM OBSERVANDIS
ACUTA ET PERSPICAX PRUDENTIA
VIXIT ANNOS LVI MENS. VII DIES XXVIII
DECESSIT XVII CAL. FEB. ANNO SACRO
MDCCLXXXXIV
ET IN HOC MAUSOLEO SEPULTUS EST
EX VOLUNTATE JOHANNIS DOMINI SHEFFIELD
QUI AMICO BENE MERENTI ET CONVICTORI HUMANISSIMO
H. TAB. P. C.

*S. PARR.*

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## CURÆ POSTERIORES.

CLASSICAL JOURNAL. No. XV. p. 28.—This article is chiefly drawn from Colomiès' *Gallia Orientalis*, a work, which notices several French female Hebraists; and gives their names, either Latinized or altered. I shall here restore their real names.

1°. *Lodoïca Saracena Lugdunensis* was called *Louise Sarasin*, and was born at *Lyons*.—2°. *Anna Rohania* was called *Anne Princesse de Rohan*.—3°. *Domina de Guimene* is *Madame la Princesse de Guémené*; and her *horæ* are no *miscellanies*, as Q. believes, but a prayer-book. The Princess *Anne de Rohan* and the Princess *de Guémené* are perhaps the same person. I leave this disquisition to Biographers.—4°. *Maria Molinæa* is *Mademoiselle Marie Du Moulin*, daughter of *Pierre du Moulin*.

Ibid. p. 79.—Mr. J. S. is very right in calling the scholiast of

Lucian "an unfortunate scholiast," because he translated πυρεῖα by πυρεκβολίτας λίθους. But J. S. probably did not recollect that this objection to the scholiast, and the very sense of πυρεῖα, were already to be found in Bast's *Epistola Critica*, p. 141.

No. XVI. p. 461.—The editor says, after Mr. Villers, (*Researches of German Literati*, p. 30.) that the edition of Hesiod by Mr. Lennep will be merely intended to supply a chasm in a series of Greek classics publishing at Amsterdam, and does not lay claim to superiority. This information is inaccurate. The edition of Hesiod by Mr. Professor Van Lennep will be critical and explanatory, with the addition of all the scholiasts, emended and supplied by the aid of the manuscripts of the principal libraries of Europe. So that four learned professors, Messrs. Gaisford, Van Lennep, Heinrich, and Thiersch, are at the same time editing this great poet, so long neglected. Mr. Gaisford's work has lately made its appearance, and exhibits admirable accuracy, very extensive reading, and sober criticism. I believe that his rival editors will deal more boldly with the old and patient bard.

No. XVIII. Suppl. p. 599.—The passages from the Hecuba and Chæremon, on the beauty of Statues, were already cited elsewhere, and with fuller illustrations. I could add many other similar passages: but I would not use the words of Longus employed by N. A., because they are little to the purpose.

No. XX. p. 340.—J. H. H. proposes to read *lætus* for *latus* in this line of Ovid (Epist. vii. 56.):

"Ut pelago suadente etiam retinacula solvas,
Multa tamen *latus* tristia pontus habet."

M. Van Lennep, in his respectable edition of Ovid's Epistles, very properly defends the vulgar reading *latus*. I shall transcribe his words, because this book is not common in England: "Vulgatam lectionem sanam puto. Etenim quo *latius* est mare, eo plura illud permeantibus obvenire possunt tristia; ut, quamvis pelago suadente navem solverint, inde tamen colligere non debeant eumdem semper et ubique maris statum fore."

Ibid. p. 342.—The Greek lines of Gilbert Wakefield, written on a copy of his Bion and Moschus, were presented to the library *of the Institute.*

Ibid. p. 344.—In the inscription at Messina, instead of ΟΤΙΑΤΚΤΣ, read ΟΤΓΑΤΚΤΣ. I almost believe that this inscription is entire, and that the points in the end of the fourth line are superfluous. These are two elegiac distichs, which in common characters run thus:

Κύζικος ἦν μία πᾶσι πατρὶς, καὶ μοῖρα δὲ πάντας
ἄλλυσεν ἡϊθέους, ὦ παροδῖτα, μία.

*Οὐ τὸ καλὸν κοσμεῖ περικείμενον οἴνομα τύμβους,*
*οὗ γλυκύς ἐστ' ἡμῖν, κἂν φθιμένοισιν, ἔρως.*

I write παροδῖτα and ἡμῖν for παροδεῖτα and ἡμεῖν of the stone.

Ibid. p. 418. *Note* 2.—The French line cited in vindication of the hiatus *si un*,

"*si un* riche marchand fait son fils conseiller,"

is probably taken, not from the book itself of the poet, but, I fear, from the unfaithful memory of the learned editor. *Si un* is an inadmissible hiatus. The poet has probably written, "*quand un*," or "*lorsqu'un*," but not *si un*; unless the line belong to some old poet who lived when the rules of French versification were not yet well established.[1]

Ibid. p. 422.—The new edition of Plato is published by M. Beck, not by M. Schaefer. The first volume (*Lips.* 1813. *typis Tauchnitz.*) contains *Euthyphro*, *Apologia*, *Crito*, *Phædo*, *Theages*, *Amatores* and *Theætetus*, with the Greek scholia and critical notes.

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## NOTICE OF

## ALBIUS TIBULLUS ET LYGDAMUS, *Codicum ope Emendati a Joanne Henrico* VOSSIO. Heidelbergæ. 1811. 12mo. pp. 134.

Mr. Voss, the learned author of several very good German translations of classical authors, is also the editor of this neat edition of Tibullus. He professes in the title page, (for of preface we have not a word,) to have corrected by MSS.: what these MSS. are, however, we of course remain ignorant: we cannot, therefore, specify either their number, contents, age, or nature: but probably they are not very remarkable for any of these qualities. The text, however, seems tolerably accurately given; and the whole forms a very convenient pocket companion for the lovers of Tibullus. Probably, Voss intended it as a lecture book. He has added the Elegies of Lygdamus.

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[1] The line is certainly taken from a poet of the beginning of the last century; but *si un air*, although not harmonious, was thought less cacophonous than *si quelque air*.—Ed.

## CORRESPONDENCE.

TAKING into view the general intention of the *Classical Journal* more than the more immediate and particular object, I have to beg you will insert in your work, if you should judge them sufficiently connected with your plan, the following QUERIES concerning the course of studies to be pursued by students of the English law.

1st. To which of the Classics should they most particularly direct their attention?

2nd. What in the Grecian and Roman orators should they particularly imitate?

3rd. What course of law should they follow?

4th. With what sciences, independent of law, should they particularly make themselves acquainted?

I have been encouraged to address this to you, as I see in one of the numbers of the Journal lying before me a paper on the *Course of Studies pursued at Oxford.*

As the study of law is so intimately connected with the liberty and independence of our island, I hope you will give this letter a place in some subsequent number of your work.

*LENNOX.*

*Edinburgh, Feb.* 20, 1815.

## Literary Intelligence.

JUST PUBLISHED.

*CLASSICAL.*

Tiberius Rhetor de Figuris, Altera Parte Auctior; una cum Rufi Arte Rhetorica. Edidit Jo. Fr. Boissonade. In Ædibus Valpianis. Pr. 6*s.* in Royal 12mo. boards.

Callimachi quæ supersunt recensuit, et cum notarum delectu edidit, C. J. Blomfield, A. M. Oct. Pr. 14*s.*

Anacreontica Græce. Recensuit notisque criticis instruxit Fridericus Henricus Bothe, Magdeburgensis. Editio Nova.

Lettera di Lodovico Costa ab Signor Giorgio Viani intorno alla Zecca ed alle monete di Pistoia. Torino, 1814, 8vo. pp. 44.

Of this Letter 40 copies only were printed.

Thomæ Valpergæ Epistola Horatii ad Augustum in morte Mæcenatis, Muneri cum aliis literis missa ad Amplissimum virum Ludov. de Breme equitem, &c. Augustæ Taurinorum, 1812, 4to. pp. 44.

Thomæ Valpergæ ad Ampliss. Vir. Ludov. de Breme epistola altera ad criticam pertinens literariam. Augustæ Taurinorum, 1813, 4to. pp. 54.

Draconis Stratonicensis liber de metris poet: Ioannis Tzetzæ exegesis in Homeri Iliadem. Prim. ed. indd. add. God. Hermannus. Cum Append. contin. Tricham, etc.

Oppiani Cynegetica et Halieutica, ad fid. libror. script. emend. I. G. Schneider. Acced. versiones lat. metr. et pros. plur. anecd. et index græcit. 1813.

Tricha, Elias et Herodianus de metris. Græce. Prim. ed. Fr. de Furia.

The first Volume of a General History of the Literature of Poland, by Felix Bentkowski, has been lately published at Warsaw. The work is preceded by an introduction, in which the State of Literature in Poland is considered, as well generally, as more particularly.

The history is divided into periods, in the first section; and describes the most ancient documents known to be extant in the Polish language, including notices of authors who have written in this language. The second section is devoted to the history of Poetry and Eloquence. The second Volume will contain the history of Literature, of Philosophy, of Jurisprudence, of Mathematical Studies, of Natural History, Natural Philosophy, &c. We are glad to see Poland raising her head on the subject of Literature; it is truly honorable to the Author who attempts the task, and to his country which furnishes the means and materials.

M. Debure, the bookseller, at Paris, has lately published, in two volumes octavo, L'Egypte sous les Pharaons, &c. Egypt under the Pharaohs, or Researches into the Geography, Religion, Language, Writings, and History of Egypt, before the invasion of Cambyses; by M. Champollion, jun. of Grenoble. These two volumes contain only the Geography, the others are in progress. The author has deeply studied the Coptic or Egyptian language; and has availed himself of all the Coptic MSS. in the Royal Library at Paris. The work, when complete, is expected to be replete with uncommon erudition.

M. Gosselin's work on the Systematic and positive Geography of the Ancients is completed in two large quartos, with forty maps and plans.

*IN THE PRESS.*

M. Thiebaut de Berneaud, one of the librarians at the Mazarine Library, has been during several years employed in bringing forward a translation of the work of Theophrastus, on the History of Plants.

He has used whatever MSS. of reputation he could obtain access to; and to render his labors more correct, he has travelled on foot, in Italy, not less than seven years, in different places; during which pedestrian excursions, he has collected many valuable additions to the stores of his knowledge. In fact, this appears to be at the same time a spirited method of doing justice to a botanical subject; and the most promising of any, to obtain correct ideas in reference to the labors of antiquity, aided by the force of modern system, and recent discoveries.

The first Volume of Plato, the editors of which are Messrs. Böekh, Buttmann, Heindorf, and Schleiermacher, must appear this very year. The second Volume will contain edited and inedited Scholiasts.

The third Volume of Matthiæ's Euripides has probably made its appearance.

The Etymologicum Magnum, edited by Fred. Sylburgius. A new Edition most accurately revised.

The Etymologicum Magnum, edited, commentated, and provided with Indices, by so eminent a philologist as Sylburgius, is one of the most necessary aids to a philological student. But it is now of such rare occurrence, that it is not contained in Libraries by no means indifferently supplied. A new edition has therefore been undertaken. The learned Schaefer, Professor at Leipsig, will superintend the press; and it will be printed in the office of Dürrius, which has been celebrated for its excellence above half a century, and has lately printed the Pindar of Bœckhius. Its form will be quarto; and the price, about the half of that for which the editio Commeliniana is usually sold.

Bibliographical Decameron.—On publishing the fourth and last volume of the Bibliotheca Spenceriana, I consider myself in some degree called upon by the subscribers to my remaining works in hand, to state the progress they are making, and the probable period of their publication. The third volume of the Typographical Antiquities has been for some time in gradual progress through the press; and will appear towards the end of the present year. About one-third of it is already printed. The Bibliographical Decameron demands a more explicit notice.

In the few copies of the Prospectus of this latter work, which I circulated among my friends, I observed that it was my intention to exhibit in it, 'a union of elegant ornament and interesting information, upon subjects which were now beginning strongly to claim the attention of the public; and upon which, in this country, very little accurate information had, comparatively, been imparted'—and that 'eighteen months had then elapsed in the preparation of Drawings and Engravings for it.' The Parts, or manner of the distribution of the work, are as follow.

*First Day.*—Illuminated Manuscripts. Under this interesting department will be found embellishments, or faithfully executed fac-

similes, illustrative of a few of the choicer and more splendid MSS. in the libraries of the British Museum, of the Bodleian, of Lambeth, of Westminster, and of a few distinguished private collectors. I should be loth to promise what is not likely to be performed; or to incur the censure of vanity or presumption in asserting that the materials already collected, in this department of the work, are more numerous, more beautiful, and more faithful, than any which, to my knowledge, have come under the eye of the public. Those friends who have seen the drawings already made from the magnificent Missal of Pope Sixtus IV., executed by *Francesco Veronese* and *Giralomo dei Libri*, and formerly in the collection of Mr. Edwards, from the *Roman de la Rose* (in the British Museum)—from the exquisite small missal, sold at the sale of the library of Mr. Edwards, (No. 829, now in the collection of Mr. North,)—and from the yet more celebrated volume, known under the name of the *Bedford Missal*—from the MS. *Decameron* of *Boccaccio*, in the collection of Mr. Coke of Holkham—from fragments of *old Choral Books*, in the collection of Mr. W. Y. Ottley—from the MS. of the *Greek Gospels* in the collection of Mr. Dent—as well as from several other precious specimens of early art—are at liberty to declare their own unbiassed sentiments respecting the truth, or otherwise, of the foregoing declaration.

*Second Day.*—Printed Missals, Breviaries, and Horæ. Upwards of fifty wood-cuts are already executed to give interest and beauty to this department of the work. From these will be seen the costume, and the prevailing taste (whether in droll or grave subjects—Children's Pastimes, or Death-Dances) of the times—the variety, the richness, and the typographical difficulties of the execution of these publications, as well as the comparative state of the arts of design and engraving. The devices of Verard, Pigouchet, Kerver, Hardouyn, Simon du Bois, &c. &c. &c. will also be found in this part of the work.

*Third Day.*—Books printed from Wooden Blocks; and Books containing early and curious specimens of Engraving: Bibles: Books of Games and Sports: of Manners and Customs: of Studies and Sciences. These subjects bespeak attention for themselves. Numerous engravings in wood are already executed for their elucidation: and among them will be found some interesting specimens illustrative of the studies of Botany, Astrology, Chiromancy, &c. &c. three centuries ago. Books of Emblems are also noticed, and illustrated by fac-similes.

*Fourth Day.*— Origin and Progress of Printing upon the Continent. A concise and faithful outline of this interesting subject is yet a desideratum in bibliography. How far my past and recent pursuits may have fitted me for the task, the public is left to determine.

*Fifth Day.*—Portraits, Devices, and Marks of Ancient Printers. It will be obvious that this department of the work must be almost entirely decorative. Accordingly, there have been already cut in wood, fac-similes of the devices[1] of Vostre, Petit, Rembolt, Regnault, Le

[1] These fac-similes are of the same dimensions as the originals; and are not given in the meagre and unsatisfactory manner of Orlandi and Scholtz.

Noir, Vostreman, Gilles de Gourmont, Marnef, Roche, Eustace, Galliot du Pré, Borcard, Tailleur, Cousin, Couteau, Ascensius, Colinæus, Morel, the Stephenses, Fezendat, Chevellat, Amazeur, Vignon, Lambert, &c. &c.—among the French Printers;—of Aldus and his family, of Giolito, the Sessæ, the Giuntæ, the Sabii, the Scoti, &c.—among the Venetian Printers;—of Froben, Oporinus, Valentine Curio, Hervagius, Brylinger, Guarinus, Bebelius, Isingrinius, &c.—among the Basil Printers;—of Plantin and Tibald, &c.—among the Antwerp Printers;—of the Gryphii, the Frellæi or Frellonii, &c.—among the Lyons Printers;—and of the Elzevirs and Hackius, &c.—among the Dutch Printers. Of many of these, several *varieties* of their devices will be given: and I am already disposed to exult in the wealth of my collection—which contains not fewer than *six dolphins* of Aldus,[1] and *seven cats* of the Sessæ!

Of the Portraits of the Printers, those of Froben and Plantin, upon copper, (the first, from an original painting in the possession of Earl Spencer, and the second, from a scarce print by Goltzius,) cannot fail to be interesting to the lovers of fine printing, and learned printers.

*Sixth Day.*—Of Ancient and Modern Book Binding and Book Binders. Fac-similes of covers of old books, displaying tasteful and beautiful specimens of ancient art in the arabesque character, have been carefully selected. Anecdotes of modern Book Binders, with criticisms on their comparative merits, will form no uninteresting addition to this department of the work.

*Seventh Day.*—Literary Bibliography. The portraits of Mallinkrot, Maittaire, Meerman, Fabricius, Tiraboschi, and Lambecius,[2] will appear in this division of the work.

*Eighth Day.*—Of Book Sales by Auction. This department of the work will necessarily form a continuation of what appeared in the *Bibliomania*, from page 404 to 612. Although I have been anticipated in a portion of it, by the publication of Mr. Horne,[3] yet it seems essential to make such a continuation, which will be found to contain some anecdotes not generally known. The Roxburgh, Stanley, Alchorne, Merly, Towneley, Edwards, Devonshire, and Grafton Book-Sales, afford materials sufficiently varied for the selection of the Book-Chronicler.

*Ninth Day.*—Eminent English Booksellers and Printers. The portraits of the late Mr. T. Payne, and of Mr. George Nicol (Bookseller to his Majesty) as well as of the late Mr. Collins of Kettering, of Caslon the Type-Founder, of Baskerville, and of Messrs. Bensley and Bulmer, will be introduced in this department of the work.

*Tenth Day.*—Account of some of the most distinguished Public and Private Libraries in Great Britain. The libraries of Durham, York, and Lincoln Cathedrals, will be noticed in this department; and a beautiful portrait of Dean Honeywood, the founder of the latter li-

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[1] Of these, three or four have not been given by Renouard.
[2] These portraits will necessarily be executed upon copper.
[3] *Introduction to Bibliography*; 1814, 2 vols. 8vo.

brary, as well as the portraits of James and Rouse, the earliest librarians of the Bodleian Collection) will enrich this tenth and last division.

Such is the 'Prospectus' of the Bibliographical Decameron. It remains to make an observation of no small importance to the welfare of the work. Every candid and reflecting reader must allow, that, in the conduct of such a performance, consistently with the plan above laid down, which is intended to be rigidly carried into effect, it will demand no trifling support in the shape of *pecuniary resources.* Nearly *one thousand pounds* have been already devoted to the decorations alone: but to complete the plan, *another thousand* will be essentially requisite. For this, I purpose making an appeal to the liberality of my Subscribers; and, as the work is published entirely at my own expense, to demand the contribution of *one-third* of the subscription price. This involves in it a consideration of the sum at which it will be probably published.

Upon the maturest consideration, and making due allowance for a calculation which cannot embrace a few unforeseen contingencies, I do not imagine that these two volumes, printed in the best manner of the Shakspeare Press, in a small delicate type, upon paper of unusually fine substance (nearly the whole of which has been already manufactured for the work,) enriched with scarcely less than *three hundred embellishments,* and comprehending at least 1000 pages, can be published under 7*l.* 7*s.* nor shall they exceed 7*l.* 17*s.* 6*d.* to the Subscriber.

The work will be dedicated, by permission, to his Grace the Duke of Devonshire; and I pledge myself it shall *never be reprinted;* as far as I have the power of carrying such pledge into effect.

*Kensington, June* 6, 1815. *T. F. DIBDIN.*

Mr. C. Fletcher, of Nottingham, is preparing for publication, "An Outline of the History of the Human mind," as deducible from a close investigation of the principles of Language.

### *BIBLICAL.*

S. Lyon, Hebrew Teacher, has now in the press, his Hebrew Grammar and Lexicon. They will be comprised in four Volumes; the Grammar will complete the first Volume, and will be published in the ensuing summer.

### *ORIENTAL.*

A Hindostanee and English Dictionary, by Captain Thomas Roebuck, Examiner and Assistant Secretary in the College of Fort William, containing all the words and phrases to be met with in the various Hindostanee works, both prose and verse, that have hitherto been published; including also the words in the valuable Dictionaries published by Dr. Gilchrist, Dr. Hunter, and Dr. Harris.

A Persian, Arabic, and English Dictionary, upon a new plan. This work seems well calculated to facilitate the acquisition of the

Persian Language, and will include the technical terms employed in business throughout India. By Ensign Houghton, of the Bengal Military Establishment.

Hudeequtool Bulaghut, a Treatise on the Rhetoric and Prosody of the Persians, edited by Muoluvee Jan Ulee, of the Arabic Department.

Pooroosh Pureechai, or the Test of Man. A work containing the moral doctrines of the Hindoos; being a translation from the Sunskrit into that dialect of the Hindoostanee language generally spoken by the Hindoos in the Upper Provinces of Hindostan. By Tarineechurn Mitr, Head Moonshee in the Hindostanee Department of the College.

The second volume of Mr. Harington's Analysis of the Laws and Regulations enacted by the Governor General in Council.

A Translation of the Story of Soohrab, into English verse, by James Atkinson, Esq. This is considered one of the most beautiful and interesting Episodes in the Shahnamu of Firdoosee; the original Persian will also be annexed, taken from a manuscript copy collated under the superintendence of Dr. Lumsden, Professor of Arabic and Persian in the College. Notes are added, to illustrate all peculiar allusions and beauties, and references are made to other passages in Persian; or to analogous passages in European works, by which the Student may be at once interested and informed.

Qamoos, a well-known Arabic Lexicon; to be edited by Shuekh Uhmed, a learned native of Arabia, at present attached to the Arabic Department of the College.

A Grammar of the Telinga Language, by the Rev. Wm. Carey, Professor of the Sunskrit, Bengalee, and Murhutta languages in the college of Fort William. This work has just been published.

A Chinese Grammar, by the Rev. Mr. Morrison, Chinese Secretary to the Honorable Company's Supercargoes at Canton. This work is likely to prove one of the most valuable results of European application and ability, which has yet opened a path to the acquirement of the difficult, and almost unknown language of which it treats.

Nuloduyn, a celebrated Romance; to be edited by Babooram Pundit, formerly translated by Fuezee into Persian verse, under the name of Nuldumun.

Dschevherei behijai ahmedija fi Scheril wassagai Mohammedije, &c. Precious Pearls serving to elucidate the principles of the Mahometan Faith. Second Edition. 1810. The first Edition appeared in 1806.

A Translation of the New Testament into Arabic, by the united labors of the Rev. Thomas Thomason and Nathaniel Sabat. It is printing in a beautiful new Arabic type, and the work is advanced as far as the fourth Gospel. This version was originally commenced by the late learned and indefatigable Chaplain, the Rev. H. Martyn, who, having been compelled to leave the country for the benefit of his health, committed the further revision and superintendence of the

work to Mr. Thomason. No pains are spared to render this version as faithful to the original, and as idiomatical as possible.

Khirud-ufroz, or the Enlightener of the Understanding; formerly translated by Muolovee Hufeez-ood-den, Moonshee to the Resident at Dihlee, from the Persian Iyari Dunish or Touchstone of knowledge, written by the famous Ubool Fuzl, by order of the Emperor Ukbur. It consists of 16 chapters.

1st. Contains an account of the work, as given by the famous Philosopher, Boozoorchimihr.

2d. Gives an account of Puzroiyu, a Physician of great eminence, and a man distinguished for his learning and accomplishments, who was prevailed upon by Nuosherwan the just, King of Persia, to undertake a journey into India for the purpose of obtaining this celebrated book.

3d. On the folly of attending to the reports of Tale-bearers.

4th. On the punishment consequent to bad actions, and the wretched end of an ill-spent life.

5th. On the happy effects of agreement among Friends, and the support they afford to each other.

6th. On the necessity of watching the movements of an enemy, and being aware of his hypocrisy and wiles.

7th. On the mischief of inattention to the object we profess to pursue, or being remiss in the pursuit.

8th. On the fatal effects of precipitation.

9th. On foresight and policy, and by what expedients we may contrive to escape the evils which our enemies seek to bring upon us.

10th. On the necessity of guarding against malevolent persons, and of placing no dependence on their smiles.

11th. On the excellence of forgiveness, being one of the greatest virtues of a King.

12th. On the retribution with which crimes are usually pursued.

13th. On the bad effects of aspiring at what is above our sphere, while our proper business is neglected.

14th. On the excellence of knowledge and modesty, and the good effects of mature deliberation.

15th. That Kings ought to beware of the representations of dishonest and deceitful men.

16th. That temporal vicissitudes are not to be regarded, but every thing referred to God's sovereign will and absolute decrees.

The above gives only a general idea of each Chapter, which contains many beautiful tales expressed in the finest dialect of the Hindoostanee language; and as most of the terms of thought and speech employed by the superior class of natives are to be found in this book, reduced to the standard of common life, and adapted to its most familiar incidents, it is presumed that the perusal of such a work, containing a variety of phrases and easy modes of expression, cannot fail of being useful to those, who are desirous to converse with elegance and propriety in Hindostanee.

Ridya Durpun, or the Mirror of Science, from the Uwudh

Bilas; originally written in the Poorbee Bhasha, by Sree La Kuvi, about 170 years ago, and now for the first time translated into that peculiar dialect of the Hindee usually spoken by the Sipahees. This work, besides the History of Ramu, contains an abstract of almost all the arts and sciences known to the Hindoos, and is considered generally as one of the most valuable and curious works in the language; by Mirzaee Beg, a native of Uwudh, under the superintendence of Captain Roebuck, Examiner and Assistant Secretary to the College of Fort William.

A Punjabee Dictionary, explained in Persian and Hindostanee, by Moonshee Kasheeraj, a native of the Punjab.

The Printing-Office of the University of Casan, announces,—A new edition of the Koran, in 8vo.—An elementary Book on the Tartar Language.

*Mr. J. A. G.* Weigel *of Leipsic has published:*

Græcæ linguæ Dialecti recognitæ opera Mich. Maittaire. Post J. F. Reitzium, qui præf. et excerpta ex Apoll. Dysc. Gramm. addid. totum opus rec. aux. F. G. Sturzius. 1807.

Sturzii F. G. Liber de Dialecto Maced. et Alex. 1808.

Fabulæ Æsopicæ, quales ante Planudem fereb. ex vet. cod. Abb. Flor. nunc prim. erutæ una cum aliis partim hinc inde coll. partim ex codd. depromtis, lat. vers. et not. exorn. Stud. Fr. de Furia. C. Ind. (Acced. Prolegomena editoris, Fabricii not. litt. Tyrwhitt de Babrio, Huschkii Diss. de Archilocho, Bentleii Diss. de Æsopo.) 1810.

Idem Liber. Græce. Cum Not. Fr. de Furia et al. Sine Diss. Fabricii, Tyrwhitti etc. c. ind. 1810.

Eædem fabulæ, Græce c. not. et ind. Schneideri. In usum schol. 1810.

Empedoclis et Parmenidis Fragmenta ex cod. Taur. Bibl. restit. et ill. ab A. Peyron. Simul agitur de genuino gr. textu comment. Simplicii in Arist. de Cœlo et mundo. 1810.

Pindari opera quæ supersunt. Textum in genuina metra restit. et ex fide libror. MSS. doctorumque conject. rec. annot. crit. scholia integra, interpr. lat. comment. perp. et indd. add. A. Boeckhius, tom. i. p. 1, 2. 1811, 1814.

(Tomi primi pars prior textum poetæ complectitur librorum scriptorum subsidio recensitum, quorum descriptionem præfatio suppeditat, eumque ad leges metricas constitutum, quæ in altera parte explicantur. Altera pars continet de metris Pindari libros tres, quibus præcepta artis metricæ et musice Græcorum docentur, cum notis criticis in Pindari carmina. In calce addita est tabula Græce musices modis explicandis inserviens.)

Pindari Carmina, Græce. In usum prælect. 1814.

Boeckhii, Aug. Commentationes acad. II. cont. specimen emend. in *Pindari Carmina.* 1811.

Apparatus liter. III. tomi c. indd. (Catalogus libror. venal. Cum pretiis.)

Gregorii Corinthii et alior. Grammaticor. libri de Dialectis linguæ Græcæ, quib. add. nunc prim. ed. Manuelis Moschopuli lib. de vocum passionib. Rec. et c. not. G. Kœnii, F. J. Bastii, J. F. Boissonadi suisque ed. G. H. Schæfer. Acc. Bastii Comment. palæogr. c. tabb. æn. vii. 1811.

Theocriti, Bionis, et Moschi carmina bucolica. Gr. et lat. c. var. lect. et not. Valckenaer. Lugd. B. 1810.

Ejusdem decem Idyllia. Gr. lat. c. ei. Adoniazus. uberior. annot. instr. Valckenaer. ibid. 1810.

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*The copies to be printed will be limited to the number of Subscribers*

FOR THE NEW AND IMPROVED EDITION OF

**Stephens' Greek Thesaurus.**

To be edited by A. J. VALPY, A. M. late Fellow of Pemb. College, Oxford, and Mr. E. H. BARKER, of Trin. College, Cambridge.

*To be printed at Mr. A. J. Valpy's Press, London.*

The work will be published in Parts, at 1*l.* 1*s.* each—large paper 2*l.* 2*s.* each. To be completed in 4 or 5 years. It is expected that the Work will be comprised in 24 Nos.

Persons desirous of Subscribing are respectfully requested to send their names to Mr. A. J. Valpy, Tooke's Court, Chancery Lane; and to appoint a Correspondent in London to receive each Number, and pay the amount of the Subscription.

A correct List of Subscribers' Names will be recorded in the Work.

The Number already subscribed are 73 *large* and 836 *small:* a List of which, together with the Materials for the Improvement of the New Edition, is inserted in Nos. XIX. and XX. of the CLASSICAL JOURNAL; and may be had gratis at all the Classical Booksellers in London; and at Mr. A. J. VALPY'S, Tooke's Court, Chancery Lane.

The Subscription will soon be closed.

No. I. will be published in the ensuing Summer.—*April.* 1815.

# Notes to Correspondents.

The Notices of Mr. Jones's *Greek Grammar*, and Mr. Huntingford's *Pindar* are unavoidably postponed till our next.

H. R.'s *Greek Ode* has been received.

The Continuation of Bishop Pearson's Tracts in our next.

*In nuperam* MAGNI DUCIS *de* WELLINGTON *Victoriam.*

Perseos Angliaci Gorgo nova Gallica vidit
Ægida victricem: vidit, et interiit.

J. HAYTER.



END OF NO. XXII.